

CENTENNIAL HISTORY  
OF THE  
EVANGELICAL  
LUTHERAN SYNOD  
OF  
WEST PENNSYLVANIA  
1825 - 1925

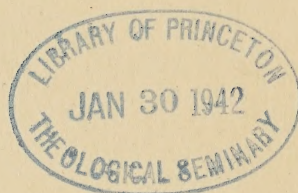
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*STUMP  
ANSTADT*



Containing the Histories  
with Biographical Sketches  
of the York City and County  
Lutheran Churches -

Also those of Adams and  
Cumberland Counties -



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HISTORY  
OF THE  
EVANGELICAL  
LUTHERAN SYNOD  
OF  
WEST PENNSYLVANIA  
OF THE  
UNITED LUTHERAN CHURCH  
IN AMERICA

1825 - 1925

EDITED BY

ADAM STUMP, D.D.

AND

HENRY ANSTADT, D.D.

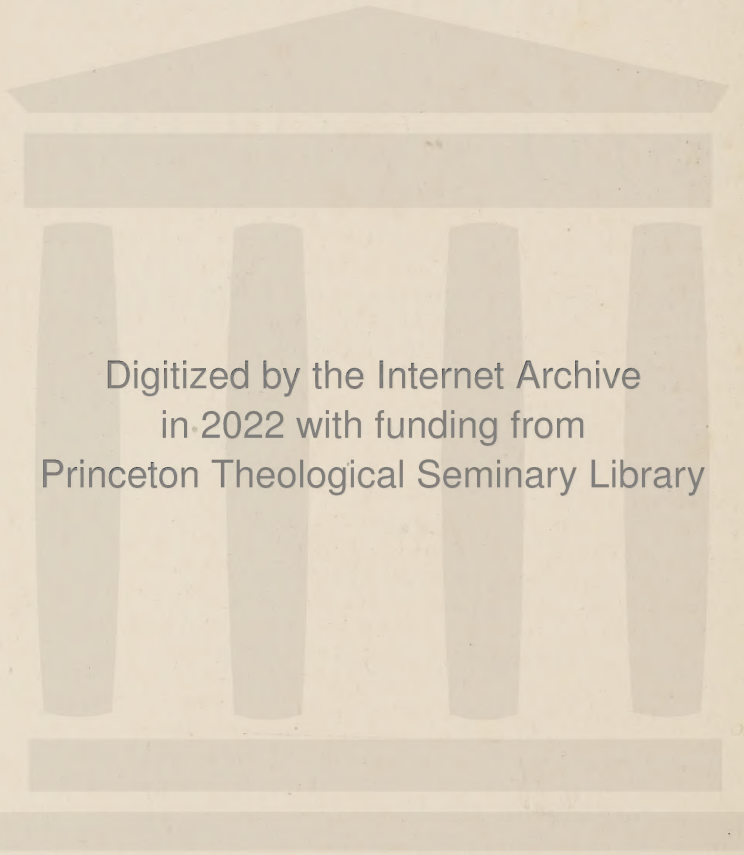
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*PUBLISHED BY ACTION OF THE SYNOD  
IN CELEBRATION OF ITS CENTENNIAL*

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# Introduction

The 19th. Century, during the earlier years of which our Synod was organized, is preeminent in material, civil and religious progress. The inventions, discoveries and marvelous changes during its course are almost innumerable and, in the main, incalculable in their beneficial influence on the welfare of mankind. It has been called "The Missionary Century of the Christian Era." More ministers and missionaries have preached the Gospel to more people, in more languages, and more disciples have been won than during any previous century; some claim than during all previous centuries. If not as intensive, perchance, as during the first Christian century, its operations have been far more extensive. Vastly more money has been expended for the support and extension of the church, the founding and maintaining of educational, missionary and eleemosynary institutions than ever before, besides carrying on manifold agencies that have for their object the physical welfare and mental and moral uplift of humanity.

Handicapped as our Synod was at its beginning by many adverse environments, its limited means, its twenty-nine ministers an utterly inadequate number to minister to its congregations scattered over a territory extending from the Susquehanna river to the western boundary of our state, slow and difficult traveling, it would be unfair, except from motives of gratitude, to show the contrast between the activities and results of those early years and the showing of our Synod in the last year of the century, with its vastly increased advantages, opportunities and means. The arduous labors and self-denying spirit of our pioneers must not be forgotten nor lightly esteemed. We, with our abundant resources, feature our Synod's Centennial by raising a \$50,000 Endowment Fund as our part in the celebration of the Centenary of our Theological Seminary; the Seminary which they in their poverty aided in founding and supporting during its early struggles; an Institution to which our Synod owes so much for its progress and influence.

Their day was the day of relatively small things; but the leaders were not small men. They were men of wisdom and foresight. They realized that the Seminary they had seen established in 1826, the first year of their synodical existence, could do its best preparation only as its students had a preparation for the Seminary. So the absolute need of a college prompted these men

in co-operation with others, to establish Pennsylvania College in 1832, just six years after the Synod was organized. They also took part in the earlier efforts for organized Home and Foreign Missions and other benevolent enterprises. All honor to these noble predecessors of ours!

In the spirit of these worthy pioneers our Synod has carried forward the work and steadily advanced in Christian activities, as the following figures for our centennial year evidence:

Number of ministers on the roll, 109; congregations, 158; confirmed membership, 40,613; contributions for missions, benevolence and education, \$155,011; local objects, \$553,961; value of church property, \$4,670,037.

This was accomplished on our present greatly reduced territory.

The three Synods organized on the larger portion of our original territory exceed our totals accordingly, and show their combined totals for 1923, as follows: number of ministers enrolled, 379; congregations, 543; confirmed membership, 111,761; benevolence, \$520,357; local objects, \$1,611,690; value of church property, \$11,722,122.

Division of territory then was wise, a move evidently guided by Providence. It made tenser cultivation possible and resulted in the greater advancement of God's kingdom.

To-day the trend among ecclesiastical bodies is toward merging, and this also is manifestly according to God's will and under His divine guidance. Thus felt the three General Bodies which in 1918 merged to form the United Lutheran Church in America. as we learn from the opening sentences of the Minutes of its first Convention: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His Holiness." "By the providence of God, in answer to the longings and prayers of many hearts, the General Synod of the Evangelical Lutheran Church in the United States, the General Council of the Evangelical Lutheran Church in North America and the United Synod of the Evangelical Lutheran Church in the South, each and all took action favorable to merging their Bodies into The United Lutheran Church in America." No weightier commendation could have been bestowed on the Merger than that given in the introduction to his sermon at the first Convention of the United Lutheran Church, by that grand man and eminent theologian, the Rev. Dr. H. E. Jacobs. He said; "Unto the Triune God, the Father, the Son and the Holy Ghost, be thanksgiving and praise for 'The United Lutheran Church in America.' 'It is the Lord's doing; it is marvelous in our eyes.' We have met in response to an overwhelming conviction, kindled by God's Spirit, that 'what God hath joined together, let not man put asunder.' "

It is a matter for congratulation and gratitude that our Synod, which has seen too many unseemly and unholy contentions among



its own ministers and congregations and among other Synods and General Bodies, can hail that spirit of fraternity that now characterizes this and other Synods and makes possible their harmonious association and united co-operation in the United Lutheran Church. That united Body has already received greater recognition and exerted a wider influence than the three dissevered Bodies could ever have received or exerted.

Our Synod's history illustrates the fact that spirituality in the church manifests itself in a variety of ways; now in increased effort for the conversion of the unsaved; now in increased interest in missions; now in a quickened membership; now in special interest in the young people and children; now in the organization of auxiliary societies; now in works of charity; now in attendance at public worship; now in better methods of church financing; now in the erection and improvement of church buildings and adequate support of pastors; now in fostering educational and other institutions; now in the calling and training of young men for the ministry and providing relief for retired ministers, and, as in recent years, the cultivation of brotherly love and union of effort; and this, not by the exclusion or neglect of all or any one of the other activities at one and the same time, but by stressing each activity for the time being as Providence indicates. Thus our Synod shows, not a disproportionate record of progress along any one line, but well-balanced efforts along all the lines of Christian activity.

The publication of Synodical histories is becoming more general and their value is increasingly appreciated as time passes. Our Synod can congratulate itself on possessing in permanent form the record of its first century.

However, for a Synod as large and active as ours, a century is too long to postpone the publication of its history. During so long a period much of historic value is lost. A semi-centennial history would to a great extent prevent such loss and serve intermediate generations better.

To our Editors, by whom the patient and painstaking work of gathering and preparing the matter contained in our History was done, the present and future ministers and members of our Synod owe a lasting debt of gratitude.

To the great HEAD OF THE CHURCH be praise and thanksgiving for His wonderful goodness and favor to us throughout the entire century.

A. G. Fastnacht

*"Other men laboured, and ye are entered into their labours."*  
*John 4:38.*



## PREFACE

A century of history is a long period out of which to gather the events of interest and importance and compress them within the narrow limits of a few hundred pages. The stream of progress, starting with the little springs of circumstances that explain the origin of our West Pennsylvania Synod, has accumulated to itself ever larger volume of flow and force of current as rivulets of home mission organizations and branches of greater general Christian service have joined the main river; and even though a delta of four divisions of the original stream describes its present flow, each division exceeds the volume of the original as it pours its current today into the infinite ocean of the rolling future. The course of the West Pennsylvania Synod's history has drained a large territory,—that "West of the Susquehannah, in the State of Pennsylvania," including three districts: "the North Mountain the boundary of the first district,—the clergy living between the North Mountain and the western boundary of the State, belonging to the second district,—and those living between the Juniata and the west side of the Susquehannah constituting the third district." The Allegheny Synod branched off from the main stream September 9, 1842; the Pittsburgh Synod, January 15, 1845; and the Central Pennsylvania Synod, February 21, 1855, which on September 5, 1923, merged with the Susquehannah Synod under the name of the Susquehannah Synod of Central Pennsylvania.

Unfortunately, the importance of history is seldom fully appreciated in the actual making of it. Fifty years ago a resolution of the Synod requested each minister connected with the Synod carefully to prepare the history of the church or churches under his pastoral care, and that these be transmitted to the curator of the Lutheran Historical Library at Gettysburg; but the report of the following year showed that it had been only "complied with in part." Some years later, in 1890, a committee was appointed to prepare "a plan for a History of Lutheran Church in the Bounds of this Synod," and the following year Prof. E. S. Breidenbaugh was elected Synodical Historian. The plan prepared by the committee outlined a very thorough presentation of the Synod's progress, and the patient efforts of the Historian extended over a period of six or seven years; but his report in 1897, "That the completion of the work is deferred by a number of the congregational histories not having been handed in as yet," indicates the failure of the effort to have been on account of lack of necessary co-operation. This same tendency to underestimate the importance of recording history while it is actually in the making has been the complaint of many of our present pastors of the Synod, a large proportion of whom in submitting the histories

of their congregations declared they were greatly handicapped by the very meager and sometimes utter lack of original records.

The undertaking that has culminated in the publication of this volume began with the recommendation of the President, Rev. F. G. Gotwald, D. D., in his report of 1917, "That a special committee be appointed to arrange for the presentation and publication of a complete history of the West Pennsylvania Synod in connection with the celebration of its Centennial in 1925." The Synod was fortunate in having a member who had been personally interested in collecting historical data of a number of the congregations of the Synod, the Rev. Adam Stump, D.D. He was elected general editor by the committee in 1919, and immediately took up the study of early Pennsylvania Lutheranism. Notwithstanding an extended period of illness, which ended in his death March 15, 1922, he succeeded in preparing the manuscript of the pioneer period leading up to the organization and first meeting of the Synod in September, 1825, (pp. 11-93.)

With much hesitation the present writer, upon his appointment by the committee and the Synod, consented in 1923 to undertake the completion of Dr. Stump's task, and with the co-operation of the pastors has been enabled to present this published volume.

For the historical sketches of the congregations he has been dependent necessarily upon the pastors, who almost without exception have furnished this material. It is interesting to note that two congregations, St. Matthew's of Hanover, and Christ Lutheran of York, lay claim to the distinction of being the first organization. In justice to both, these claims are published just as the pastors of these congregations have presented them; and while Dr. Stump in his chapters of the early history expresses his personal judgment concerning the claim of priority, each reader is privileged to weigh the evidence presented and form his own conclusions.

The printed Minutes of the Synod furnished largely the facts concerning Education, Missionary Activity, Literature, etc., etc. The Editor has consulted also many other volumes of Lutheran biography and history such as the writings of Drs. J. G. Morris, E. J. Wolf, H. E. Jacobs, L. B. Wolf, A. R. Wentz, C. M. Jacobs, P. Anstadt and others, and compared the published histories of the Allegheny and Maryland Synods in order to harmonize facts of overlapping interests and activities.

With appreciation of the co-operation that has made it possible for the Editor finally to bring his work to completion, and recognizing also the limitations not only in himself but also in the sources of historical information, this book is sent forth. If this brief record of the first hundred years can stimulate the churches of the Synod to a new pride and activity in the making of future history, the effort will have been worth while.

Henry Anstadt

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REV. J. G. SCHMUCKER, D. D.  
First President of the West Pennsylvania  
Synod.



REV. B. KELLER  
First Treasurer of the West Pennsylvania  
Synod.

## CHAPTER I.

### THE FIRST PERIOD

*Synodus occiduus plantandus est.*

FROM THE FIRST MISSIONARY TO THE FIRST SYNOD

1728-1748

The roots of the present are imbedded in the past. It is the duty of history to trace and uncover them. The beginning of the Lutheran Church in the region that is now comprised in the Synod of West Pennsylvania is found in the arrival at Philadelphia, September 11, 1728, of John Casper Stoever, Jr., a theological student twenty-one years of age.

He anticipated by fourteen years Rev. Henry Melchior Muhlenberg, often styled the Patriarch of the Lutheran Church in America. However, there were already some workers in the kingdom here, even before 1728. The first Lutheran minister that came to North America was Rev. Reorus Torkillus, who ministered to several Swedish communities along the Delaware River (1639). The first Lutheran minister ordained in America was Rev. Justus Falkner (1703).

That was the day of small things. The flocks were small and poor, isolated and scattered. Members of state churches, accustomed to depend upon paternal governments in their home lands, these German and Swedish Lutherans had never known the privilege and necessity of self-reliance and initiative. They became the prey of a number of renegade preachers from the old country, who sought to serve them for filthy lucre, and not for souls; and falsely pretending to be Lutherans, created distrust, disgust and bitterness. Among the immigrants also, there were many that came only to better their material interests and cared little for spiritual things. However, many, who had been persecuted for their faith and piety at home, brought with them their Bibles, hymnals and prayer-books, and their habits of private devotion. These kept the censers swinging and the altar-fires burning, at least at the hearth-stones of their humble cabins; and saved the church from being entirely ruined by the nondescript adventurers of the times.

In 1728, in the lines of immigration, which then took a fresh start and converged toward our region, there were groups of

Lutherans in Philadelphia, New Providence (Trappe), New Hanover, Raritan (New Jersey), and in Tulpehocken (now Lebanon Valley, Pa.); but in that early day there was no group nearer to our locality than Lancaster.

When William Penn made his famous treaty with the Indians under the spreading boughs of the great elm at Shakamaxon, in 1682, the Susquehanna River was the western boundary of our state. Although the first survey for the Penns on the hither side of the River was made in 1722, and the tract named Springettsbury Manor, no genuine white settler was legally allowed to locate on the west bank before 1729. On the other side, Columbia was a small frontier village; on this side, all the country was an unbroken forest of hills and valleys, relieved here and there by an open treeless glade, which the Indians either accidentally or with intent, had bared by fire for hunting purposes or cornfields.

Stoever, the student, who as yet had no authority to preach or to perform ministerial acts, took up his residence at Earltown, now New Holland, Lancaster County. He thus planted himself in that trough of valleys through which ran the Indian trail from Philadelphia to the Monocacy and the Ohio River hunting grounds, and which now became the route along which thousands of immigrants wended their way to take up homes in our region and beyond as far as Virginia. This was one of the most interesting and important treks of history. For years a constant stream of humanity crossed the Susquehanna at Columbia, where there was no ferry before 1730, then called Wright's Ferry. The York Valley and the land about Hanover, then known as Digges' Choice, under a Maryland grant, and claimed by that colony, seem to have been settled simultaneously.

Under what circumstances the student of theology at Earltown began to act as a minister to his fellow-countrymen, no one can tell. But it is not difficult to imagine the circumstances that impressed him into service. Children were to be baptized; the dead were to be buried; and many exiles were hungry and thirsty for the gospel. The likelihood is that he took up his residence at Earltown to pursue another vocation, but the calls for the service of a minister were so great that he soon was led to become a very active missionary amidst the Lutheran diaspora and other pious souls. He soon became an itinerant in the pioneer clearings between the City of Brotherly Love and far-off Virginia. With only the foot-paths of the red man as the King's highway, he threaded his way through the dense forests to distribute the bread of life from house to house in a strange new land.

Up to 1728 but few whites had more than hunted game or prospected for ores in our woods; and not even a squatter had been allowed to build a log cabin and remain upon our soil. At least, there is no record of any that did. This territory was not included in the treaty which William Penn made with the Indians



under the elm at Shakamaxon, in 1682. That part included only the lands situated between New York and Maryland, westward as far as the Susquehanna. But the notorious history of the whites is that they always have intruded upon the rights of the red man. If the case were reversed, he undoubtedly would have as much reason to consider us as brutal and bloodthirsty as we now consider him to have been. He has had cause for resentment and revenge. The Quaker government of the Penns religiously kept faith with the Indians. As a result it has often been said that no Quaker blood was ever shed by the red man. This statement, however, is not literally true, for, during the French and Indian War several families, who were followers of George Fox, were massacred. But for seventy years the Indians of Penn's Woods were faithful to their bond with Father Onas.

However, the fertile valleys of the Delaware, the Lehigh, and the Schuylkill, the Tulpehocken and the Conestoga soon were occupied by a horde of immigrants, who rushed across the sea to this land of promise, which veritably was flowing with milk and honey for the poor classes that sought it as an asylum from oppression. Consequently, in a few years the pioneers were driven for want of room up against the banks of the Susquehanna, and the restive people on the Lancaster side began to cast envious eyes toward the beautiful hills and continued valley on our side of the river. But ours was forbidden ground. It was sacred to the red man. But there were mineral seekers and nimrods of the chase, who observed neither proprieties nor conventions. To them a treaty was only a scrap of paper. They came across, scoured the woods and glades for copper and killed the game. In those days forage was scarce, and so farmers and traders forded the mile-wide stream with their horses, to let them graze in the meadows of the frontier. This naturally brought a protest from the native chiefs to the authorities at Philadelphia. Under similar conditions, in other days, such intrusion often was resented in less civilized fashion. But the Quaker government gave an attentive ear to the red man's remonstrance.

This was done at the Council of Conestoga, in Lancaster County, July 6-8, 1721, the date on which the "lands on the south side of the river" were first officially brought upon the stage of authentic history. It was an irenic arbitration meeting. The Indians of Virginia and those of Pennsylvania had come into collision on the banks of the Potomac. Both claimed the same hunting grounds. Fearing that the whites might become embroiled in their feuds, Governor Keith, accompanied by seventy armed horsemen, paid a visit to the governor of Virginia and entered into a compact with him, to the effect that the Pennsylvania Indians should not hunt in the mountains on the western side of the Potomac, and that the Virginia Indians should not transgress on the eastern side of that river.

In order to induce the confederated tribes, called the Five Nations, to ratify this treaty, Governor Keith invited the sachems to come to Philadelphia for a conference. This they diplomatically refused to do, but finally agreed to meet him and his staff near the mouth of Conestoga Creek, a few miles south of Columbia. This historic meeting took place under a giant of the forest, July 6, 1721, and continued several days. The Indians were represented by six chiefs, who had come on foot all the way down along the Susquehanna from New York colony to attend this council fire. Their names were Ghesaont, Awenool, Tananree, Skeetowas, Scahoode, and Tchehukque, delegates of the Senecas, the Onondagoes, and the Cayugas. It was on that memorable occasion that their orator, Ghesaont, made the first prohibition speech, so far as we know, in America. He begged that the traders should not be allowed to send any more rum among his people, declaring that it was at the bottom of all the troubles that had arisen between them and the whites. These sachems of the tribes reasserted their fidelity to the covenant, which they had made years before with "Brother Onas," and readily agreed to ratify the treaty with Virginia.

At the Conestoga Council the absolute ownership of our present territory by the Indians was acknowledged. It was tacitly confessed that their rights extended from the Susquehanna to the Potomac. Such was the geographical and political status of our county at the date of this tripartite arrangement. But the clock of fate had struck the hour when it would have to be otherwise. The first squatter on our soil was John Greist. The Penns summarily ejected him from the mouth of the Conojohela, where also the wigwam of Chief Beaver stood. Several Marylanders followed, but they, too, were driven away. The natives, as a means of circumventing the abusive intruders from the south, as well as to give the Penns a ground for future claims, consented to allow the whites to lay out Springettsbury Manor, containing 75,520 acres, on the western side of the river. This was in 1722. The petty tribes who agreed to this plan and whose chiefs accompanied the surveyors in their work, were the Conestogas, the Shawanese, and the Conoys. They feared the intruders from whom they could expect no justice, but they implicitly confided in the Quaker colony which had never overreached or deceived them. They instinctively felt that if this newly-defined area was occupied by their friends, it would be a buffer between them and their arrogant enemies from the south.

But the most notorious troubler of those early times in our country was Michael Cresap, who, in 1730, built a log house called a fort, on Cabin Branch Run, a few miles below Wright's Ferry, which latter also was established in that year. He came owning allegiance to Lord Baltimore, from whom he held commissions as surveyor, land agent, and captain of militia. He began a war

with the incoming Penn's men. At the height of the fracas three hundred cavaliers of Terra Maria, whose rendezvous was Cresap's Fort, rode into this territory, frightening the unarmed settlers and threatening them with fire and sword if they would not be obedient to Lord Baltimore. Reciprocal incarcerations took place and blood was shed on both sides. Finally, the sheriff of Lancaster County, with a posse of twenty-four men, made an early morning attack on Cresap's Fort, which was defended by only seven men. The assaulters set fire to the building and smoked out the wily old fox and took him prisoner. One Marylander was killed. That was in 1736. On the 11th of October of that year the Indians relinquished their claims to all the lands westward from the Susquehanna "to the setting sun." The border warfare was now over, but the finality of the dispute was not reached until the establishment of the famous Mason and Dixon's line in 1768.

Already in 1727 Lord Baltimore granted John Digges permission to survey for himself ten thousand acres of the unoccupied lands in the region about the present town of Hanover. Here titles could be obtained as early as 1731, while in Springettsbury Manor none could be obtained so soon. Hence there was a rush toward the newly-surveyed "Digges' Choice." Thus our present bounds were open for settlement at both ends. Immediately parallel streams of immigration began to pour in from all the sections east and south of us. So that in 1732 there were on the York County side of the Susquehanna four hundred persons, who were loyal to the Penns and paying taxes to the Lancaster County authorities.

Such is a very brief account of the pristine environment and primitive history of our section, which is necessary to an adequate understanding of our history. Such was the original setting, though imperfectly described, of the Church of Luther in our midst. It was, indeed, the Church in the wilderness and the day of small things.

A few of the first-comers were people who simply crossed over from the Lancaster side, where they had previously taken up land and residence. So fast did immigration pour into Pennsylvania, after 1728, that soon very large tracts in the fertile eastern region were no longer available to single holders. The eastern sections being considered somewhat congested many of the more active spirits ventured into the more recently opened district with the hope of securing broader acres for themselves and their children. But very early the stream of foreign invasion began to find its way directly from the wharf of Philadelphia to our parts. A few of them came from Switzerland, and some of them from England, but the vast majority were emigrants from the Rhine provinces of Germany, called in general the Palatinate or Palatina. Scotland also furnished a share.

If the reader will look at a map of Europe he will at a glance



perceive with what comparative ease geographically the people of those regions could find America. The river Rhine, having its sources among the lakes of Switzerland, after coursing along near the borders of France, in about eight hundred miles reaches Rotterdam (now called The Hague) in Holland, where it empties its waters into the North Sea.

This is exactly what took place on a large scale.

A few Swiss settlers reached York County. These of course were Reformed or Calvinists. But so many of them, as is proved by their names on Lutheran rosters, afterwards, for various reasons, became of our number, that it is worth while to mention them. They did not leave their beloved Alps because they still were oppressed, but their liberty and independence had been bought at a great price. Most of them were poor, but full of the spirit of enterprise and ambition for wider opportunities; hence many of them instinctively and sympathetically caught the contagion to seek the land of the freedom-loving Penn.

Some also came from other parts of Germany. But the overwhelming mass were Palatinates. There was a special reason for this. In order to understand it, we must examine into the history and condition of these people. This has been so well done by Prof. Raschen, of Lafayette College, that we can do no better than to quote his words: "As the Palatinate was one of the border lands of the German empire, fair and fertile and prosperous, it began to disturb the peace of covetous French monarchs. And when this German land would remain German their vindictive spirit would not down until by utter devastation the flourishing plain had been laid waste, and the pride of the people had been trodden under foot. The beginning of the terrible devastations falls in the time of the Thirty Years' War, 1618-1648.

"Then came the war of the Spanish succession keeping all Europe astir, and the Palatinate again became the scene of conflict and war, and therefore of suffering. The French, in search of their foes, traversed the land, and where they went they ravaged it. In 1707 Marshall Villars led an army of French troops through the Palatinate with the intention of repeating the horrors of 1689. Charred ruins and impoverished subjects again were the result of the visitation of his inhuman soldiers.

"In the midst of such trials, with what feelings did the Palatinates look upon the past? Had not their sojourn in their ravaged land been full of anxiety and fears? Who will charge them with disloyalty when they resolutely set their faces towards the West, in the hope of finding a better land, where reigned peace and quiet, and where there was liberty of conscience?" (*The Pennsylvania German*, Sept. 1908, pp. 389ff.)

To finish this picture we will add a quotation from the Encyclopaedia Britannica (Vol. XX; p. 535), which says, "The wars

carried on here by his Most Christian Majesty, Louis XIV (died 1715), are still remembered in the Rhine district where the devastations of his generals were of the most appalling description; and scarcely a village or town but has a tale to tell of the murder and rapine of this period."

Such was the dark European background of our local church history, of which a glimpse is necessary in order that we may understand our own times.

Some of our York County Palatines came by way of Tulpehocken, whither their parents had come from New York State. This is an interesting piece of history. On account of the distressful conditions prevailing in the Rhenish provinces, as already inadequately depicted, Pastor Kocherthal, of London, in 1704, immediately after the most recent French invasion, began to make arrangements to lead his suffering people to America. In 1708 he brought a band of 53 persons to London and thence to New York. The next year they were followed by an immense number, estimated at 32,468. Of these 7,000 returned to Germany and 3,000 were sent to Ireland, and 650 to North Carolina. But the remainder, who were camped under the open sky, like gypsies, had to be fed by the Lutheran Queen Ann of England, whose charity was thus severely taxed. In 1710 the survivors of a band of 3,000 or 4,000 arrived in New York, whither the good queen had sent them in three ships. While they had been stranded in London they were visited by five Mohawk Indian chiefs who promised them lands in their reservation. These red men proved better friends than the English whites in the colony. Governor Hunter settled these Palatine farmers and vine-dressers on the Hudson River and, in their poverty, set them to raise hemp and to burn tar for the military stores of the government. Hence being in the condition of military espionage and at the mercy of their masters, their lot had not improved. Their independent spirits, not being inclined to brook this semithralldom, many of them during the winter of 1712-13 broke away and took up the lands they had secured from the Indians, in the vicinity of Schoharie. After highly cultivating their farms and putting up necessary buildings, these people found it impossible to secure clear titles to their homes from the colonial government of New York. As a consequence in 1723 a band of thirty-three families, with an Indian guide, sought the head-waters of the Susquehanna, built themselves rafts for their household goods and families, drove their cattle along the shore, and thus descended to Swatara Creek, where Middletown now stands, ascending up that stream until they reached the Tulpehocken Valley, where Governor Keith, without consulting his superiors, allowed them to settle. This first band was followed by others until a great company of these Palatine wanderers had come to Pennsylvania *via* the Mohawk Valley.

Afterwards numbers of their offspring removed to the territory of York and Cumberland Counties.

Inasmuch as it is estimated that even in 1727 already there were 20,000 Germans in eastern Pennsylvania, we should be prepared to learn that many of the first people simply crossed over from the older settlements. However as already stated numbers of raw emigrants also reached our primeval domain.

Dr. A. R. Wentz, in his "Beginnings of the German Element in York County, Pa.," has conferred a great honor upon our corner of the earth. It is the first and only scientific, uncommercialized history of our early infancy as a civic community.

To corroborate what we said briefly about the reasons why our forefathers came to America, as well as to get a more elaborate view of our paternal antecedents, the reader is referred to the fifth chapter in Dr. Wentz's interesting book.

But besides the horrors of a voyage in comparatively frail and overcrowded sail-ships, before the days of the floating palaces, such as our ocean liners now are, and which defiantly brave the most terrific storm, when our forefathers came to America they had to meet a novel enemy before ever they touched land.

In 1748 Rev. John A. Weygand came to America. According to Muhlenberg's account, (quoted by A. L. Grabur, Hist. Luth. Church in America, p. 430), a "Newlander" sought him out and proposed to call him as a traveling minister to America, where he assured the minister there were wide regions full of Germans who were sitting in the darkness and shadow of death, because they had neither preachers nor school teachers. Mournfully he assumed the posture of the man of Macedonia, who pleaded with Paul, "Come over and help us." The "Newlander," of course, knew that he was sure of a reward from the soul-traffickers who had hired him, if he would induce a preacher to go along, as the minister would serve as a bait to draw others upon the ship. The "Newlander" assured him a free passage and a free ration. The merchant, on whose ship he went, seconded the "Newlander's" promise. What hardship, need, and stench the poor fellow endured during the voyage, it is impossible to describe. (*"Was der arme Mann fur Ungemach, Noth, und Gestank ausgestanden, ist nicht zu sagen."*) When the ship arrived at Philadelphia the "Newlander" absconded (*"achte sich aus dem Staube"*) and if the other immigrants had not gone security for Rev. Weygand's passage, the merchant would have sold him with other dupes as a redemptioner.

This incident introduces us to one of the most unprincipled, conscienceless class of rogues, that ever scourged a people. Sachse says of them (*Ger. Sectarians, note, vol. 2, u. 27*): "This was a local term confined to Pennsylvania, and applied to a class of sharpers who came to the Province with the expectation of getting wealthy in a short time without work. Their scheme was to



return to Germany and travel through the Palatinate and Wurtemberg, making a profuse display of jewelry and money, similar to the mountebanks at the annual fairs, their aim being to induce persons of the middle classes to come to Pennsylvania. The Province was represented as a very elysium; any one could become rich as a nobleman in a short time. The profit of these wretches consisted in luring the honest burghers of Germany into entrusting themselves with their money and chattels into their keeping and embarking for the new world. Then, again, the Newlander's goods and freight were carried free, besides receiving a premium, or head-money, for every person they embarked on ship-board at Rotterdam.

"The worst feature of this disreputable trade happened upon the arrival at Philadelphia, when the whole cargo was sold into servitude and their chattels and belongings were seized for extras alleged to have been furnished during the voyage, notwithstanding the fact that the passage was paid prior to the start.

"This nefarious trade was encouraged by the English ship-owners, Quaker and Churchman, who profited by their barter in human souls, and thus laid the foundation to some of the large fortunes of the present day."

The Lutheran Cyclopaedia also gives us additional information on this subject (p. 404). "Before sailing from Holland, German immigrants were required to sign an agreement written in English. The journey down the Rhine and from Holland to Cowes (England, where all ships touched) consumed so much time and caused such heavy expenses, that the moderate means of the immigrant had already been consumed. The long ocean journey, often of many months' duration, brought unthought of sufferings to the passengers on the crowded vessels. Upon arrival at Philadelphia no one was allowed to leave the vessel. All of proper age were taken ashore, a few at a time, to take the oath of allegiance to the British Crown and then returned to the vessel. No one could then leave the vessel who had not paid the passage money. Those who could not pay the fare and further aid advanced to them, were sold to Englishmen, Dutchmen, and High Germans who had come on board to buy the white slaves, who agreed to serve their purchasers for the payment of their debts. Such white slaves were called Redemptioners—who had to serve their masters for years, or in the case of children, until twenty-one years old. In this wicked traffic not only merchants in Holland and the Newlanders, but also parties in this country, had a financial interest. This sale of poor and unfortunate immigrants brought great sorrow to families whose members often were separated never to see each other again on earth."

Having now too briefly described the ancestral conditions which our forefathers left and their long and dangerous voyage across the briny deep, we will imagine that they have arrived at

the Susquehanna. Here was another body of water to cross before they could reach their new home. This had to be done by ford or ferry. During the breaking of the ice and spring floods, some, though so near their journey's end, yet lost their lives here by venturing through the treacherous channels. Some great poet might well try his genius to paint a word-picture of The Ferry or perhaps better The Ford. It certainly would contain all the pathos and all the tragedy of human life. Nature lends a charming perspective to the mighty stream of human beings who crossed the ford at Columbia to meet their destiny beyond. Uncounted thousands of all nationalities and social grades in that grey age passed through this lane of migration, many of them not stopping until they reached Virginia and the Carolinas. Longfellow's "The Bridge," and Goethe's "Herman and Dorothea" give us a seer's hint of what such a warm gulf stream of humanity, surging through the York Valley, meant.

But many of these souls settled in Springettsbury Manor and of their new seats we will now speak.

Ethnologically speaking York County was settled in three broad and distinct sections, which crossed it in parallel bands running east and west. The middle and most fertile section, a continuation of the famous Lancaster Valley, was taken up by the Germans. Here was the heaviest timber and the limestone soil. Generally speaking this area is comprised between the Conewago hills on the north and the highest point above the sea (800 feet) at Red Lion on the south. The rolling country of the lower end was mostly settled by Scotch-Irish Presbyterians and even some Welsh people. The red sand-stone lands of the upper end, between the Conewagos and the spurs of the South Mountain (Alleghenies) were taken up by English Quakers. It is thus seen that the Germans were sandwiched between two English speaking folk. This has proven to be a great advantage in educational lines. This is the reason why this county is more generally anglicized and why there is less German preaching among us than there is in many far older regions in eastern Pennsylvania.

"Digges' Choice," about old McCallisterville (Hanover), was settled by a more mixed population. Many of the early settlers there also were Germans, but there were English, Scotch and Irish among them, and a considerable number of them were Roman Catholics from Maryland. Of this fact the cathedral-like churches and other institutions of that faith in that vicinity stand as vivid proofs.

The topography and conditions of the new environment and the cause of the influx of the pioneers being now understood, let us picture a case which is not a figment of the imagination but a historical reality. Let us suppose that a young couple, whom we will call after the Herman and Dorothea of romance, with two small children of the same names, have come over the sea, sworn

allegiance to the English Crown, registered in the ship's record-book, and landed in Philadelphia. Old friends who had preceded them to this continent meet these weary immigrants at the wharf and give them the hospitality of their own home sixty miles west of the city, whither they take them in a Conestoga wagon, drawn by slow-plodding oxen. After a good rest the newcomers, with all their worldly goods, including a big wooden chest full of garments and bed-clothes, continue their journey in the same kind of vehicle, canvas-covered, to Columbia, where they secure a license to settle in Springettsbury Manor from the land-office of the Penns. The river is low and so they ford it to save expenses. Their home-sick eyes fail to be entranced by its glorious vistas. Its swift waters, gurgling among its exposed rocks, make their hearts timid. But they safely reach the other side. There they see a clump of native apple trees in bloom. Presently they see a woman with a proud bearing on a horse galloping along the trail above the shingles of the shore. The time is 1734 and this is Captain Cresap's wife who is acting as scout of the Marylander's fort only a few miles away. She goes to report how many of Penn's people crossed the river on that day.

Following a rough road through the thick forest over the old Indian trail to the Monocacy, our friends reached the vicinity of the Codorus just as the sun was going down. The oxen were tethered at trees beside a brook, which meandered through a narrow meadow. The good wife spread a bed in the wagon's bed; made a little supper of cheese and rye bread upon the chest, the first table of most pioneers, and soon the whole family was soundly asleep under the hoops of the canvas and the inky gloom of the young foliage.

The next morning they sought a spring that had been gushing and waiting for them during untold centuries and by its side they in due time built the one-roomed log-cabin which was to be their home for the rest of their lives and their death-chamber at its end. A clearing was made for the first crop of maize. A garden was planted with vegetables. Even a few old world flowers were there to adorn it. The hard struggle for existence was on. But peace reigned everywhere. The Bible, the hymn-book, and Arndt's True Christianity gave consolation in loneliness. The thinly scattered neighbors were sociable and helpful. The angels of happiness and hope hovered over the forest-home, and the angel of contentment held sway within.

But the Church and the school, those twin-sister forces of civilization, were not as yet. However, soul-hunger became keen in the strange land. There was a famine of the word of God that was worse than the scarcity of food. The field in the wilderness was white for the pioneer missionary's sickle.

Thus far our survey of the primitive conditions in our present territory nearly two hundred years ago had to do mostly with



the line of immigration along the Monocacy Indian trail. But Harris Ford, where the Cumberland Valley debouches upon the broad Susquehanna, also became a gateway for the overflow of population into the regions beyond the original Shakamoxon frontier. True, many settlers of the fertile domain between the North and South Mountains of the Alleghenies, in Cumberland, Franklin and Fulton, entered by way of the York-Carlisle bridle-path and over the borders of Adams; but a strong current also poured down from the Paxtang and other settlements in eastern Pennsylvania. Harris established his trading-post, near the famous mulberry tree, in 1705. About 1730 the restless and adventurous Scotch-Irish began to penetrate into the coves of Fulton. The first settlers of Adams were this class. They removed from the lower clearings and barrens of York County. The first shock-troops of civilization, in the wild and dangerous pristine environment of the great valley frontier, mostly were of this daring and enterprising gens. Only a few English mingled with them. The flood-tide began to move about 1715, and so rapidly increased in volume that an officer of the Colony wrote to the Penns, "It looks as if Ireland is to send all her inhabitants, for last week not less than six ships arrived, and every day two or three arrive also." (Ege's History of Penna., p. 615).

It is important to remember that these new clans from Erin's isle were Protestants, and in every way a desirable people. A feud arose between them and the Germans in York County in 1749, because the Proprietors refused to sell any more land in that district to the Irish. Hence a great influx of these Kelts into the Cumberland Valley took place. The Germans, too, clinging more closely to land once occupied, soon (about 1734) began to supplant their more nomadic English and Scotch-Irish neighbors. Thus it happened that an army of Teutonic immigrants and trekkers filtered into the well-watered rich vales and wide tracts beneath the shadows of the Blue Mountains. The hardy pioneers of both these great stocks soon were numerous enough to organize civic units for law and order. Cumberland County was formed in 1750, and at first, comprised Bedford (1771), Northumberland (1772), Franklin (1784), Mifflin (1789), Perry (1820), and Fulton (1850). Adams was cut off from York County in 1800.

During the long French and Indian War (1755-1765), the dwellers on this sector of civilization received the brunt of the attack. A line of forts was built, one every tenth mile, from Bedford to Easton. Yet the stealthy marauding red man massacred fourteen hundred peaceful men, women and children during those dreadful years. In 1756 the Big Cove settlement was nearly wiped out. Especially between 1757 and 1763 many savage raids took place and many barbaric murders were perpetrated. The distress was great. The people fled like flocks of frightened sheep

into the stockades at Chambersburg, Shippensburg and Carlisle. (Frontier Forts of Penna., vol. I, pp. 508ff and 527ff). This bitterness was experienced and shared by our Lutheran progenitors with their suffering neighbors.



## CHAPTER II

### THE FIRST MISSIONARY

The first great home-missionary of the Lutheran Church in America, of whom we have documentary evidence, was born at Luedorf (Leudhorst), in the Lower Palatinate, Germany, December 21, 1707. After studying the classics and theology privately, he emigrated with his father, also a minister, to Pennsylvania, arriving at Philadelphia, September 11, 1728. He seems to have been a born preacher, having held service on shipboard, and upon landing immediately became a traveling missionary to the scattered communities in the wilds of this state, which of course then was only a colony of Great Britain.

After for some unknown reason having been denied ordination by Rev. Daniel Falkner, in New Jersey, he received the rite at the hands of Rev. Christian Schultz, a pastor in Philadelphia, who had himself been in America only about seven months. At that time there were only about half a dozen Lutheran ministers in this country. The ordination of young Stoever, being then only twenty-six years of age, took place in a barn at the Trappe, April 8, 1733. At the same time he was married to a young lady of whom we know only that she was born in Germany, that she was eight years his junior, that her maiden name was Maria Catarina Merckling, and that she became the mother of eleven children. Immediately upon his ordination and marriage he resumed his operations in the interior of the colony, where he had before been laboring as a lay preacher. The young missionary and his bride found a home at Earl Town, in Lancaster County, from which as a center he officiated at Philadelphia, Lebanon, Tulpehocken, Chestnut Hill, Germantown, New Hanover (Montgomery) and Goschenhoppen, Conestoga, Manheim, Conojahela, Codorus and Conewago (York County), Monocacy (Maryland) and beyond the the Potomac in Virginia, as well as a dozen other places. When we remember the clumsy means of transportation and travel of those early days, we must marvel at the scope of his operations. We may obtain an idea of the rapidity and extent of his movements from the fact that in the year 1733, he baptized children in the following widely separated neighborhoods: January 20th, at Oley (Berks); February 11th, at Providence (Montgomery); April 16th, at Northkill (Lebanon); June 12th and 24th, at Falkner's Swamp (near Pottstown); July 8th, 15th, and 23d, at Chestnut Hill (six negro children); August 4th, at Colebrookdale



(Montgomery); August 5th, at Chestnut Hill again; August 20th, at Schuylkill; September 3d, at Falkner's Swamp again; September 15th, at Ridge (near Philadelphia); September 17th, at Lebanon; September 20th in the Oley Mountains (Berks); September 29th at Swatara; October 20th at Colebrookdale again; October 28th, at Merion (near Philadelphia); October 29th, at Skippak; November 7th, at Lebanon; November 13th, at Colebrookdale again; November 25th, at Chestnut Hill again; December 2d, at Germantown; December 10th, at Oley again; December 16th, at Chestnut Hill again. Last, but not least for our purpose, Stoever traversed York County during the same year.

What an ecclesiastical shuttle-cock this man was! No doubt mostly on horseback he forded rivers, crossed mountains, traversed wildernesses, rode from clearing to clearing, from cabin to cabin, on Sabbaths and week days, year in and year out, innocent of vacations, preaching the word, administering the sacraments, organizing congregations, encouraging the little flocks, marrying the living, burying the dead, and thus cherishing "the day of small things" and sowing for the future.

The exact year in which missionary John Caspar Stoever first crossed the Susquehanna into our territory is unknown. We have no unquestioned data by which to decide the question beyond doubt. He kept no diary. But he did keep accurate pastoral records, and these are still extant. The first entry of a baptism in our parts is that of a child named John Jacob Kitzmiller, son of John Martin Kitzmiller, on April 19, 1731; and is accredited to the Church on the Conewago, which was the designation given to the Lutheran congregation formed later of Digges' Choice, now St. Matthew's at Hanover. No one has ever claimed that Mr. Stoever was at Hanover in 1731. We know that that fine section was only beginning to be settled about that time. The record of this baptism is not in any known church-book. We also know that Mr. Stoever was not ordained before 1733, and therefore hardly would have traveled so far to baptize one baby, where as yet only a few Lutherans lived. But, above all mere conjecture, there is not one iota of proof that Mr. Stoever ever crossed the Susquehanna before his ordination in 1733. Only in that year did he begin his register at New Holland, where he resided.

The pastoral records of this great Lutheran itinerant have been translated by the late Dr. F. J. F. Schantz and afford interesting reading. The present writer has also seen the original. These old records mark only one baptism for 1730. But there are a number of 1731 noted. The date of this Kitzmiller baptism is a puzzle to the historian. On it as a basis the priority of Christ Church, York, and its honor as the mother church west of the Susquehanna have been disputed. Prowell's late history of York County would question that fact. Dr. Theodore Schmauk in his

history of the Lutheran Church in Pennsylvania, claims that Stoever did cross the river before 1733.

In our day entries are written in succession, the latest in date always coming last in space. This is not the case in Stoever's records. According to the custom of the olden time he would jot down the name of the head of the family and then register under it all the baptisms of that family in order of age as they occurred. He would leave sufficient space for the future, which usually was well filled afterwards, though many staring, white blanks are left bare.

Now, suppose John Jacob Kitzmiller was born at Earl Town, Lancaster County. The baby boy is taken to the resident pastor for baptism. The minister enters the account of the act in his private record. The family sometime thereafter moves to the frontier settlement, lately opened on the Conewago, where on October 15, 1734, another boy arrives. In December of that year the same pastor goes up from the Codorus and baptizes this second child. The pastor enters the name right under that of the first. A third baby is baptized in 1738 and the record is placed at the bottom of the group. We thus see how easily the birth and baptism of a baby at Earl Town might be so recorded as to seem to have occurred at Conewago, which afterwards became its home. This we are persuaded is exactly what did in fact take place. At least there is not, aside from that otherwise explainable record, a scintilla of evidence that Stoever crossed the Susquehanna prior to 1733. We seek to establish this fact without bias, simply and solely in the interests of historical truth.

Stoever's book records that on September 30, 1733, he baptized children both at Schiefen (Chestnut Hill, near Philadelphia), and at Conewago (Hanover). These two places being over one hundred miles apart, there plainly would here be an error, unless we explain the statements in the light of the above mentioned custom of making entries. If the Hanover baby was simply born at Chestnut Hill and afterwards baptized at Hanover the case is plain. Or, a baby born at Hanover might during a visit have been baptized at Chestnut Hill.

Dr. Jesse Koller, one of the most accurate scholars, wrote the extant history of St. Matthew's church, Hanover, the only possible aspirant for first place, outside of Christ Church, York, and which celebrated its sesqui-centennial in 1893. He knew that the congregation on the Conewago was organized in 1743. Part of its pre-documentary existence no doubt synchronizes with that of the congregation on the Codorus, but during the first few years it was somewhat dependent upon the latter for services. At least during the first decade the former was not a distinct organization, but in a somewhat inchoate condition. However, the Lutherans on the Conewago built their log church one year before

those on the Codorus built theirs. But as an organized congregation the former never claimed priority over the latter.

As far as the date of the afore-mentioned baptism is an item in the account, the whole question receives illumination from an event which is recorded in Rupp's History of Adams County (1846, p. 539). It is there said, "In 1737 Martin Kitzmiller made a purchase of some lands near to Digges' first patented tract in Conewago, and the next year built a house and mill," etc. As this is the first legal documentary notice we have of Martin Kitzmiller, we may be justified in claiming that the year 1737 marks the date of his arrival on the Conewago, with his son, Jacob, who, either himself, or possibly his son, Jacob, the third, afterwards (1752) in a scuffle with Sir Dudley Digges, while resisting a Maryland arrest, killed the latter. Of course any date we have mentioned as marking the time when the first Kitzmiller came to any part of York County is only an hypothesis. But it is highly improbable that any of that family had crossed the River before 1731. Prowell's History of York County says (p. 77) that "Jacob Kitzmiller, the emigrant, arrived in this province not later than the spring of 1736." If this statement were correct, our point would be established beyond a peradventure, and the quotation in the same history of the baptism of 1731 self-contradictory. But it is an error. Johannes Kitzmiller, as already stated, arrived in 1728, and besides him no other of that name came before 1753. To suppose that the "Johannes" of 1728 was our John Martin, of Earl Town, otherwise called "Senior," and that either he or some of his sons removed to Conewago in 1737, where Mr. Stoever visited them in 1738 (as the pioneer's record shows that he did), would meet all the difficulties in the case and leave undisputed the ancient claim that the zealous itinerant did not cross the Susquehanna before 1733, when we are sure he did cross it.

Mr. J. F. Sachse, in "German Sectarians," mentions "Conewago" as one of the places where Rev. John Casper Stoever effected an organization (Vol. I, p. 212). This must be a mistake, unless he refers to a place in Lancaster County. It is supposed that during the decade that he served at the "Codorus," he also preached at "Conewago" (York County), but of this there is no documentary proof. However, his pastoral record shows that he continuously baptized children in that region, and it may safely be presumed that these little ones were consecrated either in their homes or at some more or less congregational rendezvous in the community. At a time when there was such a famine of the word of God, it is not likely that Stoever would be allowed to come and go away from the German settlement on the "Connawaka" without being prevailed upon to hold services.

Dr. Schmauk says (p. 242) that in 1732 "the Conewago in McAllistertown in Hanover, York County, across the Susquehanna was established." For this statement there is not a scin-



tilla of evidence. How could it have been established without preaching or divine services of some kind, and who would have been the minister? Not Stoevers, for so far as we know he did not in that year cross the Susquehanna. Of a lay reader we have heard nothing as yet at that date in connection with that community. The settlement was too raw even to have a school. If by "established" Dr. Schmauk simply means that Lutherans had begun to rush into that district, then designated "Digges' Choice," since perhaps 1730 (hardly earlier) and that they came thick and fast, and that they soon formed a nucleus for organization, we can allow his declaration to stand. But from the facts in the case, other significance it can not have.

Dr. J. C. Koller, for over a quarter of a century the learned pastor of St. Matthew's, Hanover, in his history of the congregation (p. 10), says: "St. Matthew's traces its origin directly back to the settlement of Germans who migrated to this region probably no earlier than 1731. Just about a time that a colony of Roman Catholics, sent out by the adherents of Lord Baltimore, located on the northwestern side of the Conewago Creek, where now the well-known Conewago chapel stands, a band of Protestants—almost exclusively Lutherans—encouraged by the heirs of William Penn—built their rude cabins on the southeast side of the same stream. These same German forefathers were the originators of our church. And although the name of the congregation has been changed three times, it preserves at this day on its records some names held by the original occupants of the county, as Barnitz, Biedinger, Carl, Shultz, and Young.

"As early as 1738-42 apparently fruitless efforts had been made to gather the isolated people into a congregation. An energetic and godly layman—Yost Mosher by name—who had authority to perform Nothtaufen (as the baptisms of the dying are called) conducted meetings from house to house, read prayers and sermons, and the service (liturgy) with people who longed for the renewal of their prized privileges in the *Faderland*".

That no injustice has been done to Dr. Schmauk's claim that the Conewago congregation was organized in 1732 is evident from his own words in a letter to Rev. Ralph H. Bergstresser of Hanover, who inquired for the authority of his statement. Under date of November 30, 1919, the former says:

"Replying to yours of November 28th, the passage you quote is a part of a summary of dates of founding of churches, which I prepared to give the reader an idea of the progressive development of our Pennsylvania Lutheranism. The dates were assigned when I was in special touch with all the sources, with the lives of the ministers, and with the local history of communities, and was thus in a good position to test and corroborate.

"It may have been given in one of the reports or letters of Muhlenberg; it may have been an inference from the Diary of

John Caspar Stoever; it may have been based upon some local information furnished me by Mr. Prowell, Curator of the Historical Society, York, or a combination of these.

"There may have been a note in one of the early Church-records of the region, that indicated it. It is possible that Dr. B. M. Schmucker, in his article on the Lutheran Church at York, in the Lutheran Church Review, may have indicated some sources.

"To give you a definite answer, I would be obliged to go into the whole situation again, with perhaps weeks of work, and that is impossible at present."

The author of this history challenged the now lamented Dr. Schmauk to furnish the data on which he based his assertion, and he also gave the above reason for not complying. But it is not in this way that history can be written. We must have the facts, and facts must be established by records. Only thus can dates be fixed. Guesses or half memories will not answer.

What is our source of evidence that John Caspar Stoever crossed the Susquehanna in 1733 and organized a Lutheran congregation somewhere near the east bank of the Codorus Creek? It is a venerable document, bound in pigskin, musty, venerable and worn with age. It was paid for by twenty-four men, some of them likely very young, whose names are written on the fly-leaf by the same hand, which anyone, though not an expert in chirography, soon would recognize as that of John Caspar Stoever himself.

The heading reads:

*"Namen der Persohnen welche zu Erkauffung und Einschreibung dieses Kirchenbuches mit nach Vermogen beygetragen haben."*

(Names of the persons who, according to their ability, contributed toward the purchase and inscription of this church-book.)

On the opposite page is the following caption:

*"Verzeichniss der getauften Kinder in der Evangelischen-Lutherischen Gemeinde an der Katores."*

(Register of the baptized children in the Evangelical Lutheran congregation on the Codorus.)

Then follows the entry of the first baptism, that of Maria Catarina Beyer, daughter of John Adam Beyer, whose wife is not mentioned. the witnesses having been Peter Gardner, Lewis Stein and his wife (*"et uxor ejus"*) Catarina. This baptism took place September 23, 1733.

On the same day Stoever baptised another Maria Catarina, only eleven days old, daughter of John Heerburger (mother again not mentioned), to which Maria Catarina Heyl was witness. Concerning the twenty-four names of males on the fly-leaf of this church book, Dr. B. M. Schmucker says (p. 4): "We know the date of arrival in America of at least sixteen, only four of whom arrived at Philadelphia before 1731, six arrived in the fall of 1731, and six in the fall of 1732. Of the heads of families whose names

are entered in the baptismal register before the year 1741, the date of the arrival at Philadelphia of forty-nine is known, of whom five came in 1727, two in 1728, one in 1730, eleven in 1731, twenty-two in 1732, six in 1733, and two in 1734."

This shows that many of the original Lutherans came almost directly to York County, at least without stopping long anywhere else. Many of them, if not all, were vigorous young married men, though, perhaps, eight out of the twenty-four pioneers who chipped in for the books were minors and single youths.

It may be worth while to consider how Stoever was led to cross over to our vicinity. First of all, he lived on the emigrant route that stretched between Philadelphia and Lancaster, on which he would daily meet people on their way to seek homes west of the great river. Perhaps some of them were old friends, who would rest by the way at his home. At least two of the original signers of the first protocol of the Codorus congregation, Sabastian Eberle and George Shoemaker, had been fellow-passengers of his on the ship James Goodwill, David Crocket, master, from Rotterdam, in 1728. If any deaths occurred on this side, he was the nearest minister to get to officiate at the funeral. In case of marriages, the same was true. Add to these circumstances his zeal for itinerating, and the desire of the early settlers for the gospel, which, on the part of at least some, was ardent, and we can easily see how the missionary at Earltown soon would have his attention directed toward the new settlements along the Conojohela and up to the Codorus and beyond. The way was easy. There were no mountain barriers, the road was level, and there was a ferry (since 1730) at John Wright's place.

For the sake of clear understanding a few remarks are here necessary.

The bare fact that the Stoever records mention places where children were baptized is no positive proof that organizations existed in those localities. The widest latitude must be given these names of spots. Their geography is very indefinite. On this subject, Dr. H. E. Jacobs, in a private letter to the writer, says: "The places given in the baptismal records do not represent congregations. Mr. Stoever made periodical trips down as far as Opequan, Va., baptizing on his route all the children of German parents who desired it. The record of Conewago does not indicate any congregation, but only the place. Some of his earliest entries designate Chestnut Hill, and yet there was no Lutheran congregation there until 140 years afterwards."

But the fact that a church-record was purchased is *prima facie* evidence of some form of organization in a community. On this point, Dr. Schmauk (p. 358), says, with reference to the congregation on the Codorus: "As in the case of the other congregations organized by Stoever, a church record was purchased, on the fly-leaf of which the names of twenty-four persons are recorded



who contributed to the purchase of the book." Dr. B. M. Schmucker, in his brochure, says the same thing. We thus are historically certain as to the year of the beginning of the organized Lutheranism in York County. Unfortunately the date of the subscription for the Codorus book is not given, but the names are unmistakably written in Stoever's own clear and sometimes ornate hand. The entry of the first baptism on the opposite page with its date, September 23, 1733, also was his personal work. However, that date is not the exact birthday of the congregation on the Codorus, but it is approximate enough for historical start and use. Unless the missionary carried such blank books with him, which may be considered to have been impossible, we must suppose at least two trips for the consummation of securing this church-record—one during which it was ordered and paid for, and one to bring it either from Lancaster or still more likely from Philadelphia. This very reasonable supposition might argue for a previous visit and operation in the York Valley. Consequently the congregation on the Codorus was born earlier, rather than later than September 23, 1733. Of course, it is also possible that the book might have been bought after this epoch-making baptism was performed and the ministerial act afterwards copied from a day book. But the fact that it does not occur in the private record of Stoever militates against such an idea. Hence it is practically impossible to fix upon any other date as the initium of Lutheranism west of the Susquehanna. Its origin and birth hour in future years will invariably be quoted as having occurred on September 23, 1733. Such is our best scientific knowledge of the case; hence this must be our base of departure and return.

One may easily get an erroneous conception of the size of the original congregation. The expression that the church on the Codorus was started with twenty-four members is misleading. It leaves the impression that this first flock in the wilderness on the west side of the river was exceedingly small in numbers. Nor is it correct to call these charter members. They signed no articles of faith or agreement. They only chipped in shillings and pence to buy a book. It is possible that not all of them were confirmed. Be that as it may, we know that already in 1732 there were four hundred taxpayers in York County territory. Consequently at a fair rate of calculation and especially considering the pace of immigration in those years, there must have been a population of more than one thousand souls in the region extending twenty miles westward from the Susquehanna. Though some of these were German Reformed, and a few were Mennonites, Dunkards, or Catholics, while too many were godless worldlings, the bulk of them were Lutherans. Hence the constituency of the infant congregation in 1733 must have numbered several hundred souls. It was weak only in resources, not in adherents. Its territory was

immense, covering the entire stretch of valley from the river to the Conewago Creek. But where was its central location? Not on the present site of York, which was not laid out before 1741. Yet it must have been somewhere in the region bordering on the east bank of the Codorus. If it were not for the designation "Congregation on the Codorus," we would be inclined to the opinion that the nucleus of this first flock was somewhere about Hallam or Canodochly. But those localities are too far away from the Codorus to make that probable. It is more likely that the Lutherans who lived between the Codorus and Stonybrook presented the first rallying point for the formation of the spiritual interests of "the forest primeval," where the inchoate church might take shape.

In view of the subsequent history of our Church in this respect it is worthy of note that the first congregation was not *ab origine* and never afterwards became a union church. The names in the old records show that at first the German Reformed had cast in their lot with the Lutherans. This was very natural. Outside of the Swiss, the traditions of all the Reformed were Lutheran. South Germany, and the Palatinate, whence most of our immigrants came, was first Lutheran and afterwards was partly persuaded to become Calvinistic. No doubt the pioneer Reformed missionaries held their services among the Lutherans, in the primitive log cabins but later, for the lasting good of both sides, their people moved into their own spiritual home (1743). But their wise example was not followed by the daughters of the mother churches. Outside of Hanover, most of the subsequent Reformed and Lutheran movements toward organization issued in union churches, either originally or finally. The reasons seemed to be sound and what was plausible carried the day.

(1). Both parties used a common language, the German, which, as over against the English, each was zealous to perpetuate in America. On account of the suspiciousness of the government and its later discriminations against them, they hated its very language. However, their love for their native tongue was strong enough to induce them to desire its perpetuity. Many of them felt that it must be the language of heaven.

(2). The Reformed gradually leaving Zwinglianism behind and adopting Calvinism in its stead, were unconsciously approaching the Lutheran position. At least, the line of demarcation between them grew very thin. As proof we would cite the fact that many of these bipartite churches were called "Lutheran and Calvinist." We know of none that was described as Lutheran and Zwinglian. Hence the only visible difference being that one said "Father our" (*paternoster*) and the other "our Father" (*unser vater*) in the Lord's Prayer, they kept their organizations distinct, but preferred to worship under the same roof.

(3). Both were poor and needed to lean on each other for

support. When neither was able to build a house of worship, it was felt to be best to join forces and erect a common one for both. Unless this had been done, or one would have allowed itself to be absorbed by the other, an assimilation against which their intense individualism rebelled, some of our primitive communities would have suffered long for a house of God. In a number of them the Lutherans could have built independently, but generously took the Reformed in as partners. In some cases this was done *ab origine*; in others, many years after the Lutherans had existed alone. In a very few instances, conditions were reversed, and the Reformed housed the weaker Lutherans.

(4). Another and perhaps in the end the strongest reason for this ecclesiastical co-operation was the fact that so many of these immigrants had come from the same places and had suffered together in the common cause of Protestantism. There were among them very few families that were not intermarried, and this social bond is ever one of the firmest and most influential in deciding policies of all kinds.

Some men occupy a very large place in the annals of their own times, but a much smaller place afterwards. Others do not receive their due in their own day, but loom larger and larger in later years. John Caspar Stoever belongs to the latter class. On account of a certain independence of character and consciousness of priority of service, he was not appreciated at his full value by the first synod men (1748). But if Muhlenberg was the patriarch of the Lutheran Church in this country, Stoever was its pathfinder. His work speaks louder every day in history.

It is well to consider the relation of the early Lutheran congregation in York County to the general history of our denomination in this country. Only this makes it so worth while to give it any attention, and for this reason Dr. Schmuker devotes an entire chapter in his history to the founding of our Church in York County. Our connection with the past gives us our significance. All the forces of former ecclesiastical development passed over the Susquehanna into our territory in 1733. Civilization and Christianity both pushed over their older bounds to find here a new home. What was the status of our Church on the Codorus in 1733 with reference to past history and more ancient localities in this new world? It then was the outmost frontier post of Protestant Christianity. Roman Catholicism from another direction had penetrated as far west as New Mexico (1540), and Minnesota (1680). The first Lutheran minister, a sea chaplain, who reached the American continent, was Rasmus Jensen, in 1619. The year 1733 was the two hundred and fiftieth anniversary of Luther's birth. In 1727 Rieth's church in Tulpehocken, or the Lebanon Valley, was built. Since 1729 there existed in Lancaster a Lutheran congregation which in 1733 had 149 communicants. In 1730, Stoever had settled at Earltown, where he began work, as well as



on the Cocalico, in the same county. In 1734, the Salzburger Lutherans established themselves in Georgia. In 1733, Philadelphia was 50 years old. In 1639, the first Lutheran minister, as a settler, Rev. Reorus Torkillus, arrived in the colonies and settled on the Delaware. This was 94 years before Stoever reached the Codorus. In 1702, the first Lutheran ordination in America took place in Philadelphia. It was that of Justus Falkner. In 1733, there was in Philadelphia a Lutheran congregation having less than one hundred members. Besides this there was one in Falkner's Swamp, another at New Providence, both in Montgomery County, and these three in 1733 sent a call to Halle, Germany, for ministers of the gospel. In New York, the Lutherans had been established since 1628, or 105 years before John Caspar Stoever baptized the first baby along the "swiftly flowing" Codorus. George Washington was only an infant one year and six months old. Such was the historical setting of the original congregation in Springettsbury Manor.

For nearly a decade Stoever continued his services among the Lutherans along the Conojohela, Codorus and Conewago, visiting this section ordinarily about once a month. His home was forty miles away and Wright's Ferry often afforded only a perilous passage, yet his trips were pretty regular. Surely the "care of all the churches" (2 Cor. 11:28), meant much to him. In the Codorus or Christ Church book from the beginning until the close of 1742, there is not an entry except in his easily recognized hand. In that time he baptized 191 persons and married 34 couples. He has left no records of confirmations, burials, or communions at which he officiated during his pastorate here. Consequently much of his work and the history of our Church during those morning-like ten years must be left to conjecture. But our general knowledge of the time and environment easily aids the imagination in forming a true picture of the scene. The people first lived in their covered wagons, in which they had brought their few household goods and culinary utensils. While the men were felling trees with which to build a log hut the women did their cooking in the open air, two forked or crotched upright sticks of wood stuck in the ground with a cross-pole laid between them and a few stones underneath serving as a primitive hearth. At night the family found a couch in the wagon-bed, where sleep was sweet and refreshing, while the animals, the horses, oxen, cows, sheep or goats, were tethered in the forest. We know that at first there was great suffering for want of forage. The natural meadows where grasses grew were few. The hay had to be brought from across the river and was very scarce and expensive. Cows often had nothing to browse on during the winter except the sprigs and buds of trees. The fare of the people themselves contained no luxuries. Not even the wilderness would always furnish their tables (at first only the lid of a wooden chest or the endgate of a

wagon) with meat. Thus until a crop of grain, maize, and vegetables was raised, and a rough, windowless, one-doored cabin built, life on the new homesteads was a real hardship. Self-denial and privation took all the poetry out of existence. Where plenty now abides, there then were only want and exposure, though relieved by the peace and love of the household.

Long did the scant wardrobe that was brought over the sea have to last, until flax furnished homespun. Moccasins were the native shoes and deer skin afforded durable pantaloons, while hose grew upon the backs of sheep. This strenuous and frugal life Stoever shared with the pioneer settlers of his congregations. His labors were many and difficult, his remuneration was meager.

Under such circumstances it was anything but convenient to hold divine services. Private houses and barn floors were the first sanctuaries. If there was a school house anywhere in the valley between the Susquehanna and the Codorus, which after a few years may have been the case, it served as a church also. But of that we have no knowledge. The minister carried his own Bible and hymn book. The lesson was read, the hymn was lined. The people sat on backless benches made of hewn planks on legs, or stood through the long service and did not complain either of prolixity or inconvenience. There were no fires at the winter services, except on the outside of the building.

God was with them, and they grew in grace and the knowledge of Christ, and the Spirit kept them warm. The church, like a lone pelican's egg in the wilderness, increased in size, means, and hope, until it soon burst the shell of its primitive environment and sought more favorable conditions. For human nature ten years of arduous, rough tabernacle-shifting was severe and irksome enough. Yet, what is a decade in a long history?

Stoever's ministry in these parts ceased in April, 1743. From the entries in the church book, Dr. B. M. Schmucker thinks that during February, March and April of that year, the congregation was visited by another pastor who, from the manner of his records, was an aged man, well-trained in such chronicles. Who this character was remains a mystery. He may have been a wandering gospeller or a transient pedagogue. We do not know. Why he came, why he left so soon, now are unanswerable queries, which we must leave locked up with much besides in the silent book of mystery.

The town of York was laid out in 1741. The fact undoubtedly determined the future center of the congregation on the Codorus. The Penns very generously offered free church sites and the Lutherans quickly accepted theirs on a slight rise of ground immediately south of the great square. This was done during Stoever's pastorate. How much he had to do personally in this transaction we do not know. But at least from that year on "Goose Hill," as tradition says it was called, began to be the nucleus around

which the Lutherans of this section finally swarmed and built their hive, and here they have been busy bees ever since. The tradition that they laid the foundations of their church at midnight in order to outwit the Reformed has not even a gossamer thread of reality to support it. But it is a fact that when John Caspar Stoever ceased to visit the congregation on the Codorus, it possessed by grace of the Quaker government, a piece of ground for a local habitation, as well as a name. We know that he was something of a land agent elsewhere.

While he served in York County, he at the same time made many trips with some regularity down as far as Monocacy (near Frederick, Md.), Opeguon (near Winchester), Woesamutton and Shenandoah (Va.), where he baptized many children. These long trips of a hundred miles and more he made at all seasons of the year, even after he had removed from Earltown to the Quittapahilla, near Lebanon, in 1740.

He ministered to people of all denominations. Remarkable to relate, he even baptized the children of Captain Thomas Cresap, the notorious Maryland intruder, who, because he represented the Roman Catholic house of Baltimore, usually has been described as a papist. From the fact that Stoever's services were acceptable to him, he likely was a member of the Church of England.

Many of the names from Conojohela, Kreutz Creek, Codorus, and Conewago, which the pioneer itinerant records, have entirely disappeared from our census reports. A goodly number, however, still remain in honor among us.

Inasmuch as Stoever was such an important factor in the early days of our territory's Lutheranism, in fact an essential part of it, and inasmuch as we are by this time warmly interested in his personality, we will continue this section with an account of his after-life. Three years before he closed his work in our valley, he had removed his residence from Earltown to the banks of the Quittapahilla, where as early as 1737 he had secured a tract of 300 acres of land and began to erect thereon a stone building, which served him as dwelling and mill until his death, and which is standing to this day. He was a man of means and, in 1763, became the head of the Lebanon Land Company and thus was the principal manager of the temporal affairs of that place (originally Steitztown). He presented both the Lutheran and the German Reformed congregations there with lots for church and burial purposes. But in spite of this secularization he continued to be a Lutheran circuit rider as busy and unwearied as ever.

Before Stoever left York county, other denominations became active in these regions. In 1738, the German Baptists had formed a congregation on the Conewago, near Hanover.

Many German Reformed had come with the early Lutheran immigrants and for some years (perhaps ten) threw in their lot with them, at least Stoever baptized many of their children.



Although not organizing during his pastorate here, the Scotch-Irish Presbyterians began to settle in the present Chancefords and Hopewells in the southern part of York county, and the English Quakers began to move beyond the Conewagos northward.

A few Church of England people (Episcopalians) were scattered here and there. With these English immigrants he had but little contact, but their language soon began to influence his parishioners. When Stoever left the county there were here some thousands of inhabitants, but York had only eleven houses to boast of (Prowell, 688). Practically the whole district was composed of a rural population.

At this point appears the second minister who did good work on our territory in the person of Rev. David Candler, concerning whom as yet very little is known. Where he came from and how he became a minister is a mystery. It is the opinion of Dr. Beale Schmucker that Rev. Caspar Stoever inducted him into the office for the express purpose of appointing him as his successor in the growing field beyond the river. He says, in his history of Christ Church (p. 8), "The reasons for this conclusion are that Pastor Stoever's pastoral acts continue unbroken until April 28, 1743, on which day he baptizes for the last time and on that day Pastor Candler's baptisms begin. Whether Mr. Candler was at that time an ordained minister or not is unknown, as no trace of him has been found before that date, except that he was married and had several children, whose names he entered in the church record at Hanover, after he had begun it. But if not before ordained, he was without doubt ordained by Stoever, and perhaps April 28th. Pastor Candler did not settle at York, but on the Conewago, about one mile southwest of where Hanover now stands, where, in May of the same year, he began to gather a congregation and provided a place of worship for them in the house built for him. He also began to minister to the congregation on the Monocacy about ten miles this side of Frederick, and he organized that at Frederick, all in 1743. His charge reached from the Susquehanna to the Potomac, and he took up his residence in the center of the field.

Rev. Candler, as we have seen, also was pastor at Conewago, whose first pastor he was. There being no evidence to the contrary, we must consider him as the real founder of that congregation.

"At first the congregation met for worship in Pastor Candler's house, which stood very near where the trolley crosses the Western Maryland Railroad. But in the summer of 1743 a log house of worship was erected on the north side of the McSherrystown (macadam) road, about one mile southeast of the present sanctuary.

"The building was solemnly dedicated to the worship of God as a Church of the *Unaltered Augsburg Confession*. The Reformed

claimed no right or ownership, but certain privileges were accorded them, under careful supervision by the vestry or wardens, as the officials were called. This sanctuary served the congregation for thirteen years. Some traces of the graveyard, in which it stood, are still visible, but of the appearance of the building absolutely nothing is known, save that it was a structure of most primitive form; yet no more thankful worshippers ever assembled to hear the word of God in the most magnificent cathedral." (*Dr. Koller.*)

It is interesting to study primitive church architecture. The flocks in the wilderness, even before they had attained a name, looked about for a habitation. Barns and cabin homes were of necessity the first sanctuaries. Sometimes even the canopy of the heavens was the only dome of the forest congregations. The first buildings were constructed of logs and were so easily put up that one is surprised that it took the Lutherans on the Codorus and Conewago so long to secure one. But we must remember that the immigrant settlers had for generations been coddled by state churches, where the government did everything for them in ecclesiastical lines; hence they had never attained the power of initiative and self-reliance; nor were they in ethnical temperament as aggressive as some other nationalities are, and they were very busy with their own private affairs. They wanted some one, like the pastor, to lead, and Stoever did not have time to build churches west of the Susquehanna. We have seen that as soon as his successor, Candler, got on the ground on the Conewago, the project of securing a sanctuary was set on foot and succeeded the first year. One year later (1744) the congregation on the Codorus followed the example. Dr. Beale Schmucker thinks they must have had somewhere east of the creek a special house in which their services were held, at least during the latter years of Stoever's incumbency. Certainly, the demands of a growing congregation could not have been met in the usually small forest cabins or stables of the period. If there was a school-house or sanctuary in the valley, where the regular services were held, all vestiges of its existence have disappeared. But when in 1741 the town of York was laid out, the Penns donated lots for church purposes. This offer suggested the idea of concentrating their efforts and crystallizing their spiritual longings on one spot, and thus soon, though not as soon as we would have expected it to be done, the Lutherans established their church home in Yorktown. Like that at Hanover, it was built under Candler's administration; it was a rectangular log structure, and did not cost much money. The land was donated, and still is owned by the congregation. The timber no doubt also was freely given, cut and hauled without charge. The only labor usually paid in primitive church-building was the carpenter's work in hewing, notching, chinking, in constructing windows, doors, and seats. There was no need of the mason's art. The undergirding of logs rested on the bare ground. Usual-

ly the blacksmith's craft was enlisted, although in some instances all the joining was done with wooden pins. We are not told how the first temples on the Codorus and on the Conewago were constructed or furnished. We do not have the builder's specifications. No doubt the plan only existed in the architect's brain and never was put in blue print. But originally the rule was not to have a chimney or fireplace. Stoves had not yet been invented. When fires were made, they were made on the outside, where the people warmed themselves before they entered the church for worship. The floor usually was tamped mother earth. The seats were smoothed backless planks with legs, later called puncheons. The pulpit often was only a block of hollowed-out wood open at one side for the admission of the preacher. At first it was not highly elevated, because the roof was too low. Later it was fastened to the wall, like a swallow's nest, and ascended by a winding staircase. The altar was a common round table with no railing before it.

Such in general outlines were the churches which Rev. Candler was happy to see erected under his administration, near the streams whose names they bore. But it is a fact of history all through Pennsylvania that these strong buildings did not long endure. The most terrific storms could not blow them down. An earthquake could not have demolished them, but they had no protection against the tooth of the elements. Neither wooden walls nor shingled roofs were painted. Unless the chinks between the superimposed logs were closely watched, leakage would soon take place. The sun would crack the logs, the rains would water-soak them. Having only one door and a few windows, want of light and fresh air would produce dampness and thus decay would set in both inside and outside. As a consequence, the first church on the Conewago lasted only thirteen years and that on the Codorus only sixteen. This was about the average age of such structures in the wilderness.

Concerning the log church at York, Dr. Beale Schmucker says: "The date of its consecration is unknown, but we hope that the declining strength of the pastor lasted long enough to allow him to witness the happy result of his labors and see completed the church in which, besides its pastors, Muhlenberg, Brunholz, Handschuh, and Kurtz would preach as visitors."

After May, 1744, Rev. Candler made no entries in Christ Church book. His health failed and he died at Hanover in December of that year. He was buried in the graveyard near his home, but the mound that marked his resting place has disappeared. No effort was made to keep the spot sacred. Besides this, all we know of him is that he had a son named David, who was born in 1740 and that this son married Miss Catharine Dinkle, of York, and was a respectable citizen and faithful Lutheran all his life.

The funeral sermon at the burial of Rev. David Candler was



preached by Rev. Laurentius Nyberg, a Swede, who had just recently located at Lancaster. Thus lived and died a minister of the early days, a primitive church-builder, whom Dr. Koller numbers among true conservators and of whom he further says, "Although his personal history is shrouded in much uncertainty, his recorded acts are epoch-making—they impart the right tendency to institutions and insure the future against chaos and misrule."

On November 25, 1742, another great pastor and missionary came upon the stage of Lutheran operations in this country. His predecessors were in a sense only workers; he was that, but also pre-eminently an organizer. His activities extended from Philadelphia and vicinity, whither he had been called by three congregations and sent by the Halle Lutherans, in Germany, all the way to Georgia. He was the founder of the first Synod, and was so influential as a counselor and leader, that he has often been called "Patriarch of the Lutheran Church in America." So much has been written about him in books, which are easily available, that in this history we can speak only of his relation to the development of the work in our territory.

Muhlenberg paid his first visit to the Lutherans on our side of the Susquehanna in May, 1746. Of this visit he gives an account in his own words.

"From Lancaster I was called to a large congregation on the other side of the Susquehanna River, near the outmost borders of Pennsylvania, touching on Maryland. This congregation had occasionally been visited by Herr Nyberg, so long as he was considered a genuine Lutheran preacher. The congregation consists of one hundred and ten families. Nyberg had promised to procure for them another pastor from Sweden, but after the quarrel at Lancaster had begun, they would not have any further dealings with him. In that congregation I had to baptize a number of children and to confirm some whom the parochial teacher had instructed." (*Mann p. 166.*) It is necessary to illuminate this description of another age so as to understand it. The large congregation to which he refers is that of Christ Church in York, which as a town had been established, as already stated, by John Penn, in 1741. But it still was on the map of Lancaster County, from which it was not separated before 1749. On this trip Muhlenberg did not proceed farther into our field.

The quarrel which he mentions was caused by Rev. Lars T. Nyberg, a Swede, who came to America in 1744 and took charge of our German church in Lancaster. He professed to be a Lutheran, but secretly was a Moravian, or follower of Count Zinzendorf, who for a while without authority claimed to be superintendent of the Lutherans in Philadelphia and elsewhere. In Lancaster in this very year of Muhlenberg's first visit he disrupted

the congregation and took out a swarm of his own partisans to form a rival organization.

When in December, 1744, shortly after Nyberg's arrival in this country, Pastor Candler died at Hanover, the supposedly Lutheran Swede preached his funeral sermon. The Conewago members and others from surrounding communities asked him to take temporary charge of them and send to Sweden for a permanent pastor. "He began at once, not only at Lancaster, but at York, Conewago, Monocacy, and wherever he labored, to lay his plans to carry the congregation over to the Moravians and near the close of 1745 called a Moravian Conference at Lancaster. So soon as he had thrown off the cloak, the congregations rose up in resistance against him. In York the struggle was an especially severe one, as the Reformed Pastor, Rev. Jacob Lischy, was of the same mind and in the same concealed relation to the Moravians with him. They worked together with great heartiness and were assisted by brethren from Bethlehem. In and all around York they brought many to take sides with them. In 1746 a Moravian Synod was held at Kreutz Creek. Nyberg brought two Moravian missionaries from Bethlehem and tried to settle one as pastor of the Lutheran Church at York and the other at Monocacy. But the eyes of the majority of the members were now fully opened and they locked the doors on him in all the Lutheran churches from York to Frederick." (*B. M. Schmucker*).

It was on account of their sad experience with Nyberg and the consequent confusion, that the York congregation appealed to Muhlenberg to send them a preacher from Halle. Alas, there were as yet only two of them, Muhlenberg and Brunnholz, and two catechists, in this country. So it was impossible to grant their request. But it was in their interests that this first visit was made. However he had to leave their vacancy unsupplied. Their parochial teacher read sermons to them every Lord's Day, taught the children the catechism, and thus kept the faithful part of the congregation intact waiting for a brighter day.

In June, 1747, Muhlenberg visited our region a second time—not only York, but also Conewago, Monocacy, and Frederick. With a companion he rode from Lancaster, crossed the river in a boat, in a raging storm which almost capsized it, and arrived at York at midnight where a number of people were awaiting him. Promising to tarry longer on his return, having arrived on June 19th, he left on the 22nd and went to Hanover. "They reached the Conewago congregation, which they found in equal confusion. Here also Nyberg had friends and antagonists. Muhlenberg spoke in kindness to them and made efforts to reconcile them. He enjoyed, apparently, the respect of both sides. He promised them that as soon as one of the invited ministers should settle at York they would from time to time be visited, and that, if ever

possible, he would find a good teacher for them, to instruct the youth and on Sundays to read a sermon to the congregation.

"On June 23, Muhlenberg preached to them in a large barn, as many people had assembled from near and far. Some requested the celebration of the Lord's Supper, but he was obliged to refuse, saying that they needed first proper repentance for their sins and application of the word of God. He baptized some children, at the same time reminding parents and sponsors of their duties. He also met with some who in the very first years of his labors had been members of his congregations, and, hearing him proclaim the word of God, were now moved to tears and bitterly complained that they were without the means of grace." (*Mann p. 190*).

From Hanover Muhlenberg started in a drenching rain traveling until 2 a. m. with two men who had come from Maryland to conduct him to Monocacy and Frederick. After his mission at those places was accomplished, on June 26, he and his traveling companion started homeward again. That night they spent in Hanover, apparently without holding a service, and the following day at noon they arrived at York.

It was a Saturday. That afternoon Muhlenberg held preparatory service. The following Sunday so many people were present, some having come twenty miles, that half of them were compelled to stand on the outside of the log church. Muhlenberg baptized some children and confirmed a class of "fifteen young people amid plenteous tears, and ministered the Lord's Supper to two hundred communicants and then closed the public service of the Sunday, the whole congregation on bended knees giving thanks unto the Father, in Christ Jesus, for all his unmerited grace." (*B. M. Schmucker, p. 16*).

After the death of Rev. Candler, at Hanover, in 1744, there was a vacancy in York and Hanover until 1748, when a licentiate, by the name of John Helfrich Schaum, teaching school in the Philadelphia congregation, came to take charge. Rev. J. T. Handschuh, of Lancaster, and another teacher from Philadelphia, by the name of J. F. Viger, accompanied him to the Codorus on the 17th of May of that year. The new pastor was left in York, while Rev. Handschuh and Mr. Viger proceeded to Hanover.



## CHAPTER III

### THE FIRST SYNOD

The first effort to organize a general Lutheran body, composed of congregations as units, made in 1744, ended in failure, because some wanted to include the Moravians, and because the Germans and the Swedes could not agree on liturgy. But in a sense the three congregations that had called Muhlenberg, St. Michael's, Philadelphia. New Hanover, and the Trappe, were a general body, for they subsisted under the title of "The United Congregations," and always acted jointly. However, the first organization that can be called a Synod took place in Philadelphia in August, 1748. Because at first ministers alone had a vote, and laymen only reported the conditions of the congregations, it received the name of Ministerium. The call was sent out by Muhlenberg, pastor of the three United Congregations, plus Rev. Peter Brunholz, pastor at Germantown, and was extended to Tulpehocken, Lancaster and York.

The occasion was the dedication of the new St. Michael's and the ordination of Rev. J. N. Kurtz, the pastor at Tulpehocken (Lebanon County). The York congregation, though invited, was not represented, because the notice was received too late. That York, as well as Tulpehocken and Lancaster, were already considered as an equal and not simply as a filial in the case, appears in the wording of the invitation, which was relayed by the pastor at Lancaster. As this document was the first recognition of the official status of a congregation on our side of the river, it may have a place here.

*"To our beloved brethren in the faith, the deacons and elders and members of the Evangelical Lutheran Congregation at York:*

"The Gracious Hand of our God, with respect to our brethren in the faith, has led to the necessity of ordaining Mr. Kurtz as a pastor, consecrating with proper solemnities the church at Philadelphia, and holding in connection with it a general Church convention. The time appointed is the approaching Tenth Sunday after Trinity, and the succeeding Monday, and probably Tuesday. To these peaceful and public solemnities we have been compelled to issue, in haste, the invitation to the church councils, deacons and elders of each of the congregations connected with us. We ask you, therefore, to be so kind as to appoint one of your deacons and, if possible, our dear brother, Mr. Eichelberger, and to send

him, at your expense, to Philadelphia. Since also Mr. Billmeier, our worthy brother in the Lord, desires, within the next three weeks, to make a trip to Philadelphia, it will do no harm if he also attend the meeting. Kindly invite him, therefore, to arrange to accompany Mr. Eichelberger, so as to be in Philadelphia by next Saturday evening. If, however, his business prevent, and your circumstances so permit, you might defray either all or the half of his traveling expenses. Confer as to what can be done, without any great loss on your part. Leave your preacher, our beloved Brother Schaum, at home, since he must preach next Sunday in Connawaka, and can not travel so far, and my dear brother in the ministry is, for other reasons, in some uncertainty. I will expect, therefore, to meet one of your deacons, and, if possible, Mr. Billmeier, next Saturday evening in Philadelphia. The Lord bless you all. May He prosper every effort for the glory of His Name, and the extension of His Evangelical Lutheran Church, and, according to His mercy, give your delegates and brethren a safe and pleasant journey!

"Mr. Brunnholtz would have invited you with his own hand, but he thought the invitation would be too late. I have thought I would see if it were still feasible, because of the especial love I have for you, my dear brethren in the faith. I remain as ever, your faithful brother and minister of our Lord Jesus Christ.

John Frederick Handschuh.

Lancaster, August 8th, 1748.

P. S.—It was not until Saturday afternoon that I received this information."

Accordingly "the first General Conference or Synod" was held on August 15, 1748. The protocol states that "To New York across the Susquehanna, where Mr. Schaum is stationed, Mr. Handschuh had written, but on account of the shortness of the time, and the length of the way, no one was here." In this note "New York," of course, means "Little York."

In the weak condition of our congregations in this new land, Satan saw to it that the kingdom of God should not move on smoothly. The country was overrun by free lances in religion, preaching adventurers, who to get the wool often made sad havoc of the sheep. They were the apostles of disorder and lawlessness, accountable to nobody but themselves, and always preying upon other men's folds. From the beginning these vagabonds operated in our district. This fact is revealed in the accounts we have of the second meeting of the Ministerium, in 1749, in Lancaster. Of its transactions we have no secretarial record. So we must depend upon Muhlenberg's report to the Halle fathers and upon Pastor Handschuh's diary. The Lancaster meeting was attended by "Pastor Schaum and his church council from Yorktown." Mr. Muhlenberg's account runs thus:

"The congregation at Yorktown, in Pennsylvania, where Mr.

Schaum had been stationed up to this time, earnestly requested us to ordain their preacher, because Valentine Kraft and his followers were intimating there that Mr. Schaum's official acts were not valid. Since we already had provisional permission from our most worthy Fathers, we appointed the fourth of June for the ordination, and the fifth for the General Conference in the city of Lancaster."

Mr. Handschuh's diary says:

"About five o'clock (June 3), we preachers entered upon an examination of our former helper, Mr. Schaum, which we conducted in turn, amid many useful reminiscences. After it was finished, we had the elders, deacons, and other members of the congregation at York on the Codorus, who were present, come before us, and talked with them about Mr. Schaum's call and ordination."

These preachers were Muhlenberg, Brunnholtz, Handschuh, and Kurtz, who signed the call extended to Mr. Schaum on the spot, and the next day ordained him. (*Doc. His.* pp., 24, 25).

In the "revers," or agreement, signed by the Yorktown delegation they acknowledge these four ministers as "their rightful teachers" and Rev. Schaum promises to be their "assistant," and thus is he styled in the record of the next meeting in the following year, without, however, thereby apparently indicating any subordinate position. However, the congregation to such an extent recognized the authority of the Ministerium as to consult it even in its internal affairs. For the account of the convention of 1750 contains this item: "At York, Schoolmaster Moul, on account of his age, desires to be relieved from further service; but he and his congregation received from us ministers a certificate authorizing him to continue." (*Doc. His.*, p. 31).

In 1752 Rev. Schaum was ordered to preach at Frederickstown, Md., as often as possible.

The Minutes of 1762, ten years later, have in parenthesis the following item:

"After dinner some rested awhile, others went together into his (Provost Wrangel's) garden, others shut themselves in a room to discuss in quiet all manner of congregational and ministerial matters, especially concerning Yorktown." (*Doc. His.*, p. 66).

The reason for this colloquium was the fact that Yorktown and its filials had just become vacant by the resignation of Rev. Lucas Raus, who had taken charge in 1758, to succeed Rev. Schaum, who had left in 1755. It is at this time that we begin to find notices of such ancient seats of religious worship as Wolf's, Kreutz Creek, Carlisle, Shuster's, St. John's (near Littlestown), Stone Church (Glenville) and Quickel's churches. We have already heard of Lower Bermudian, where there then was not only a Lutheran congregation, but also an offshoot of the Ephrata



community of Seventh Day Dunkards. But our affairs were in great turmoil and confusion. (*Sachse*).

Rev. Schaum came to Yorktown as the first resident Lutheran pastor of that town. Rev. Candler, for some reason, had resided in Hanover. After his death a vacancy, lasting five years, occurred. This gave the wolves a fine opportunity to worry the flocks, which they did in high dudgeon. Nyberg the crypto-Moravian always was on hand to proselytize. The nomadic free-lance preachers sowed the seeds of prejudice against the Ministerium. The disturbances were so serious and the defections so many and influential, that if it had not been for the good work of the aforementioned teacher, Bartholomäus Maul, who regularly read sermons to the congregation and faithfully instructed the children in the catechism, the entire cause in York might have been lost. Mr. Schaum, who had inherited these deeply-rooted evils and not being able to overcome them, partly on account of being incapacitated by a broken leg, and suffering several sore bereavements besides, finally was driven away.

One of the illustrative incidents of those troublous times is related by Dr. B. M. Schmucker in his history of the Lutheran Church in York. It is concerning a Redemptioner, by the name of John Samuel Schwerdfeger, a wayfaring student of theology.

"After wandering about for a time he fell into the hands of emigrant agents and was shipped from Holland to Baltimore, where, being unable to pay for his passage, his time would have been sold, when the opponents of pastor Schaum bought his freedom and brought him to York. They succeeded in securing his ordination by some minister, of whom Mr. Muhlenberg says they called themselves the orthodox Lutherans, and denounced the United Ministers as Hallenser and unorthodox. Mr. Schwerdfeger thereafter ministered to the separated faction and had charge of several congregations in the country, which had not been connected with the synod". (*pp. 23, 24*).

Under these conditions party spirit burned hotly. Several men, one Hochheimer and one Kirchner, preached awhile, but for three years more everything that was done only seemed to bring new fagots to the raging fire, which satan had succeeded in raising as a destructive conflagration in the frail church in the wilderness.

In 1758 the two factions at Yorktown united in calling Rev. Lucas Raus from Goschenhoppen in eastern Pennsylvania. Being at this time alienated from the United Lutheran pastors and especially from Muhlenberg, he neither informed them of his departure from his old charge, over which they had placed him, nor of his acceptance of a new one. In this independent relation he labored in Yorktown and several rural congregations for five years with great success. In 1762 the log church was razed and a large stone building erected in its place. In 1761, Mr. Raus after a long absence, attended the Ministerium at Lancaster and made

serious charges against Mr. Muhlenberg with reference to doctrine and conduct, which were not sustained by a Swedish arbitration committee. Impartial history has long decided that the great Patriarch was strictly orthodox in Lutheran doctrine. As to conduct, the chief complaint of Mr. Raus simmered down to a suspicion that the United Ministers, receiving large sums of money from Germany, divided it among themselves without giving him any of it. This charge also had no foundation whatever.

The outcome of conditions was that Mr. Raus was asked to resign. He spent the remainder of his career in York County in the practice of medicine and preaching. He seems to have founded several union congregations in the rural districts, most assuredly that of St. Lukes, in Chanceford, and perhaps also of Rossville, in Warrington, Canadochly, near the River, and Zion's in Newberry, Freysville and Bleimeier's, and Strayer's. At least, he often preached at these places as well as at the older congregations at Bermudian and Dover and Shuster's between 1763 and the year of his death in 1789. In 1762 he baptized children in Carlisle. From 1770 to 1787 he was pastor of Shuster's congregation. At Hanover he did not preach, the pastor there being Rev. John George Bager, who however during the previous vacancy at York sometimes supplied its pulpit. This was during his first residence in our territory. Later, having gone to New York in 1763, and returning in 1767, and taking charge at Yorktown, he then supplied Hanover from the latter place, but finally moved to Hanover again, where, after serving congregations as far removed as Baltimore and Franklin County, and founding Upper Bermudian, he died.

Mr. Bager was the last minister who preached at both the important points. At this stage the congregation on the Codorus and the congregation on the Conewago ceased to be filials. But previously there preached at Hanover several men who were not pastors, yet occasional or temporary disturbers, at York. Nyberg has already been mentioned. Besides him were such renegades as Carl Rudolph and Valentine Kraft. Just before Mr. Raus came on the scene there were in York two men of whom it is not known that they preached at Hanover. One was George L. Hochheimer. The other was John Casper Kirchner, who preached at Shuster's from 1763 to 1767 and probably organized that congregation; also at Stone Church and Stelze's.

In Muhlenberg's account, in his diary, of the Ministerium of 1763 occurs this item:

"A messenger (Nicolaus Budinger) arrived from the congregations in and about Conewago across the Susquehanna, with letters to the Ministerium, in which request was made for a preacher. But if they could not at present be supplied with one they asked for a certain catechist, C. W., who formerly had held school among them, and had already conducted worship in Win-

chester, in Virginia, from which place he had come to them on account of Indian disturbances." (*Doc. His. p. 74*).

After a long debate this request was granted. The initials C. W. must be an error, as the item refers to Rev. John Frederick Wildbahn, who was pastor of Hanover and nine other congregations until 1782. Dr. J. C. Koller says he organized Sherman's congregation, near Hanover, and St. John's, near Littlestown.

Another long debate took place at the same meeting over a request also handed in by Mr. Biedinger from the congregations in Manchester and Paradise Township, beyond Yorktown. On page 71 these places are said to be in Pennsylvania, and on page 79 that they all are "filials of Yorktown". But Manchester was in Maryland. The Paradise Township congregation was Holzschwam. They asked to be taken under the supervision of the Ministerium, that aid should be given them, and that they might retain an exemplary teacher by the name of Schwarbach as catechist. The request was granted. He seems to have served from 1763 to 1766. (*Doc. His. p. 84*).

The case of Rev. Wildbahn, who, according to the account of the Ministerium, went to Hanover in 1763, came up again in 1768. Muhlenberg devotes nearly five pages (92-96) to the subject. It is interesting historical reading, but too long to quote here. Five or six small congregations along the borders of the frontiers of Pennsylvania and Maryland had asked for his ordination. At the same time several people opposed him. He had come to America with the English army, had first taught in one of the English charity schools beyond the Susquehanna and then, in German parochial schools. The united ministers at first were not inclined to license him, but considering the crying needs of the people, and the fact that other men in the vicinity were performing ministerial acts, they finally agreed that Rev. Wildbahn should be authorized to continue his work.

Mr. Wildbahn's case was aggravated by the fact that he had been placed under the care of the pastor at York, who at this time was a Swede by the name of Hornell, who had to be asked to demit the ministry, because of a shameful crime he had committed in the old country years before. Even in those days of slow and crude communication between continents, a man's former reputation finally followed him wherever he went. The ocean was not wide enough to hide a villainous deed in the wilds of America. The result was sad for the congregation and hurtful to the cause of the Kingdom of God. Hence Muhlenberg remarks concerning Mr. Wildbahn's ministry, "The communion, however, was to be administered at stated times by the ordained preacher at Yorktown. But, alas! it was not long before the verdict concerning the Swedish-German preacher was reported by the Honorable Consistorium in Sweden, and he was excluded from our Ministerium, and the catechist again was left alone." (*Doc. His. p. 93*).



But at the meeting of 1769 his five or six congregations presented such favorable testimonials to his doctrine and life that he was unanimously received into the Ministerium. (*Doc. His. p. 118*).

At the same meeting the Yorktown congregation was represented by a most honorable school-teacher and lay-reader by the name of Philip Deutsch who brought a letter from the church council pleading that the Rev. John Nicholas Kurtz should be sent to them. But that experienced and able man was the beloved and successful pastor of the Tulpehocken congregations and those people were very much disinclined to give him up. The consequence was a long and earnest debate, in which every man in the body took part. Mr. Kurtz submitted himself entirely to the authority of the Ministerium and agreed to abide by its judgment. Finally the decision was reached that on account of the unsettled condition at York his services there were more necessary than in the well-ordered and peaceable congregations in Tulpehocken. (*Doc. His. pp. 111, 113*).

Thus this strong minister, the first one ordained by the Ministerium, at its first convention in 1748, began his successful and notable service in York and vicinity, where he labored nineteen years. His itineraries extended as far as Conococheague in Maryland, which in the year 1770 was separated from McCallisterville (Hanover), where Mr. Wildbahn still was pastor, while Rev. Bager resided in the Conewago district and served old congregations in what now is Adams County. Rev. Kurtz divided the remainder of York County Lutheranism with Rev. Raus. In 1771 Rev. Kurtz (*Doc. His. pp. 126, 129, 130*) became President of the Ministerium.

Although on account of the disturbed condition of the country there was no session of the Ministerium held in 1775, in 1776, notwithstanding war between Great Britain and her colonies was in progress, the convention was held in York. There was, however, a small attendance. Only one of its acts is recorded, but that was a very important one. It was the ordination of Rev. Jacob Goering, the first Lutheran Minister born on our territory. This remarkable young man first saw the light among the river-hills in Chanceford Township, York County, in 1755 and, after a two years' course under the tutorship of Rev. Helmuth, at Lancaster, while preaching in various places in that vicinity, now at the age of twenty-one years started upon a notable ministerial career.

Several historians claim that Rev. Goering was the first pastor at Carlisle. This is a mistake. But he may have been the first who served at Shippensburg, where a fort was built in 1755.

In 1779, it was decided that the year following the Ministerium should meet in Yorktown, but for unknown "weighty reasons" this could not be done.

In the minutes of 1781 there is the record of action which

seems to indicate that Rev. Goering either had not at that time yet begun his ministry at Carlisle and Shippensburg, or that he could not give them adequate service. In that year these two congregations, in addition to Chambersburg (first mentioned here) were reported by Rev. J. G. Young, of Hagerstown, in these words; "Rev. Mr. Jung explained the need of these congregations, and reported that they would be well able to keep a pastor of their own". It was therefore "Resolved, that the neighboring preachers be requested to visit these congregations as often as possible and administer the sacraments, and the congregations be exhorted to keep a Reader, who shall be able to attend to the instruction of children, to lead the singing, etc." (*Dis. His. pp. 178, 179*).

Inasmuch as Rev. Goering himself was present when this action was passed, he must only afterwards have become regular pastor of the first mentioned congregations. He immediately moved to Dover. His first charge consisted of Strayer's, Holzschwam, Lower and Upper Bermudian, Carlisle and Shippensburg (then called Lower Settlement). At least, in 1783 he vacated Strayer's, Holzschwam, Upper and Lower Bermudian, Carlisle and Shippensburg. The Patriarch Muhlenberg understood that Rev. Goering was preaching at "six or seven" places. In that case "as a neighboring pastor" Chambersburg, where he supplied, may have been the seventh.

In 1781 Rev. J. N. Kurtz resigned the Presidency of the Ministerium.

In 1782, Rev. C. F. Wildbahn's old congregations around Hanover asked for a new preacher, whom they offered 75 pounds and a parsonage.

Thus fifty years after Missionary Stoever first set foot upon our present territory, the following congregations existed: Kreutz Creek, Canadochly, Christ, Wolf's, Quickel's, Bleimeier's, Freysville, Stahle's, Shuster's, Fissel's, Strayer's, Holzschwam, Glenville, Sattler's, Hanover, Sherman's, St. John's, Lower Bermudian, Upper Bermudian, Carlisle, Shippensburg, Chambersburg.

Up to this point in this history the records mostly refer to the confines of York and Adams Counties. From now on the planting of our Church in the bounds of Cumberland and Franklin Counties receive due consideration.

## CHAPTER IV

### FORETOKENS OF TERRITORIAL DIVISIONS

In the year 1800 Adams County was formed from the western part of York County, and the Ministerium, according to the rule adopted in 1797, to meet every three years in this territory, met that year in Hanover, which still retained the old name of Mc-Allister. Of the absent ordained ministers, who were excused, Rev. Jacob Goering, of York, was sick. "Marck's" congregation asked for a preacher and received permission to employ Rev. John Grob from Paradise Township, where he must have been a licentiate teacher. Mr. Conrad Rieman, residing near York, made application for license. The Abbottstown case, which had been postponed the year before, was called up for settlement. It was decided:

"1. That it is very wrong and unchristian arbitrarily to close the church to any preacher of the Gospel, and therefore the conduct against Rev. Schroeter, in Abbottstown, is disapproved; 2. But, since, as it seems, the congregations can not be united unless they hold another free election for a preacher, such free election for any preacher in the Ministerium is recommended to the regular congregations, without injury to the union which has existed for years between the Conewago congregation (Hanover) and Abbottstown." At this Hanover meeting Rev. John George Schmucker was ordained. (*Doc. Hist. pp. 308-12*).

By the year 1801 the Ministerium had spread westward so far, and was covering such a vast territory, and its preachers on this side of "the River" were so numerous, that henceforth we will confine this history mostly to the affairs and men who were more intimately related to our present bounds.

Westmoreland County, Pa; Shenandoah County, Va; Huntington, Pa., Emmitsburg, Md; Martinsburg and Shepherdstown, W. Va; Selinsgrove, Pa; and North Carolina—these are some of the points that are mentioned in the minutes of that year. We have seen on previous pages that places still further west had been reported and provision made for them at former meetings.

In 1801, the councils both of Chambersburg and of Shippensburg announced that they had to dismiss Rev. F. W. Jacinsky, "because they could no longer collect the salary promised him." The Shippensburg council adds "that the separation from Sherer's and Fallen Spring congregations is the reason for Mr. Jacinsky's dismissal". The Synod advised that Chambersburg, Shippensburg and Sherer's congregations "unite and remain united". The



reason why Falling Springs is left out of the new adjustment is not stated. But as it had been committed to Rev. John Rothrauff in 1799, he, as well as Mr. Jacinsky, was informed of this arrangement. (*Doc. Hist. pp. 306, 317*).

In 1802 there was trouble again at Shuster's and Sattler's churches. It was committed to Rev. John Grob for arbitration. At the same time he was recommended to Frederick (rural congregations, we suppose, because Rev. Geo. Schmucker was pastor in the town), but Frederick demurred and called Rev. Jacinsky. Candidate Frederick Moeller was asked to preach trial sermons at Chambersburg and Shippensburg. (*Doc. Hist. pp. 325, 327*).

In 1802 the lamentable and puzzling case of Rev. Daniel Schroeter again bobbed up at the meeting of the Ministerium at Reading. The Conference of the York District had investigated the renewed charges against him. A number of private accusers were cited against him. On the contrary "the testimonials from four congregations of Mr. Schroeter in defense of his innocence were read. There were, however, several papers with names attached, which seem strange to the Ministerium; but an explanation was made by Mr. Schroeter, which, however, was not satisfactory to the Ministerium". After a defense of the accused pastor was read, both he and his accusers were asked to withdraw while the case was being considered.

The result was that Mr. Schroeter was for the second time suspended from the ministry. But the severe sentence was tempered with mercy:

"*Resolved*,—That the Ministerium regards Mr. D. Schroeter unworthy of being a member of the Ministerium until fruits meet for repentance be shown, in which case the Ministerium will not hesitate to receive him again with open arms." (*Doc. Hist. pp. 327-8*).

In 1803 Manheim, York Co., was vacant and any minister desiring the pastorate was to inform the President privately. The Jerusalem congregation sent a letter to Synod, but its subject matter is not stated. Carlisle, being again vacant, desired Rev. Frederick Sanno. The congregation in Dover Township requested either to be united with York or with neighboring congregations, in case they would again be supplied "with a pious and able teacher." A man charged Rev. F. V. Melsheimer with marrying his son "to a woman already married." A committee on the case was appointed, its report was discussed, but no decision is recorded.

"A congregation in York Township," (likely Bleimeier's) as well also Upper Bermudian and Stelze's made written request for Rev. Conrad Rieman, who was received as a catechist and placed under the supervision of Rev. Melsheimer, of Hanover.

Rev. John Grob from York Co. was ordained. (*Doc. Hist. pp. 331-39*).

In 1804 very little of importance in our territory is recorded, though its interests reached to Ohio. Rev. Conrad Rieman, in answer to petitions from his people, was licensed.

A request from Paradise Township (Holzschwam) for Rev. John Herbst was granted.

The ordination papers of Rev. John Carl Rebenack, from Bender's church, Adams Co., were approved and he was accepted "as a friend, like others in previous years, without being a full member, and that congregation united with us have full permission to accept him as pastor." (*Doc. Hist. pp. 343-7*).

The year 1805 did not witness many noted events in our region beyond the fact that Rev. John Herbst, pastor of Fissel's, Holzschwam, etc., was ordained and Mr. John F. Melsheimer, son of Rev. F. Valentine Melsheimer, of Hanover, was received as a catechist, and that some money was collected for ministerial education. (*Doc. Hist. pp. 356, 361*).

In 1806 Frieden's, Bender's, Zion's and Arndt's churches, in Adams Co., requested that Rev. Fred. Sanno, of Carlisle, should serve them, but Synod did not agree, and these congregations were assigned to the care of neighboring preachers.

A statement was sent to Synod from St. John's congregation, in Adams Co., which strikes a happier note than had been heard for years in the halls of Synod concerning a much-cited man, but it is accompanied by a complaint against another man. The statement is, "That Mr. Daniel Schroeter has served the congregations since 1782, in peace and with blessing, and that he still serves the congregation."

The complaint says, "That division had arisen, because Rev. Mr. Grob (of Taneytown), without the knowledge and consent of Mr. Schroeter, had visited them and preached a sermon on Ascension Day (though Mr. Schroeter had previously announced services for that day) and then again announced services. The elders and various members of the congregation petition that they may be permitted in the future to hold their services in peace, unity, and undisturbed quiet."

The Synod decreed "that Mr. Grob be advised to abstain from all interference with the said congregation." (*Doc. Hist. pp. 368-9*).

In that year Mr. John F. Melsheimer was licensed.

At the meeting of Synod, in 1807, Rev. Jacob Goering was elected President. He was the second minister west of the Susquehanna to hold the office. Alas, he also died during his incumbency in that same year. (*Doc. Hist. p. 375*).

A Mr. John Koller in a letter to Synod made complaint against Rev. John Herbst, of York County, but the matter was adjusted. "The committee believes the accused will by the grace of God be careful to live ever more guardedly and blamelessly as a Christian and a pastor, so that all his efforts in word and life

may more and more attain to the extension of true Christianity." (*Doc. Hist. p. 381*).

For the last time we hear of Rev. Augustus Ritz, formerly from York County, who sends a request from Waldboro, Maine, for permission to perform *actus ministeriales*. A certificate of license was granted. (*Doc. Hist. p. 383*).

During the year 1808 but few notable events took place in our region. A conference was held at Fissel's church, no doubt, to settle old disputes, but its report was not acted on further than that it was received. St. John's, in Adams County, requested the services of Rev. Conrad Rieman, of Abbottstown, but not only was this request denied, but that gentleman also was advised to stay away from the fields of other pastors. (*Doc. Hist. pp. 391-5*).

In the year 1809 Ministerium again met in Hanover. Rev. John Stauch and Rev. Simon, two pioneer traveling home-missionaries from the state of Ohio, were present.

At this meeting it was decided that Rev. John Grob, of Taneytown, should continue as pastor of St. John's, Adams County, thus ending an old dispute, this decision being received as binding by all parties. (*Doc. Hist. p. 405*).

Inasmuch as the Synod made a special effort at this convention to induce all pastors to hand in parochial reports, it will be interesting to note where each one was preaching and of which congregations the various charges then were composed.

Rev. F. V. Melsheimer was pastor of four congregations—Hanover, "David's church, Jacob's church, and Kleindinst."

Rev. John Rothrauff was preaching at "Greencastle, Strasburg, Mercersburg, McConnelstown, Falling Spring, Fisher's, Jacob's church, Appel's church, Thomas Creek."

York, Quickel's, Holzschwam, Wolfe's, Kreutz Creek, and Canadochly were vacant.

Rev. John Grob was preaching at "Taneytown, Emmitsburg, Silver Run, Catestown, Winters', Mark's and John's church".

Rev. John Herbst reported "Fissel's, Shuster's, Sadler's, Zion's, Jerusalem, and Krauter's."

Rev. Frederic Sonno reported "Carlisle, Sherman's Valley, Frieden's church, Trentel's church, and 7 vacant congregations".

Rev. Conrad Rieman, of Abbottstown, reports eight congregations, without locating them.

Rev. J. F. Melsheimer was preaching at "Bender's and Arnd's church." (*Doc. His. pp. 202-5*).

At the meeting of the Ministerium at Harrisburg, in 1810, Rev. J. G. Schmucker, of York was elected Secretary.

"The Lisbon congregation," in Cumberland County, asked that Rev. David Kessler become their pastor. The request was granted. (*Doc. His. p. 416*).

In 1811 Rev. F. V. Melsheimer, of Hanover, recommended



Mr. Adam Rudisill as Catechist. He was authorized to become "assistant to his teacher." (*Doc. His. p. 434*).

In 1812, the Ministerium met at Carlisle again. A call given Mr. John Herbst, Jr., by "the congregations at Stahle's, Bleymeier's, Freyen, and Flinchbaugh's, in York County," was ratified on condition that "he passes his examination." (*Doc. His. p. 439*).

At this same meeting Rev. J. F. Melsheimer, the pastor at Bender's, Adams County, was ordained.

In 1813, Rev. John Herbst, Jr., was given permission to serve "Jerusalem and Johannis Church," in York County, in addition to his other congregations.

The same year a part of a congregation in Rye Township, Cumberland County, accepted as pastor a Mr. J. Preissler and asked that he be received into the Ministerium, but he was rejected and the President was ordered to fraternally exhort him to abandon the ministry of the Word." (*Doc. His. pp. 454, 460.*)

In 1814, upon recommendation of Rev. F. V. Melsheimer, Rev. Adam Rudisill was appointed a traveling preacher in the State of Ohio, and Rev. Charles A. Morris was licensed. Rev. Rudisill remained in York County, serving congregations south of York; Rev. Morris served at Wrightsville and neighboring congregations a few years, then demitted the ministry and became one of our most prominent laymen in York. (*Doc. His. pp. 468-70*).

At the meeting of the Ministerium, in 1814, there took place an incident which was a foretoken that some day there would arise a movement to organize a synod on the west side of the Susquehanna. At the end of the synodical session, the usual vote to decide the time and place of the next year's meeting was about to be taken. "But at this point several brethren from the west-side of the Susquehanna arose, and moved to recall the last year's resolution of Synod, according to which the majority is always left free to decide upon any suitable place. They expressed the desire that the Synod might meet alternately every other time on their side. A motion to this effect was made and carried." (*Doc. His. p. 469*).

Ever since 1800 there had been a standing rule that on every third year the Synod should be held on the west-side. But at the previous meeting, as here stated, this old rule had been rescinded and the choice of place was thereafter to be decided by the majority. Inasmuch as the following year would be the regular time when according to the former rule, the meeting would automatically take place on the west side, but, according to the new rule might go elsewhere, the western brethren not only made sure of the next meeting, but also gained much more, namely, that the meetings should alternate yearly from one side of the River to the other. (*Doc. His. p. 458*).

Consequently the next meeting was held at Frederick, Md.

In that year, 1815, the death of Rev. F. V. Melsheimer, of Hanover, was announced. Rev. Frederic Osterloh was allowed to accept a call to the German Creek congregation, in Cumberland County. Rev. Adam Rudisill, too ill to attend Synod, nevertheless was desired by "the congregation in Gettysburg and Mark's". Rev. John Rieman, the pastor at Abbottstown, was ordained. (*Doc. His. pp. 473-83*).

In the year 1816, the congregation in Sherman's Valley, Cumberland County, was committed into the care of Rev. J. P. Hecht, of Carlisle. (*Doc. His. p. 489*).

In the year 1817, the tercentenary celebration of the Reformation, the Synod, now numbering ninety members, met in York. A special program for the great historical occasion was carried out. The local German Reformed, Moravian, Episcopal and Presbyterian congregations were invited to participate in the Jubilee. "A request from congregations in Fairview and Newberry that they be permitted to receive Rev. Frederic Osterloh as their preacher" was granted. His residence was at Mechanicsburg. (*Doc. His. pp. 501-6*).

He was ordained in 1819. (*D. H. p. 540*).

Synod met that year in Baltimore, and Rev. J. G. Schmucker, of York, was elected president.

The Minutes record that "A very beautiful letter from Mr. C. A. Morris, in which he announces that for important reasons he has laid down his office" was submitted and read to the Synod. The President was asked to answer it. (*Doc. His. p. 531*).

In a letter, signed by Rev. John Herbst, Jr., who now was at Gettysburg, "seven congregations in York County," ask for a preacher, and promise him ample support. It was resolved that four of these seven—Kreutz Creek, Canadochly, Stahle's, and Freysville—accept Rev. George Graber, and that the remaining three should call some other minister.

Several congregations, in the vicinity of Newville, in Cumberland County, requested a preacher with promise of adequate support. (*Doc. His. p. 533*).

The congregation at Abbottstown, being vacant, earnestly pleaded for the services of Rev. J. F. Melsheimer, who had succeeded his father at Hanover. Consent of Synod was given. (*Doc. His. p. 534*).

Permission was given to Rev. Henry Stecher, on his way home to Macunsky, to preach in the congregation in York County, which Mr. Herbst resigned and, if called, to accept them. (*Doc. His. p. 540*).

By 1820, for some reason Freysville and Stahle's again were vacant and Rev. Stecher was asked to serve them "provided they furnish him regular support." (*Doc. His. pp. 550-557*).

In that year a petition from East Berlin, Adams County, and "Warrington" congregation in York County, near Rossville,

asked that Mr. John Speck, "student of theology" should become their preacher. "Provided he pass the examination," the request was granted. (*Doc. His. p. 553*).

The following item in the Minutes of Synod was prophetic: "As to the request of certain preachers to organize a Synod on the west-side of the Susquehanna, it was now resolved that this Synod will make no objection whatever if a new Synod be organized on the west side of the Susquehanna."

But this general concession was made more definite in 1821. In the protocol of the latter year occurs this item:

"Resolved, That the expression 'On the west side of the Susquehanna' (page 12 of the printed copy) be cancelled as incorrect, and the words 'In Maryland and Virginia' be inserted." (*Doc. His. pp. 554, 572*).

At the meeting of 1820 Mr. Samuel S. Schmucker, "student of theology," preached an English sermon and was licensed. (*Doc. His. pp. 556, 566*).

Rev. Frederick Hall, in 1820, became pastor of the "congregations of Strasburg and Scherer's in Franklin County. (*Doc. His. p. 558*).

The meeting of the Ministerium in 1821 took place in Chambersburg.

A petition from a congregation in York County for Mr. Ludolf H. Myer was answered by a resolution "That Mr. Myer be granted a license to perform the office of candidate in the congregations in York County which desire him."

A congregation in Latimore Township, Adams County, asked that Candidate John Speck be allowed to serve them. The petition was granted.

A Mr. George Eyster applied as a candidate, but was not accepted, because of insufficient knowledge to enter the ministry. However, he was given fatherly advice to continue his studies. (*Doc. His. pp. 576-588*).

In 1822, the rule in force since 1797 that the Ministerium must meet every third year on the west-side of the Susquehanna was repealed. (*Ger. Min. p. 18*).

According to this old standing resolution, now rescinded, the body should have met on this side in 1824. Consequently, in 1823 both York and Carlisle, and also Selins Grove invited it to meet in their churches respectively. The question was put to vote and Carlisle was chosen as the place for the next convention. (*Ger. Min. pp. 7, 19*).

## CHAPTER V

### SOME MORE PRELIMINARY HISTORY

Besides the definite formation of the first Conference on the west side of the River, which will receive consideration in the next chapter, other matters concerning this region received the attention of the Ministerium at its meeting in York in June 1783. The only ministers on hand at that meeting from our present territory were J. Nicholas Kurtz and Jacob Goering, from York, and George Bager and Daniel Schroeter, from Hanover. Rev. Goering had just transferred his residence from Dover to York, in order to become assistant to his father-in-law, Rev. Kurtz. Hence his former congregation, which he had served during the last seven years, being now vacant, sent a letter expressing their desire to have Rev. J. Frederick Ernest to become their pastor. These congregations were Upper Bermudian and Lower Bermudian, Dover, Paradise, Carlisle and Lower Settlement. "They were referred to him, with the assurance that the Ministerium wished him great blessing, if it could be so arranged to the satisfaction of both parties. Rev. Mr. Ernest undertook to visit these congregations on his way home" (*Doc. His. p. 189*) Mr. Ernest lived in Greenwich Co., New Jersey. Nothing ever came of his visit to this immense field and its attempt to secure him as its pastor.

The beginning of trouble in union churches appeared at this meeting.

"Rev. Mr. Schroeter asked what he was to do in the case of several congregations, where the church-register and the collections are held in common by Lutheran and Reformed. As the collections are used for the repair and preservation of the church-building, it was advised that for the sake of peace which is so necessary, he leave everything *in statu quo*." (*Doc. His. p. 190*).

At the convention of 1784 only a few items concerned our territory. Complaint made by two elders from Silver Run against Rev. Daniel Schroeter and his defense, signed by some others, occasioned the appointment of a special conference.

Mr. John Daniel Kurtz, a son of Rev. J. Nicholas Kurtz, of York, was recommended for licensure. He had taken a private theological course under Dr. Henry Muhlenberg, Jr., at Lancaster. After a thorough examination in Hebrew, and Greek exegesis, he was asked to answer a series of theological questions in writing. His answers having been very satisfactory, the Ministerium decided to grant him "a license to administer the Word



and Sacraments in congregations to which the elder Pastor Kurtz might send him." (*Doc. His. pp. 194, 196*). In this capacity he served in our bounds for two years, but in which congregations he preached is not now known. In 1786 he became pastor in Baltimore where he administered his office until 1832. (*Luth. Cyclo. p. 268*).

At this convention "the Trustees of the new College at Carlisle" (Dickinson) by letter asked for assistance for that institution. Revs. J. N. Kurtz, of York, Rev. Emanuel Schulze, of Tulpehocken, and Rev. Henry Muhlenberg, Jr., were appointed commissioners "to answer orally, promising our assistance and support through contributions and recommendations." (*Doc. His. p. 195*).

In 1785 the congregation at New Holland called Rev. Jacob Goering and the congregations of the New Hanover Charge (Trappe, in Montgomery) desired either Rev. J. Nicholas Kurtz or his assistant, Rev. Goering. But neither of these ministers would leave York.

This year again complaints were lodged against Rev. Daniel Schroeter, but this time from Zion's congregation, in Baltimore. The subject-matter is not mentioned, but the congregation was informed "that the Ministerium has told Mr. Schroeter its opinion in reference to the matter, and hopes that he will act in accordance with the counsel given, and that thereby peace and unity may be restored." (*Doc. His. p. 200*).

At this convention of 1785, "Mr. Nicholas Kurtz reports, in his letter, that he is much concerned about several congregations beyond the Susquehanna, and suggests a young man, who could be used as a catechist." The matter was left in Mr. Kurtz's hand to make such arrangements in the case as he saw fit. If this action refers to a particular young man, as seems likely, we do not know who he was. Nor could we more than guess the names of the congregations that were in such dire need of spiritual oversight. (*Doc. His. p. 200*).

However, it may be that the person who was in mind was Mr. Frederic David Schaeffer, for the Minutes of 1786 say that "Several congregations in York Township desire a Mr. Schaeffer as their pastor." This young man was at the time teaching in the parochial school in York and at the same time studying theology under Rev. Jacob Goering. (*Luth. Cyclo. p. 423*). Upon the proposal of his name Mr. Schaeffer was immediately given a written examination. He seems also to have been accepted as a licentiate for the very next year (1787) we read that "A letter from Menallen Township (now in Adams Co.) was read, requesting that Mr. Fried. Schäfer be permitted to remain with them," which request was granted. (*Doc. His. p. 214*).

In 1786 a communication was sent to the Ministerium from the "congregation in Yorktown, in which it expresses its satis-

faction with its present preachers, Mr. Kurtz, Sr., and Mr. Goering." At the same time several complaints were lodged against Mr. Kurtz, Sr., "by a Reformed congregation in York County, which has an equal share in a church with a Lutheran congregation." Rev. Henry Muhlenberg and a Reformed preacher were appointed a committee to adjust the matter. (*Doc. His. p. 210*).

At the meeting of 1787 Rev. George Baugher is reported as absent and styled *pastor emeritus* of the congregation at McAllister. In a letter signed by him and the church council, they ask for a new preacher. It was agreed that "The congregation shall be free to call any preacher of the Ministerium, and Mr. Schroeter (who has accepted a congregation formerly connected with MacAllister) will resign Abbetstown, if, and as soon as MacAllister and Abbetstown together can and will accept a preacher of their own out of the Ministerium." (*Doc. His. p. 214*).

It is worthy of note that in that year Mr. Schroeter reported 1065 communicants and Mr. Schaeffer 148, these being the only two from this district who handed in parochial reports.

At the convention of 1788 two letters from Cumberland County petitioned for the ordination of Mr. Schaeffer, "and spoke well of his conduct among them to the present. Upon request a part of his diary was read, with which the members of the Ministerium expressed satisfaction." It therefore was resolved that he "be ordained by a committee in one of the congregations which he serves." (*Doc. His. pp. 221, 222*).

In 1789 a letter from Shippensburg asked the Ministerium for a preacher and suggested either Rev. F. V. Melsheimer or Licentiate A. U. Lutge as acceptable, "with a yearly salary of £80 (eighty pounds, or less than \$400) from four congregations."

In the same year a remarkable request was brought by two delegates from East Pennsborough, Cumberland County, to the effect that Mr. F. W. Jacsinsky, a school teacher, should be ordained, with a view to his becoming their pastor. Coupled with this request the delegates made charges orally against their pastor Rev. F. D. Schaeffer, "that he held prayer-meetings in the houses where he stayed over night, and thereby offended many." The reply of the Ministerium was unusually vigorous. The decision was:

"I. That their written request in reference to Mr. Jacsinsky could not be granted, as he does not possess the necessary qualifications required by a preacher. 2. In regard to Pastor Schaeffer, both delegates were reproved in love and meekness, and it was shown that their complaints were insufficient and trifling, and that the Ministerium approves the manner in which Mr. Schaeffer conducts his office." (*Doc. His. p. 226*).

In 1789 the troublesome case of Rev. J. D. Schroeter was brought forward again. Various complaints were made against him. A letter from Hanover (heretofore called MacAllister) and

three others from Strasburg (Shrewsbury) Township, the Jerusalem (Fishel's), and Jacob's Church in York County asked for a preacher, "but protested against Pastor Schroeter for reasons which they did not express beforehand, but were willing to declare, if required." A committee of investigation, composed of Dr. J. H. Helmuth, Rev. C. E. Schultz, and Rev. William Kurtz, was appointed. In their written report they declared that "They had found him guilty of: 1. Drunkenness; 2. Lying; 3. A shameful hypocrisy; and 4. Sordid stinginess." The public discipline of the offending brother was a most impressive hour. The most profound feelings surged in every breast. After all the members had knelt in prayer, led by the President *pro tem* Rev. Henry Muhlenberg, Jr., "he earnestly addressed Mr. Schroeter, and solemnly exhorted him in the presence of God that he should not increase his offense by denying it, but by an honest confession should give glory to God. A deep sadness reigned throughout the assembly. Mr. Schroeter confessed that he was guilty of all the charges, and promised publicly to make good in the congregations the offense given. The entire assembly was moved to tears. His open-hearted confession to some extent propitiated many members, who on the preceding day had insisted upon his entire exclusion. It was therefore resolved that, Mr. Schroeter having by his conduct severed his connection with the Ministerium, since he recognizes and confesses his transgression, and has promised to reform, he be restored to membership, as soon as, in accordance with the promise, he has made public reparation for the offense publicly given." (*Doc. His. pp. 227-228*).

At the next convention, in 1790, in his letter of excuse, for non-attendance, Rev. Jacob Goering expressed his doubts concerning the accusations that had been brought against Rev. Schroeter "and, besides, gave Mr. Schroeter a good testimonial concerning the training of his children at home." This letter made such a favorable impression upon some members that, since also several testimonials to the effect that the suspended brother had reformed had been received from his congregations, he was restored as a member of the Ministerium; and with the desire that future quarrels might be avoided, it was resolved "that the former accusers of Mr. Schroeter should return the papers entrusted to them by the Ministerium, and the congregations be earnestly admonished not to act uncharitably toward former accusers, but to treat them as brethren." (*Doc. His. pp. 233, 234.*)

In the year 1790 several congregations in York County also sent in a petition for a minister, and Rev. J. F. Ernest was asked to visit them "on his way to Shamokin." As Mr. Ernest was living in New Jersey and Shamokin was 60 miles north of York, it seems a closer visitor might have been found, although there is no indication where the locality of the petitioning congregations was. In the same year Licentiate Jung (J. D. Young) was proposed

"for Carlisle and the congregations united with it." "Holschwam and adjoining congregations" were advised to choose either Rev. Daniel Schroeter or Licentiate Paul Henkel. (*Doc. His p. 234*).

In 1791 upon request of the Shippensburg congregation the license of Rev. A. U. Lutge was renewed, and Rev. J. D. Young, pastor at Carlisle, was ordained. (*Doc. His. pp. 239, 242*).

Again the ugly case of Rev. Schroeter was aired at the convention of 1791. It was claimed that his accusers had made unfair use of a former decision of Synod. This time the case was committed to Rev. F. V. Melsheimer, who also was now living at "Hanover town," and again he was requested to secure certain papers from the opponents. (*Doc. His. pp. 231, 240*).

The convention of 1792 was attended by three delegates from "Yorktown." A singular coincidence, and perhaps a cause, is the fact that at this meeting a new constitution, giving greater recognition and power to laymen, was adopted. Previous to this time they could only be onlookers and hearers in the open session of the Synod. Consequently we find that they usually started for home as soon as the secret session of the Ministerium took place. Of course they had been asked for reports of their congregations, and especially of the conduct and popularity of their pastors, and had been consulted regarding other local affairs, but after that their work was done, their mission finished. But now a new departure was organically inaugurated. To show the march of democracy in the American Lutheran Church, it is worth while to quote the more liberal new rule of 1792.

"The delegates of the congregations may attend all the meetings of Synod, but not all are entitled to a vote; those delegates only, from congregations served by ordained ministers or licensed candidates present, are so entitled. Delegates from congregations served by catechists have no vote at Synod.

"It is therefore a fixed rule, that there are in Synod no more voting delegates than there are ordained ministers and licensed candidates present; but there are just as many delegates having a seat and voice from every congregation, as there are ministers, in actual attendance at the Synodical meetings.

"The delegates entitled to vote are to take seats apart from the rest, they have a right to offer resolutions, give their opinions and votes in all cases that are to be decided; except in the case of a question of learning, orthodoxy or heterodoxy of a candidate or catechist, his reception into or exclusion from the Ministerium, or similar cases, which the Ministerial Session alone has to decide." Chap. VI; Sec. 9, 10, 12. (*Doc. His. pp. 253-4*).

From the standpoint of subsequent history several very important and influential events took place in the church-work of our territory in 1792. Sometime during the previous year Rev. Jacob Goering, who had been sole pastor at York and its affiliated



congregations since 1789, when his father-in-law, Rev. J. N. Kurtz had removed to Baltimore, accepted a call to Hagerstown. This change will explain the following action of Synod in 1792.

"Letters from Yorktown and other congregations united with it were read; also from Conococheague and neighboring congregations. In the former request was made that Rev. Mr. Göring return to his former congregations; the latter petitioned that he remain in his present congregations. Mr. Göring himself had stated that he would leave it to the decision of the Ministerium."

Dr. Helmuth and Dr. Muhlenberg having been appointed a committee to investigate the matter, their verdict was:

"That Rev. Mr. Göring be advised to return to his former congregations in Yorktown after three months, and not earlier, because, under the circumstances, it would not be right to leave Hagerstown earlier." (*Doc. His. p. 245*).

This was done, and York waited two years and would not be comforted during its long vacancy until its beloved pastor came back. Meanwhile John George Schmucker, from Woodstock, Va., paid a visit to the vicinity of Quickel's congregation, one of the filials of Christ Church, York, and was asked to supply the vacant pulpit. This he did so acceptably, that upon request from that congregation, the minutes of 1792 record that it was

"Resolved, That Mr. Schmucker be catechist in the Quickel's Church, under the supervision of the preacher in Yorktown." (*Doc. His. p. 247*.)

But as there was at that time no minister at York, none is named. For the same reason the newly appointed catechist at Schuster's, Sattler's, Bleimeier's and Frey's churches, was placed under the supervision of the preacher in Hanover. (*Doc. His. p. 247*).

In 1792 there evidently was a serious trouble in the Schuster's, or Friendensal's Church. The circumstances are not explained, and from the action passed one can only guess them.

"Resolved, that the members who belong to the new church retain their right in it, but that they attend worship in the old church, and shall contribute to it, the preacher also shall preach in the old church." (*Doc. His. p. 245*).

The first building at the place was a log-house of worship, standing on ground owned exclusively by the Lutherans, which they obtained in 1774. But the Reformed were allowed to hold services in it. By 1792 a new sanctuary, a frame building, called the White Church, was put up evidently by the Lutherans alone. Supposedly some members were opposed to the new project and remained in the so called union church. Hence there occurred among the Lutherans a schism which the above action tried to heal by an amicable compromise. (*See Gibson, p. 717*).

In 1793 there was a contention between congregations for Mr. Schmucker, just as during the previous year there had been

for Mr. Goering. "Quickel's and Wolf's congregations requested that he be allowed to stay with them, and receive ordination." Hagerstown wanted him there. It finally was decided that Catechist Schmucker, who was licensed this year, should stay another year, but in collaboration with Rev. Goering and Rev. Daniel Kurtz, of Baltimore, he should serve the Hagerstown congregation until they again supply themselves with a preacher. (*Doc. His. pp. 262, 266*).

Up to this time many efforts were made to get the pastors to hand in full parochial reports, but only with indifferent success. By spurts such reports were made. But the tabulations are so irregular and incomplete as to be practically worthless. But in 1793 there was a gratifying advance in this line. For the first time the historian can really see where certain men preached and how their charges were constituted, and where they were located. As far as our region is concerned we have the following facts.

Rev. Jacob Goering was pastor of Yorktown, Tschochaly (Canadochly, corruption of Conajohela), and Creutzkriek (originally Kreiss' Creek).

Licentiate George Schmucker, as we have seen, served at Quickel's and Wolf's.

Licentiate Augustus Ritz preached at Shuster's, Bleimeier's, Frey's, Sattler's, and Stahley's.

In 1794, Licentiate Ritz desired to be transferred to another charge. As several congregations in Penn's Valley (Center County) had sent in a petition for a pastor, it was resolved "that Mr. Ritz might visit the congregations and, if he found the circumstances satisfactory, he might accept and serve them." (*Doc. His. p. 270*).

In the same year a call came from Newberry Township, in York County, for a Mr. George Gräber, but the Ministerium refused to license him on the ground of his "insufficient training." However, he was informed that he was "not forbidden to hold devotional meetings," but that he "must be diligent and make better progress in theology."

In this year Rev. George Schmucker removed to Hagerstown. (*Doc. His. p. 273*).

Mr John Rothrauff received license as a catechist and was assigned to the congregations at "Bermudian, Kessler's, and Langsdorf's," under the supervision of the pastor at York.

A call for a pastor came from Great Cove, in Bedford County; also one from Frederick and Washington County, in Maryland.

At the convention of 1795, held in Philadelphia, no ordained minister from our district seems to have been present, except Rev. F. V. Melsheimer, from Hanover, who reported that he "has only one German school in his congregations because the tendency towards English is very strong." Again some of the rural congregations were vacant. Hence Mr. George Gräber was appointed

to serve "Freyen" (Freysville) Eschanford (Chanceford, or St. Luke's) and Sattler's. Likewise Mr. John Grob was sent to Dover, Shuster's, Stelze's, "Kreischer" (Paradise) and Lower Bermudian, under the supervision of Pastor Melsheimer. We know that Mr. Grob also preached at Holzschwam. Both these new men were only catechists. (*Doc. His. p. 281*).

Licentiate Rothrauff was sent to "Greencastle, Jacob's church, Martin's church, Bard's (Beard's) church, and Mercersburg."

Licentiate Lang was appointed over Berlin (Somerset Co.) Peintritsch (Pine Ridge), Barous, Müllers, Queirtown, Castelman's River, Cumberland, Upper and Lower Millkriek." (*Doc. His. p. 281*).

In 1796 the Ministerium again met in York. The subject of free schools having been bruited about this time, it was feared that by this project the State "would very much injure our German schools, especially in regard to the religion taught in them, and might very likely destroy them." Hence a strong committee was appointed to memorialize the Assembly on the matter, and the brethren proceeded to take an inventory of the schools in the various charges. "Yorktown is very strong, and German and English are taught in the school. Mr. Schroeter's congregations have four German schools, and one in which German and English are taught." "McAllister (Hanover) has two English, and in the country there are several German schools. In Mr. Rothrauff's (Greencastle), three German winter-schools. In Mr. Gräber's, two regular schools. In Mr. Grob's, two winter-schools. In Mr. Lang's (Berlin, Somerset Co.), two German and one English-German." (*Doc. His. pp. 283, 285*).

In this year Mr. George Gräber was licensed and transferred from Windsor Township, York County, Pa., to "Middletown, Geber's church, Ringert's, Schauman's, Scherpsberg, in Maryland, and Loudon, in Virginia." Mr. John Grob received full license and was assigned to "Dover, Paradise (Holzschwam) Lower Bermudian, Schuster's, Fissel's, and Stelzen's church."

Mr. George Schmucker was to serve "Hagerstown, Funkstown, Canegoschick and Williamsburg;" while Mr. John Herbst was to serve "Schierman's Valley, Great Spring, Kennokoqui, Trendel's church, Frieden's church, in Rothland and Carlisle, Pa."

As an evidence of the rapid spread of the work of the Ministerium westward, we would mention the item that Mr. John Michael Steck, as a licensed candidate was to serve congregations as far west as "Alleghany, in Westmoreland County." (*Doc. His. p. 287*).

Rev. Jacob Goering, of York, was elected Secretary of the Ministerium at its convention in 1797. Requests for pastors came from Taneytown, Md., Frederick, and Jonestown (Johnstown) Pa. As an indication that the body was becoming conscious

of the growing importance of its constituency on the west-side of "the River," the following action was taken:

"Since a considerable number of the United Congregations and pastors are on the west-side of the Susquehanna, and the union of the Pennsylvania Ministerium must necessarily be maintained, it was resolved, that the Synodical Meetings be held west of the Susquehanna once every three years." (*Doc. His. p. 293*).

Mr. John Rothrauff's license was extended to include Falling Spring and Scherer's, besides Greencastle, Mercersburg, and three other congregations, over whom he had been placed two years before.

An interesting, though not edifying, controversy was on hand concerning Chambersburg and Shippensburg, which had been vacant some time. The story is told in the masterly, humorous, and clear style of Secretary Goering. We could not improve on his description of the case.

"Now the question was discussed as to the admission of Mr. Plitt and appointing him for the congregations in Chambersburg and Shippensburg. Chambersburg had formed an agreement with Licentiate Rothrauff, and he had been empowered by the officers of the Ministerium to serve the congregations until the Synodical Meeting. Then Mr. Plitt arrived—and, because Mr. Rothrauff evidently does not care to pay compliments on the way to heaven, it seems he did not possess sufficient refinement for many members. He was set aside and Mr. Plitt was taken in his place. This tyro of a preacher began with sermons against the false prophets. But since little is known in that region of prophets, not to say anything of false prophets, the matter was misunderstood, and gave offense. Mr. Plitt was reproached with various sentences and phrases, which are reported to have been heard in his sermons; and there may have been people who were not averse to reckon him, with all his zeal, among the false prophets. This condition of affairs caused much anxiety to the Ministerium. But since Mr. Plitt is generally believed to be a capable young man who may become useful, after much deliberation the unanimous decision was finally reached by the Ministerium, that Mr. Plitt shall be authorized by the Ministerium to serve as catechist.

"As long as he thus serves in Chambersburg and Shippensburg he shall be under the supervision of Mr. Melsheimer. He was advised, however, to leave these congregations, in case he should be called to New Holland (Where Dr. Muhlenberg shall propose him). Then he shall be under the supervision of Dr. Muhlenberg, as a catechist." (*Doc. His. pp. 294-5*).

We find that in 1798 both Chambersburg and Shippensburg made request "that Mr. Plitt be advanced so that he might administer the Lord's Supper." The request was granted and he was licensed, but in 1799 he was in New Holland.

In 1798 several Reformed members of the union church,



Dover, York County, sent to Synod a communication, the contents of which may be guessed from the resulting action, which was that "The Lutherans in Dover are to be advised to permit the Reformed to allow any preacher who is a member of the Reformed Ministerium, or is recommended by a member of the same, to hold services in the church, with the understanding that the same liberty be granted by the Reformed, that any preacher who is a member of the Lutheran Ministerium, or is recommended by a member of the same, may hold services in the church."

It was also demanded by the Synod that this agreement should be signed by all the members of both congregations and that certain articles in their constitution should be annulled. (*Doc. His. p. 300*). This principle is embedded in a large number of union charters.

In that year the distant congregation of Johnstown in "their sad condition" asked for the assistance that had been promised the year before. It was proposed that neither Rev. William Kurz nor Rev. F. W. Jacinsky, both of whom seemed to have had dividing parties there, should serve, but that the people should call Licentiate George Lochman, of Lebanon. But this solution was not realized. (*Doc. His. p. 300*).

In the same year "the congregations at Abbottstown" asked to be served by Rev. John Grob. But Rev. Schroeter had agreed to serve them another year. However, it was reported that the church was closed against him. Therefore Mr. Schroeter was requested to retire and allow Mr. Grob to take his place.

In 1799 Rev. F. V. Melsheimer was commissioned to visit "Penns and Brosche Valley," which were vacant, and which already in 1798, had complained of "the lamentable depravity of their preacher" and requested to have their district supplied with one "who has the salvation of immortal souls at heart." Their former pastor had been Rev. Christian Espich, who henceforth disappears from the Synod's roster. (*Doc. His. pp. 300, 305*).

In the same year a congregation called "Marek's" desired the services of Rev. John Grob; affairs at Abbottstown still were unsettled; and the congregation at Carlisle made request that Rev. John Herbst should serve them more frequently and that he "be advised to give up the so-called York congregation." (*Doc. His. p. 306*). Mr. Herbst was already living at Carlisle. The other church referred to must not have been in Yorktown, but somewhere in the county.

CHAPTER VI  
SECOND PERIOD  
1783—1824

SPECIAL OR DISTRICT MEETINGS

The beginning of this period is marked by the appointment by the Ministerium of the first cis-Susquehanna Conference and the general demarkation of its territory.

In Chapter V Section 33 the Constitution of 1781 had made the following provisions:

“Last of all, the ministers dwelling close together in one county or district, confer in regard to special meetings or conferences to be appointed, concerning which the details may be determined in due time by resolutions of Synod. Whenever a special matter has been referred to a conference of that kind, such conference must be positively determined upon, and with the knowledge of all the others.” (*Doc. His. p. 175*).

Accordingly on the afternoon of June 17, 1783, at the thirty-sixth convention, which was held in York, five such districts were designated. They were named according to the localities or regions in which they were to be held. The first one in the list appears:

“I. Yorktown District:—Yorktown, two preachers; Mac-Callister, two preachers; Friederichstatt, Dover, Hagerstown, Lancaster.” (*Doc. His. p. 191*).

But, as we shall see later, this was not the first time this subject was broached. For the preamble says, “It is most earnestly recommended to all the brethren, that they renew and maintain Special Conferences.”

The ministers who thus formed the first authorized and regular Lutheran body on the west side of the Susquehanna were Rev. John Nicholas Kurtz and Rev. Jacob Goering, of York; Rev. George Baugher and Rev. Daniel Schroeter, of Hanover; Rev. Andreas Krug, of Frederick, Md., and Rev. Henry Mühlenberg, Jr., of Lancaster.

What is puzzling in the case is the fact that the Lancaster pastor was assigned both to that and the Yorktown districts. Unless this double relation was founded upon the ground that young Muhlenberg was Secretary of the Ministerium and by virtue of his office was expected to assist or to have somewhat of an oversight of these more distant brethren, this problem must remain unexplained.

Accordingly the first contemplated meeting of this divisional kind of administration was held at Sliver Run, Md., a part of the McCallisterville charge, to examine into complaints made against Rev. Daniel Shroeter. This was in 1784. (*Doc. His. p. 194*).

Between 1783 and 1792 the minutes make no mention of these constituted conferences, except this once. No report of them being available, it can only be supposed that meetings were held. But the only intimation that such was the case during the meantime is found in a resolution passed at the convention of 1786, in Philadelphia,

"That no member of the Ministerium shall have anything to do with any candidate, or any person who represents himself as a preacher, if the person be not received by the Ministerium or recommended by the President or a District Conference." (*Doc. His. p. 209*).

Supposedly up to the year 1792 the meetings of these conferences, at least of that of the Yorktown District, were irregular and rather informal. They may have been called only as occasion required, as indeed is intimated in the preliminary legislation on the subject. The scope of their duties was but dimly defined and understood to be very limited. Of course now, as later, every act was subject to the approval of the Ministerium, to which parent-body strict reports had to be made.

In the Constitution of 1792 the jurisdiction and work of these lesser bodies were more accurately and extensively defined. All of Chapter IX of that document is devoted to the subject "Of Special or District Meetings," and the scope and purpose of such bodies are more definitely delineated.

"1. Special meetings are to be held by pastors of the Ministerium, living contiguous to each other, as often as circumstances may require, and each congregation under the care of such minister may send a delegate to said meeting, having seat and vote.

"2. A Chairman and Secretary are to be elected by said meeting, who are to attest the minutes and copies of the regulations. Their office ceases with the close of the meeting.

"3. The objects of such meetings are to promote the welfare of the respective congregations and of the German schools within the District; to examine, decide and determine the business and occurrences in their congregations that are brought before them; provided however, that each party enjoys the right of appeal to Synod and Ministerium from the decision of the conference.

"4. A special meeting is not permitted under any pretense whatever to enter upon business belonging to the Ministerium, even if the officers of Synod were present. But the matters designated in Chapter VII Sec. 9, should be prominent subjects of deliberation for the special meetings.

"5. The acts of the meeting are to be transmitted by the

chairman to the President of the Ministerium, to be laid by him before the next Synodical or Ministerial Meeting." (*Doc. His. p. 259*).

In this excerpt all the references to articles and sections of the constitution have been omitted as unnecessary, except that to Chap. VII Sec. 9. That designates the "prominent subjects" which should be considered in the special meetings, and reads as follows:

"All these acts of the Ministerium are to be arranged, that at least two hours be spent in the following exercises, in which all the pastors of the three orders of the Ministerium shall participate: a. For mutual edification. b. For imparting to each other their experiences in the discharge of official duties. c. For engaging in the consideration of such Bible truths as the circumstances and the wants of the church seem to require, in order to be advanced in knowledge, encouraged in faithfulness and strengthened in faith." (*Doc. His. p. 257*).

All these transactions manifest a jealous caution that these conferences should not assume the initiative in any movement, but only exercise deputed authority, and pay special attention to spiritual edification. All this was a development of a germ that was planted in the mind of Dr. Helmuth, of Lancaster, as far back as 1771. The origin of the idea is related in a letter written by Dr. Helmuth to Dr. Knapp, at Halle, Germany, which is too interesting and important to abbreviate.

"In closing, I must report something which is very pleasing and encouraging to me, and from which I promise myself much blessing: Last summer I conversed with an honorable preacher of a neighboring German Reformed Congregation. He talked of many circumstances concerning the Kingdom of Jesus. Among other things our conversation turned to the following: How edifying it would be for the congregations and encouraging for the ministers, if they assembled more frequently, than has thus far been customary. We determined that at the next Synodical meeting, he would propose the matter to the Reformed and I to the Lutherans. Our plan was as follows: The Conferences ought to be held quarterly, and only by those preachers who live nearest together. Further, they should differ from the General Conference (Synodical Meetings) in this, that they ought to be directed not so much toward the external condition in the congregations, as to edification and fraternal encouragement.

"Our Synodical meeting fell upon the following 23rd of Sept., 1771 (in Philadelphia). I brought up the matter. It was approved and agreed to, as things should be in such meetings. What has been mentioned above was agreed upon, yet much more was determined, and appointed, as e. g., which of the neighboring preachers could best come together thus for mutual encouragement, and that those in whose congregation the meeting was held,



should keep the minutes, and a copy should be sent to the President of the time, that he might read them at the General Conference." (*Doc. His. p. 128*).

Such was the genesis and establishment of these conferences from one of which finally sprung our Synod. Unfortunately for historical interests the reports of their proceedings were not incorporated in the protocol of the Ministerium; hence we have only a hint now and then of their meetings and acts. At the Synod's convention in 1793, "A letter was read from Rev. Mr. Christian Streit, in which he gave a pleasing report of a Special Conference held in Virginia, the Protocol of which was referred to the Ministerial Meeting." (*Doc. His. p. 261*).

A similar report was received from a District Meeting in Virginia in 1795, in which it is made known that Licentiate Mau had been licensed to preach in Kentucky and permission is asked to ordain him. (*Doc. His. p. 276*).

But after all this legislation during a quarter of a century concerning these conferences they must have lived only a spasmodic, if not sickly life, for the subject was again taken up for discussion at the meeting of the Ministerium, in Philadelphia, in 1801. The Minutes record the following item:

"After the Ministerium had spent most of this afternoon in consideration and deliberation as to whether Special or District Conferences were to be held, and was convinced of their necessity and usefulness for the advancement of God's Kingdom and our Evangelical Church, it was fully decided and resolved to divide our United Congregations into the following districts, in which a special meeting s hall be held at least once a year at the places herein appointed."

As we saw above (p. 68) in 1783 there had been five such conferences appointed. Now seven were constituted, of which "Yorktown, McAllister's, Taneytown, Paradise and Carlisle" comprised No. 4. The date and place when each one was to meet were designated, but in the case of "the Fourth District" these items are not given. (*Doc. His. p. 319*).

This action which strangely enough sounds as though the Synod had forgotten all its former deliverances on the subject seems to have been the outcome of charges against the pastor at at McAllisterville (Hanover).

At least, at the meeting held at Reading the next year (1802) a report concerning that matter was handed in as the result of a meeting that had been held during the year somewhere in the Fourth District. The matter was discussed only in the Ministerium. After all the pros and cons had been heard it was "Resolved, That the Ministerium regards Mr. D. Schröter unworthy of being a member of the Ministerium until fruits meet for repentance be shown, in which case the Ministerium will not hesitate to receive him again with open arms." (*Doc. His. pp. 324, 327-8*).

Presumably a meeting of the Fourth District took place in 1803, (*Doc. His. p. 333*) but at the convention of the Synod, held at Easton, in 1804, it was reported that

"In the Yorktown District there was no meeting. It was to be held at Emmettstown, but no one appeared except Jacob Göring." (*Doc. His. p. 342*).

Again in the protocol of 1805 it is said

"In the Yorktown District no conference was held." (*Doc. His. p. 351*).

The same report was made in 1806, and in 1807. (*Doc. His. p. 367*).

At the Lebanon meeting of Synod in 1808, "the York District handed in its transactions in writing, referring to Mr. Herbst, and as no complainants were present, it was resolved to let the matter rest." (*Doc. His. p. 390*).

In 1811 the Yorktown District held no meeting. (*Doc. His. p. 429*).

In June 1814 the following action was passed at Easton:

That in each district, if possible a Special Conference be held this fall, in order to make such annotations and changes in our Form of Service as the assembled brethren may deem necessary, which changes shall be laid before the next Ministerial Meeting, in writing.

Upon motion it was resolved that the resolution of Synod of the year 1801, with reference to the District Meetings, be inserted in the Magazine by the Secretary, so that each member may know to which district he belongs. (*Doc. His. p. 471*).

In 1815 there was simply mentioned a "Report of a Special Conference of the Western Region," of which the only record made is the statement "This also was a source of rejoicing." But this may refer to a region beyond ours. However, in 1816 reference is made to Special Conferences held at Woodstock, Virginia, and in the State of Ohio, and in 1817 the request of the Ohio Conference to form a Ministerium of its own was refused; with the proviso, nevertheless, a plan might be drawn up "through which particular difficulties might be removed." The result was that in the following year the Synod of Ohio was organized. (*Doc. His. p. 500*).

At a Special Conference which was held in Frederick, Md., in 1820, a memorial was drafted asking "permission to organize a new Synod on the west side of the Susquehanna," which was readily granted, but which concession was defined in 1821 as limited to Maryland and Virginia. (*Doc. His. pp. 551, 572*). But inasmuch as the Maryland and Virginia brethren had a conference separate from ours since 1793 (*Wentz M. S. p. 39*) as already stated, this meeting, beyond this item, does not directly concern us. Evidently there was fear lest all the brethren on this side should take advantage of this general concession. Indeed ac-

cording to the letter of this legislation they had been given permission to do so. But there was apparent a desire to retain them in the old body; hence the more limited and narrower interpretation of the action of 1820 followed in 1821. But signs of the coming storm began to appear.

That astute diplomacy and careful propaganda were employed, both in the formation of the General Synod and that of the West Pennsylvania, appears from further evidence. On July 15, 1823, several months before the Special Conference of the following October, three men met in York to hold a memorable private colloquium. These three men were Dr. Geroge Schmucker, Rev. S. S. Schmucker, and Rev. John Herbst, Jr. The object of this informal and altogether personal colloquium was to feel the way and sound the brethren on the great subject that was absorbing the minds of its personnel. Fortunately we have at hand the minutes of that historic consultation in the chirography of S. S. Schmucker himself. It is bound up in an old volume marked "Ecclesiastical Documents, vol. III," in the Seminary Library, at Gettysburg. It is written partly in German and partly in English.

"At a meeting in York, July 15, 1823, present Schmucker, Senr., Herbst, Junr. & Schmucker, Junr., it was agreed that

"1. Revd. Schmucker should publish the time for the meeting of the Penna. Special Conference, on the first Sunday in October.

"2. Resolved that Revd. S. & H. shall use their utmost influence at the Special Conference, to have the following resolutions pass:

"(1). 'Resolved that we are convinced of the usefulness of the General Synod.

"(2). 'That we present this our opinion in Christian love to the next Synod at Carlisle.

"(3). 'That two members be appointed to attend the General Synod and to communicate to it this our opinion, to make known to this year's General Synod this our intended purpose.'

"3. Resolved That the Revd. S. junr. promise and guarantee the presence of one or more members of the Md. & Va. Synod at the session of the Penna. Sp. Syn. who shall endeavor to promote the interests of the Gen. Synod & form plans for the purpose in conjunction with the brethren of Penna."

The abbreviation "Penna. Sp. Syn." in this document must be an error. No doubt it should read "Pennsylvania Special Conference," which did take place the following October, and which was attended by Dr. Daniel Kurz, of Baltimore, a member of the Maryland and Virginia Synod, and an earnest advocate for the General Synod. The program of the private tripartite colloquium was faithfully carried out. If it had not succeeded, it no doubt would have been styled, if indeed at all discovered, by the opponents of the General Synod, as a preposterous conclave

and pestiferous conspiracy. The contemplated Special Conference took place at York, October 6-7, 1823. We possess a copy of its proceedings.

The brethren actually assembled on Sunday, October 5, at the house of Dr. J. G. Schmucker, then the pastor of Christ Church. According to a custom of the times, the ministers marched to the church in procession at 10 o'clock for divine service. Rev. John Ruthrauff, of Greencastle, preached the sermon from Jas. 2:20-23. In the afternoon Rev. H. G. Stecher was the preacher. Text, Luke 15:20. These two services had been held in the German language. In the evening Rev. Benjamin Keller, of Carlisle, preached an English sermon in the Lutheran church, from Matt. 16:24, while at the same hour Rev. William Schulze, of McConnellsburg, was preaching in the Reformed church, from Heb. 11:6. Next morning (Monday) at 9 o'clock the formal business-conference proper was opened by Dr. Schmucker, the pastor, with prayer. The following ministerial brethren were present:

Daniel Kurz, Baltimore; J. G. Schmucker, York; John Ruthrauff, Greencastle; John G. Graber, York; John Herbst, Gettysburg; Benjamin Keller, Carlisle; H. G. Stecher, Loganville; William Schultze, McConnellsburg; Jacob Albert, East Berlin.

Lay-delegates present who were admitted to voice and vote were: Martin Ebert, York; John Ehrman, Gettysburg; and Benjamin Pfeffer, of Carlisle. Dr. Schmucker was elected President and Rev. Herbst, Secretary. Mr. Augustus Lochman, nephew of Dr. Schmucker, and at this time only a student for the ministry, and even a Mr. Loeffler ("*Prediger der Bruedergemeine*") as also Rev. Geistweit, a Reformed minister, were received, not only as advisory but also as voting members. Letters of request for excuses, which were granted, were received from Rev. Miller, of Chambersburg, Rev. Jacob Kriegler, of Berlin, Somerset County, and Rev. William Jaeger, of Shellsburg.

"A private letter from Rev. Father Stauch, of New Lisbon, Ohio, was read and listened to with warm sympathy. He therein described his physical weakness, which caused sorrow among the brethren, and gave a delightful report of the prosperous progress and the flourishing condition of the Lutheran Church in the state of Ohio."

A resolution directed Dr. Schmucker to answer Father Stauch's letter.

Secretary Herbst presented a paper containing his views concerning the General Synod, which was read and received for consideration. Rev. Kurz expressed the wish that another paper which had been prepared and sent at the request of several brethren in Maryland and Virginia, by Samuel S. Schmucker, and which is related to this subject, might be read. After mature consideration of this subject the following resolutions were unanimously adopted:



"Resolved—1. That this conference is fully convinced of the usefulness and necessity of a General Synod.

"Resolved—2. That we present this our opinion in Christian love to the next Synod at Carlisle, and that we will request it to rescind its resolution, passed at Lebanon, to annul the General Synod, and to support it anew.

"Resolved—3. That we appoint two brethren from this conference to visit the next General Synod, which is to meet at Frederick and to communicate to the same these our resolutions.

"Resolved—4. That President Schmucker and Secretary Herbst shall be appointed as this committee."

After this important matter had been disposed of, Secretary Herbst proposed the following weighty question:

"Whether it would not be proper and useful to establish a new Synod on the west-side of the Susquehanna in the State of Pennsylvania?"

*[Ob es nicht schicklich und nuetzlich waere auf der Westseite der Susquehannah, im Staate Pennsylvanien, eine neue Synode zu errichten?]*

The President requested all the brethren by name to express their opinions on this proposition, which also each one did. After deliberating over the matter in every particular the following resolution was unanimously carried:

"Resolved, That on account of several reasons this conference considers it both proper and necessary to establish a new Synod on the west-side of the Susquehanna, in the State of Pennsylvania, and will make request at the next Synod at Carlisle to grant permission thereto."

*[Beschlossen, dass diese Conferenz aus mehreren Gruenden es als schicklich und nothwendig ansieht, eine neue Synode auf der Westseite der Susquehannah im Staate Pennsylvanien zu errichten, und bei der naechsten Synode zu Carlisle Ansuchung thun will, ihnen Erlaubniss dazu zu ertheilen.]*

It was decided that the minutes of this Special Conference, as well as a Circular, certified by the President and Secretary, should be printed and sent to all Evangelical Lutheran Preachers west of the Susquehanna in Pennsylvania.

Hereupon a full list was made of the west-Pennsylvania ministers and their number was found to be twenty-seven.

It was also decided that the Pastors Schmucker, Kraber, and Keller should be a committee to prepare the Circular Letter.

When the business was completed the brethren engaged in a most friendly and confidential interview concerning serious pastoral subjects.

The sessions of the Conference were ended with song and an earnest prayer by Dr. Schmucker, and a sermon in English in the evening by Mr. Augustus Lochman on Jer. 8:20.

The Minute of this historic meeting closes with the following prayer:

"May the all-merciful God, the Father of our Lord Jesus Christ, who has loved us so richly in his Son, accompany with his best blessing even these acts, whose purpose is the welfare of his Church, and let everything tend to the glory of his name and the eternal salvation of immortal souls. Amen."

The historical chain will not be complete without furnishing the Circular Letter, which bears date of Oct. 7, 1823. It is addressed "Highly Honored Dear Ministerial Brother" (*Hochzuehrender Theuer Herr Amtsbruder*) and reads as follows:

"We are sorry that you could not attend our Special Conference in York, because we thereat enacted business of the greatest importance, in which your counsel and assistance would have been very acceptable to us. We herewith send you our Minutes, and hope for and desire your cordial approval, which we are waiting to hear from your lips, when in the coming spring, if God will, we shall have the pleasure to see and speak with you at our Synod, in Carlisle. Our body is at present too large, so that now our Synod can meet in only a few towns, where we can be decently (*ordentlich*) entertained; and the most important affairs and matters must be performed in entirely too great haste. These and other reasons (*Gruende*) have moved us to the deliberation, with the consent of our Synod, to establish a new Synod on the west-side of the Susquehanna in Pennsylvania, and to form ourselves into our own body. We also are awaiting to see you one day earlier in the spring, at Carlisle, in order that we may continue our deliberations with you.

"God be your shield and exceeding great reward for this and the other world! We remain with respect and love your brethren in the Church of Jesus Christ.

"J. GEORGE SCHMUCKER

"JOHN HERBST"

## CHAPTER VII

### THIRD PERIOD

*Synodus occidentis plantatus est.*

#### ORGANIZATION

1824—1825

The seventy-sixth convention of the Ministerium of Pennsylvania, met in Carlisle, on the 12th day of June, in the year 1824. The day was *Saturday*. The next day was Trinity Sunday, and the entire day was taken up with preaching services. The business sessions were opened on Monday. There were present 29 ordained ministers, 16 licentiates, and 35 lay-delegates. However, 29 ministers, or almost one-third of their number, were absent. Considering the vast territory still covered by the Ministerium even after Maryland (1820) and Ohio (1818) had separated from it, this absenteeism is not surprising, and this fact was an influential item in the legislation which was enacted at the meeting. The first business reported by Committee No. 1, composed of Rev. F. W. Geisenhamer, of New York, Rev. John Ruthrauff, of Greencastle, Rev. William Jaeger, of Schellsburg, Mr. Jacob Eichelberger, of York, and Mr. John Schock, of Harrisburg, was recorded as follows:

“The first Committee reported the following information concerning the papers which were placed in its hands:—

“No. 1. Contains the printed Minutes of a Special Conference held in Yorktown, on October 6-7, 1823, besides a written Circular from the President and Secretary of said Conference to those Ministers on the west-side of the Susquehanna, who had not attended the same, with the request to meet in Carlisle one day earlier than was necessary on account of the Synod ——— contains also the Minutes of the Ministers on the west-side of the Susquehanna, who, according to that written Circular, assembled in Carlisle, on June 12, 1824.”

In other words, all the brethren of the Synod only came together in Carlisle on June 12, but on that day did no business, nor held any public meetings. But the cis-Susquehanna brethren, in pursuance of the action taken at the preliminary meeting in York, the previous year, met in Carlisle on the same day and held a business session. Inasmuch as the Synod proper did not assemble as such until the next Monday, or the 14th, the special Con-

ference actually did meet two days before the Synod met. That extreme conservatism and caution, yea even reluctance, characterized this serious movement is evident from the resultant action that was taken. Two resolutions were passed.

"Resolved, That further consideration of the request of the Special Conference, held in York, for the consent of this Synod for the organization of a Synod on the west-side of the Susquehanna, be postponed to the next meeting of Synod.

"Resolved, That, in view of the General Synod, all consideration of the request of the afore-mentioned Special Conference be postponed to an indefinite time." (*Minutes p. 7*).

It is more than probable that the first resolution had as its motive that of the second. At this period there was a serious agitation in the Lutheran Church of the United States with reference to a general body, which was to include *all* the district synods. There was warm advocacy for it and heated opposition against it. The principal opposition in Pennsylvania came from the east-side of the River and mostly from the rural congregations. (*Jacob's Lutherans, p. 360*).

The General Synod was organized, at Hagerstown, Md., Oct. 22, 1820.

The first regular convention of that body took place in Frederick, Md., Oct. 21-23, 1821.

At that meeting the Ministerium of Pennsylvania was represented. But no delegate from that body was present at the *second* convention of the General Synod, which took place again at Frederick, Oct. 19-21, 1823, nor did the Ministerium rejoin the General Synod until 1853. However, by a comparison of dates it will be discovered that the above-mentioned York Conference was held Oct. 6-7, 1823, or just 13 days before the General Synod's second convention. On its own initiative and with the spirit of prophetic independency that Conference appointed two men to attend the second meeting of the General Synod. These two men were Rev. J. G. Schmucker, D. D., of York, and Rev. John Herbst, of Gettysburg, who were received as representatives "appointed by the conference of ministers west of the Susquehanna belonging to the Synod of Pennsylvania."

Several important battles in history were won because some far-seeing general acted at the right moment without orders. So it may be that the General Synod at that critical period was saved by the unauthorized action of the York Conference which had no legal right to send representatives to a general body.

We have already seen the treatment which the negotiations of the aforesaid York Conference received at the hands of the Ministerium, at Carlisle. It was very different from that which the Maryland and Virginia brethren had received in 1820. Their request for a separate Synod had been immediately granted, while decision on ours was postponed.



This may have been because the project of the General Synod was so intricately interwoven with it. It was uncertainty on this question that may have been the cause of delay. However, there was no attempt made to rebuke the York Conference for transcending its powers in sending delegates to the general body. The Ministerium was in fact greatly in favor of it, only it was too timid to assert its will against the opposition in the rural pastorates. But the advocates for the new district Synod were outspoken and enthusiastic friends of the wider movement. Nor did they yield until they had seen their desire for a broad union fulfilled in both respects. We have no account of everything that took place at the Special Conference of the west-side brethren at Carlisle in June, 1824, but the results of it bore fruit in another Special Conference at Greencastle in Nov., 1824, which we will now describe.

*The Meeting Preliminary to the Organization of the Synod of  
West Pennsylvania.*

This took place at Greencastle, Nov. 7-9, in the year 1824. It was called a "Special Conference." It had not been authorized by the Ministerium. It had been called by the previously held Conference at Carlisle the year before. It was a purely voluntary meeting, which no one was under legal obligation to attend. But its expressed object was the formation of a new Synod. The secretary's introductory to his account of the meeting at Greencastle states:

"In accordance with an understanding entered into at Carlisle, and an announcement thereupon made by the Pastor at Greencastle, a number of ministers, residing on the west of the Susquehanna, Pa., convened at Greencastle on Saturday, the 6th of November, 1824."

The personnel of that historic conference was as follows:

Rev. John G. Schmucker, York; Rev. John Ruthrauff, Greencastle; Rev. I. F. Moeller, Chambersburg; Rev. John Herbst, Gettysburg; Rev. Benjamin Keller, Carlisle; Rev. John F. Osterloh, Bedford; Rev. Henry Stecher, York County; Rev. William Schulze, McConnellsburg; Rev. William Yeager, Schellsburg; Rev. Jacob Krigler, Berlin.

Besides these ten pastors from the places named, there was also present Candidate George Heilig, from Newville.

But besides those who were present from the state of Pennsylvania, Rev. B. Kurtz and Rev. Nathan Littel, both of Hagerstown, and Rev. F. Ruthrauff of Williamsport, Md., also were visitors "and were received as members having a seat and vote." The same courtesy was extended to Rev. M. F. Scholl, a Reformed minister of Greencastle.

Letters of regret for necessitated absence were received from

Rev. John G. Gräber, of York County; Rev. Jacob W. Schmidt, of Middleburg, Union County; Rev. J. F. Abele, of Aaronsburg, Center County; and Rev. G. A. Reichert, of Indiana County. All these were favorable toward the founding of a new Synod, only that Rev. Abele asked for the reasons for the movement. Those who were present vouched for the favorable opinion of a number of the absent brethren who had not written their excuses. The minute of the proceedings has this special item:

"The report of our dear brother Heyer, who has resolved to locate at Somerset, Pa., especially afforded general joy."

The ministers who had thus met on that important occasion spent Saturday evening, and all of Sunday morning, afternoon, and evening in divine services, preaching in the local Lutheran, German Reformed, and Presbyterian churches to large congregations.

The first business session was held on Monday morning, at 9 o'clock. A hymn was sung "and a fervent prayer offered by Pastor Schmucker," after which the latter was chosen President of the meeting; Rev. John Herbst was elected Secretary. The brethren felt the gravity of the undertaking and hence entered very carefully, if not somewhat timidly, upon the discussion of the object that had brought them together. The entire forenoon was occupied in presenting arguments pro and con as to the organization of another Synod. The Minute pronounces this "the chief business of the Conference."

"Upon the special request of the President, each of the brethren frankly expressed his views on this subject, so important to the Lutheran Church. Many very weighty reasons were advanced why the formation of a new Synod is not only desirable, but also in every respect also *necessary*; to this some objections were also urged and fraternally answered, in order to obtain a correct view of a matter so important." (*Minute*).

After some more discussion on Monday afternoon, "the following resolutions were unanimously adopted:"

"1. Resolved, that we all are convinced of the propriety, necessity, and advantage of forming a new Synod west of the Susquehanna in Pennsylvania, and therefore, after the next Synod, to be held at Reading, *we will consider ourselves an independent (eigene) Synod.*

"2. Resolved, that we will submit this our resolution, in Christian love, to the next Synod of Pennsylvania, and fraternally request them to acknowledge us, as soon as we are organized, as an independent Synod.

"3. Resolved, that we will convene in Chambersburg on the first Sunday in September, 1825, and then organize ourselves into an independent Synod.

"4. Resolved, that the officers address a circular letter, in the name of all the brethren present, to those brethren who are absent and who reside west of the Susquehanna, informing them

of the grounds which influenced us to adopt the present resolutions, and earnestly praying them to accede to our resolutions to form a new Synod, and also to attend our next convention, or, in case of non-attendance, to give us their opinion on the subject in writing.

"5. Resolved, that 250 copies of the proceedings of this Special Conference be printed."

On Monday evening, Rev. Ruthrauff preached an English sermon on Psa. 149:2.

On Tuesday morning, though the weather was rainy, the brethren, upon invitation, met in the home of the *pastor loci*, Rev. John Ruthrauff, who resided "about a mile from Greencastle." "The subject for consideration related to the publishing of a religious periodical (*Religöse Zeitschrift*), as a continuation of the Evangelical Magazine, formerly published by the Pennsylvania Synod."

Rev. Herbst seems to have been the principal spokesman for the project but no decisive action was taken. "After the brethren had expressed their opinions on the subject, it was agreed that each should consider the matter maturely, so that at the next meeting each might fully present his views on the subject."

The business having been transacted, the brethren indulged in a theological discussion, whose subject is not disclosed, but which is declared to have been mutually instructive. The session was closed with prayer upon bended knee. In the evening another preaching service was held in the town. But before parting all the brethren set their seals to what had been done in writing by their own hands, thus:

"That all these transactions were had with our approval, we certify by subscribing our names, as follows."

The Secretary closes his account of this epochal meeting with the following ejaculatory prayer:

"May God, who is faithful and merciful, and who vouchsafed his assistance to his servants in this convention, enabling them to transact important business relating to the welfare of the church of our dear Redeemer, in future grant us his blessing in all our undertakings, which redound to his honor."

The Circular, which Dr. George Schmucker and Rev. John Herbst were authorized to draw up and mail to the rest of the cis-Susquehanna ministers, is herewith reproduced:

"Dear Brethren!

The reverend Special Conference has honored us with the duty to add to its proceedings a circular letter addressed to you, in which we present for your consideration the grounds by which the brethren were convinced of the necessity of a new Synod and which induced them to form one. To set forth all the important reasons and many promising prospects, which the Reverend

Brethren advanced for consideration on this subject, would only weary your patience. We therefore speak to you as to men, who have themselves already considered this subject, and who have also in part, learned the reasons for this desirable step, from the mouth of your brethren, and for whom a few remarks will suffice.

"If we organize a new Synod, we are convinced,

"1. That our future conventions will be less expensive to us and our congregations, because we will not have to travel so far to Synod.

"2. That we can convene at more places and thus be useful to more congregations where, at present, the body, large as it is, cannot be accommodated.

"3. That we can better attend to the affairs and wants of the congregations, having a better knowledge of their circumstances and more time to consider them maturely.

"4. That we will be able not only to transact the forthcoming business, but will also have time left to consider such new regulations as may tend to promote the interests of the church, as times and circumstances may require.

"5. That we will then learn to know each other better, become more closely united in heart, can counsel and assist each other in serious pastoral matters, mutually edify each other and further each other more in knowledge.

"6. That we can better watch over the walk and special official duties of the brethren, and advise and serve one another.

"These reasons we lay in cordial love before you for consideration and conclude with all respect, as your humble friends and fellow laborers in the vineyard of the Lord."

In the year 1825 the Ministerium met in the city of Reading. According to its custom the members assembled on Sunday, May 28, and spent the day in divine services. On the following Tuesday forenoon some one offered the following resolution:

"Resolved, that the proposed separation of the brethren on the west-side of the Susquehanna from the Synod be now considered."

Several speeches on the proposal followed, but the matter was again postponed for further deliberation.

On Tuesday afternoon the subject was again called up. The Minute says,

"Now the pending question of the division of the Synod (*die in Rede stehende Trennung der Synode*) was again brought into consideration." Apparently without further debate two resolutions were passed:

"Resolved, That it pains us that our brethren on the west-side of the Susquehanna judge it necessary to separate from us. But since they have thought it well to form themselves into an independent Synod—so be it further



“Resolved, That as soon as they shall have duly organized themselves, we will acknowledge them as a sister-Synod.”

[*Jetzt wurde die in Rede stehende Trennung der Synode wieder in Erwaegung gezogen, und*

*Beschlossen, Dass es uns leid thue, dass unsere Brueder auf der Westseite der Susquehanna, es fuer noethig erachten, sich von uns zu trennen. Weil sie es aber fuer gut angesehen haben sich in eine eigene Synode zu bilden—so sei es ferner*

*Beschlossen, Dass, sobald sie sich gehoerig organisirt haben, werden wir sie als eine Schwester-Synode anerkennen wollen.]*

A motion to grant a sum of money out of the treasury to the brethren on the west-side of the Susquehanna was postponed for consideration to the next Synod. (*German Minutes pp. 13, 15, 17*).

Thus after a long delay and much hesitation everything was ripe for the regular organization of the new Synod. Consequently we are now ready to give our account of the first meeting of the Synod of West Pennsylvania.



## CHAPTER VIII

### THE FIRST MEETING OF THE WEST PENNSYLVANIA SYNOD

"In compliance with a resolution, unannouncedly adopted by the Special Conference held at Greencastle, on the 8th of November, 1824, the Ministers west of the Susquehanna, together with the Lay Delegates of their respective congregations, met at Chambersburg on the 3rd of September, 1825, to transact the Synodical business of the Evangelical Lutheran Church."

Thus declares the first sentence of the Minutes of the new Synod, which however, was yet to be organized. The day was Saturday. The next day, the Lord's Day, was spent in divine services in the various churches of the town and vicinity, morning, afternoon, and evening. The preachers who officiated were Rev. John G. Schmucker, of York; Rev. John Herbst, of Gettysburg; Rev. P. L. Meyer, of Cincinnati, Ohio; Rev. D. Heilig, of Newville; Rev. J. N. Stroh, of Lewistown; Rev. J. Krigler, of Berlin; and Rev. Augustus H. Lochman, of Mechanicsburg. Rev. William Schultze had preached in the Lutheran church on the preceding Saturday evening. Some of the discourses were delivered in German, some in English.

The Secretary reports that

"The design of all the brethren in their discourses was to enlighten the minds, to touch the hearts of their hearers, and to encourage them, as the disciples, and followers of the Divine Redeemer, to lead a pious and godly life."

On Monday morning, Sept. 5, after devotional services, the names of the ministers present were recorded as follows:

Rev. J. G. Schmucker, York; Rev. John Ruthrauff, Greencastle; Rev. J. G. Graeber, York County; Rev. J. H. Miller, Chambersburg; Rev. John Herbst, Gettysburg; Rev. William Scriba, Strasburg; Rev. J. F. Osterloh, Bedford; Rev. William Heim, Mifflin County; Rev. Benjamin Keller, Carlisle; Rev. H. G. Stecher, York County; Rev. William Schultze, McConnellsburg; Rev. William Jaeger, Shellsburg; Rev. Jacob Krigler, Berlin; Rev. Henry Kurtz, Pittsburg; Rev. Jacob Albert, East Berlin; Rev. P. L. Meyer, Cincinnati, O.; Rev. J. F. Abele, Aaronsburg; Rev. J. N. Stroh, Lewistown; Rev. A. H. Lochman, Mechanicsburg; Rev. D. Heilig, Newville.

A Rev. Ball, without address, also is listed as present.

The following were reported absent and excused: Melsheimer, Rebenack, G. Heim, Heyer, Haal, Schmick, Reichert, Smith.

The lay-delegates present and the charges which they represented were named as follows:

Martin Ebert, York; George Haffner, Greencastle; John Schaeffer, York County; Ludwig Heck, Chambersburg; Valentine Flohr, Gettysburg; Solomon Bauer, Tuscarora; John Wunderlich, Carlisle; John Ruhl, York County; Henry Smith, Bedford County; John Trostle, Berlin; Andrew Herder, Aaronsburg; Michael Longsdorf, Mechanicsburg.

Rev. Benjamin Kurtz, of Hagerstown, Md., was voted a member of the body.

Rev. Rahauser, of the Reformed Synod, was received as an advisory member.

The Synod thus was composed of 34 members, 22 ministers and 12 lay-delegates, who were present. Eight ministers were absent and excused.

However, Rev. Benjamin Kurtz, of Hagerstown, was not a regular member—not by right, but only by courtesy, inasmuch as he was one of the founders, and still a member of the Maryland Synod, and could not belong to two synods at the same time.

The territory represented by these pastorates comprised all the territory, roughly speaking, one hundred and forty miles long and forty miles wide, between the Susquehanna River and the Alleghany Mountains, covering the present counties of York, Adams, Cumberland, Franklin, Fulton, Bedford and Somerset \*(Berlin). On the south this vast ecclesiastical region was bounded by the Maryland line. On the east it was limited by the great river. On the north and west it had no boundaries. In other words the original area of the Synod of West Pennsylvania in two directions had no confines and was broader than that of several states of the union.

Before proceeding to the election of officers it was unanimously resolved

“That the old *Ministerial-Ordnung* of the Evangelical Lutheran Church in Pennsylvania and the adjacent states, be acknowledged by us as our *Constitution*, nevertheless with this special proviso, to make such alterations from time to time, as may by this body be deemed necessary.”

According to the report of the tellers, the following brethren received the majority of the votes cast and were duly declared elected to their respective offices, namely, Rev. J. G. Schmucker, President; Rev. W. Schultze, Secretary; Rev. B. Keller, Treasurer. The Synod was thus (the Minutes say “now”) organized under the name of

“*The Synod of the Evangelical Lutheran Church, West of the Susquehanna, in the State of Pennsylvania.*”

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\*The Berlin here mentioned then was in Somerset County, and it is so stated, in order to distinguish it from what is the town now called East Berlin in Adams.

The newly-born Synod immediately proceeded to other business.

Its first act was to congratulate Rev. J. C. Rebenack on having secured a new station at Erie, "where he can labor for the good of the Church of Christ."

A letter of excuse was received and its request granted to Rev. C. F. Heyer, of Somerset, who afterwards became the Father of Lutheran Foreign Missions.

According to a long established custom in the Ministerium of Pennsylvania an exchange of Minutes between this Synod and the German Reformed Synod was inaugurated, "as a token of brotherly love."

Rev. George Heim, Union County, reported "that in consequence of the advice given him by his congregation, he could not for the present attach himself to this Synod." Whereupon, "after mature deliberation," it was resolved:

"1. That it is the united sense of this Synod, that every minister should join himself to that Synod in the district of which he resides, unless permission be granted him to withdraw, and that such resolution be forwarded to brother Heim;

"2. That this resolution be made known to our sister Synods; and finally

"3. That brother Keller request brother Heim, in a friendly and affectionate letter, that he and his congregation once more take this matter into mature consideration."

A number of troubles and difficulties between pastors and congregations were presented for adjustment, but most of them were only of temporary and local interest.

The seventh item of business was a complaint from Scherer's congregation, in Franklin County, that their pastor had administered the Lord's Supper in conjunction with the Reformed minister, who evidently was his colleague in the same union church. After extended consideration the principle was laid down,

"That the Clergy of our Synod be, and hereby are, advised to refrain from giving catechetical instruction and administering the Holy Sacrament in common with other denominations, until the Synods of such churches have come to an agreement on this head."

The Synod was divided into three conferences:

"That the North Mountain be the boundary of the first district. The clergy living between the North Mountain and the western boundary of the State belong to the second district—and those living between the Juniata and the west-side of the Susquehanna constitute the third district."

It was agreed to hold a special conference in each of these districts, supposedly once a year, and that no one should absent himself, "unless prohibited by the most pressing circumstances;" that the time and place of meeting should be left to the option of



the brethren in each district; and that it be the special duty of each special conference "maturely to deliberate upon such alterations in our constitution (or *Ministerial Ordnung*) as may appear necessary unto them; and to report the result of their deliberation at our next Synodical meeting."

Rev. John Ruthrauff, Rev. John Herbst, and Rev. Benjamin Keller were appointed the Ministerial, and Messrs. John Hersh, Sr., of Gettysburg; Jacob Bell, of Greencastle; and Major F. Sharretts, of Carlisle, the Lay Delegates, to represent this body at the next meeting of the General Synod to be held in the first week of the following November, at Frederick, Md. Besides delegates to the Maryland Synod, Rev. John Herbst and Rev. Benjamin Keller were appointed to represent the new Synod at the next meeting of the Pennsylvania Synod—"thus to manifest to the above named Synods the respect and brotherly love which we entertain for them;—and affectionately to remind the Pennsylvania Synod of the share of a part of their Treasury which we believe we have a right to claim."

Rev. Dr. J. G. Schmucker, Rev. J. G. Graber, and Rev. John Herbst were appointed to draw up a circular and to send it to all the congregations, "in which they be exhorted to promote the interests of Sunday Schools—Missionary Societies—Bible Societies—and likewise the concerns of the General Synod."

The following resolution was likewise adopted:—

"That we consider the establishing of a Theological Seminary very desirable, and we will, therefore, prepare our congregations for it."

It was ordered that 500 copies of the Minutes should be printed—300 in German, 200 in English.

The contributions into the treasury of the West Pennsylvania Synod, at its first meeting amounted to \$235.15, of which Dr. Schmucker brought \$103.96 and twelve other brethren the remainder in various sums.

York, Hanover, Mifflin, and Berlin were rivals in invitations for the next meeting of the Synod. Upon vote it was decided to meet in Berlin, Somerset County, on the second Sunday in September, 1826.

The business of Synod having been finished, after returning thanks to God, according to a custom adopted from the mother Synod, the President now dismissed the Lay Delegates, and on Tuesday afternoon, an exclusively Ministerial Session was held.

In that meeting

"It was resolved, that Licentiate Meyer, of Cincinnati, be ordained this evening to the ministry of reconciliation; which ordination accordingly took place at candle light in the Lutheran Church, in the presence of a very numerous assembly."

Without any ceremony the licenses of the candidates (such

as were licentiates already) were extended to the next meeting of the Synod.

"All business being finished in brotherly love and harmony, the brethren, on bended knees, thanked the Almighty for his merciful assistance, and thus closed their session."

But as though this had not been enough the secretary in closing his record breaks out in the following strain; "Praised be the God and Father of our Lord and Saviour Jesus Christ for his merciful aid He lent his poor and feeble servants, in transacting their business, which was designed for the best interests of his Church. May He in future guide us by his Spirit, that all our undertakings may tend to his honor, to the glory of his name, and to the extension of his kingdom. Amen."

No men ever more sensibly felt the solemnity of their new enterprise than did the founders of the West Pennsylvania Synod. The fact that the mother synod was reluctant to let them go, the jeopardy of the movement for a general body, as well as their pietistic temperament over against formalism and unorthodox liberalism, and also their progressive spirit, made them anxious for the success of the new venture. Yet they had faith in their cause. The reader of their annals can not help feeling the intense earnestness, sincerity, and deep piety of the atmosphere which they created about them and in which they worked. This all appears in the long circular letter which Revs. Schmucker, Graber, and Herbst sent to all the congregations west of the Susquehanna. It is a covering diplomatic document, which amounts to an apology for the founding of the Synod.

"When we take a retrospective view of our Church for 75 years, we find that in a soil so congenial to its growth as that of America her external prosperity was great beyond anticipation; would to God her internal and spiritual prosperity had kept pace with it!"

Comparing the growth of the Lutheran Church to a mustard-seed which had spread almost over the whole continent, it continues:

"At the time above alluded to, the Lutheran Clergy constituted but one Synod, which was composed of only a few but zealous members. But now it affords us pleasure in stating that under the propitious smiles of the great head of the Church, six Synods have already been formed and the seventh is now forming; Some of which are composed of a considerable number of ministers; even the Synod which was organized at Chambersburg in September last counts about 30 clerical members."

It next states that there were then about 200 Lutheran ministers and 1100 congregations in our country, that only an average of 10 young men join the ranks each year, which was not adequate to supply the increasing congregations, and that in consequence about 100 congregations were vacant. The desire and

prayer of the members of this Synod is, that the borders of the Redeemer's kingdom may be extended, and the number of the pious followers of Christ be increased. That this may be effected they are willing on their part to make every sacrifice and to do all that lies in their power; and for this purpose they have likewise caused this letter to be written.

There then follows a long reference to the fact that all denominations at that time were forming missionary societies, supporting Bible societies, distributing tracts, establishing Sunday Schools, sending out traveling home missionaries, and observing weekly prayer meetings—"with a zeal which manifests in a considerable degree the true spirit of Christ, and permits us to indulge the cheering hope that the Church is returning to her first love."

With the ardor and affection of tearful crusaders set on fire these men appeal to their constituents to become more zealous in work and more liberal in gifts.

"These, friends and brethren, are incontrovertible facts, which stare us full in the face. Such a spirit exists and manifests itself in the different persuasions around us—such a zeal for the cause of God glows in their hearts. It is with grief that your ministers look around them and behold the lethargy and deadness which prevail among us to such an extent, that few are willing to raise even a hand for the cause of God and the salvation of immortal souls."

Here follows a comparison of conditions in America with the more unfavorable government of Germany and an appeal to appreciate the greater privilege of liberty and freedom enjoyed in this land. To provoke American Lutherans to greater good works, the claim is made that their brethren overseas in spite of their economic and political handicap exert themselves more strenuously in the cause of Christ. But an acknowledgment is made that something had been done, but too little adequate to the need. "Have not many of our congregations, even in this case, acted rather too parsimoniously?"

Next there is an eloquent testimony to the Lutheran faith.

"Why do we so highly value the doctrines which our fathers believed in, and so greatly appreciate that Church discipline which our ancestors introduced? Is it not because we consider those doctrines as exhibiting the faith once delivered to the saints, and because we believe that discipline to be consonant with the simplicity of the gospel? Is it not because we believe those doctrines best calculated to further the salvation of immortal souls and best adapted to establish the triumphs of redeeming grace; and because we think that Church government runs parallel with the government of our free and independent country?"

While composing this circular letter the news that the General Synod had resolved to establish a theological seminary reached

the writers. As this project also lay near their hearts, we can easily understand how this intelligence added enthusiasm to their prophetic call to duty. Hence their clarion shout to arms near the end of this most interesting document:

"We entreat you then, beloved friends and brethren. We entreat you, by the mercies of God and the dying love of Jesus, not to deny us your aid in so Christian and benevolent an undertaking. The time in which we live is indeed remarkable, and if we wish our Church not to be hid but to shine forth in future, as a city upon a hill, we must imitate the primitive Christians in their piety and zeal. When we ask for your aid, we ask it not for ourselves, but we ask for the cause of God—for the building up of the walls of Zion."

In the following year of 1826 the Pennsylvania Ministerium met at Harrisburg. Rev. John Herbst and Rev. Benjamin Keller represented the young West Pennsylvania Synod in that body. The absence of the brethren of the new synodical district was notable in the fact that the roster of the old Ministerium in 1825 was 78, while in 1826 it was only 61. The new delegates presented 50 copies of the minutes of the first meeting of their synod, whereupon it was

"Resolved, That inasmuch as the Evangelical Lutheran Synod on the west-side of the Susquehanna has now duly organized itself, the same be fraternally acknowledged as a Sister-Synod."

The previous year the proposal to give a share of the old treasury to the contemplated new body had been broached, but not acted on. Now it was resolved,

"That \$250 out of our Synodical fund be consigned and forwarded to the Synod on the west-side of the Susquehanna river."

Thus finally was the Synod of West Pennsylvania founded and sent on its career of usefulness. As in nature, it was a case of fission. The new did not destroy or even injure the old, but only carried on its life to new conquests.



## CHAPTER IX

### FOURTH PERIOD

*Synodus occidentalis operans.*

#### BOUNDARIES

1825—1856

Although the Synod of Ohio had been cut off as a separate body from the Ministerium in 1818, we have seen that the West Pennsylvania Synod at its first session exercised jurisdiction as far as Cincinnati. Indeed its original confines westward did not seem to be limited at all. On the south Mason's and Dixon's line was the general mark of separation from the Synod of Maryland. But the question of limitation of territory between ours and that of the Synod of Ohio was not officially settled before the year 1830. In response to several questions of the Synod of Ohio in regard to the ecclesiastical relation of the brethren living on the western side of the Alleghanies it was decided that "fairly the geographical boundaries of the states of Ohio and Pennsylvania should be accepted as the boundaries of the two synods." But this proposition was not favorably received by the Ohio men. A conference held at Greensburg, Pa., offered a compromise by advocating the formation of a new Synod between this and that body. But neither would the Ohio Synod sanction that proposal. The Minutes of the latter body gave the information to our Synod in 1831, "that the Synod of Ohio regards the boundaries that were fixed by the Synod of Pennsylvania in 1814 as the legal boundaries between the Ohio Synod and this body." But the Minutes of the Ministerium of that year do not reveal any such outline. The Synod of Ohio not being yet in existence then, there being only a conference called the Western District, apparently including all of western Pennsylvania and regions farther west, the Ministerium in 1814 only defined the powers of that body. The answer of our body to the claim of Ohio was this:

"Resolved, That this Synod, after mature deliberation, feels itself obliged to adhere to the conviction expressed last year." Though there was no further legislation nor any controversy on the subject, the parishes of the two Synods, it seems, continued to overlap our western border. In 1838 a committee was appointed to take into consideration the division of our Synod. In 1839 this committee reported that it could not for the present agree on

this new project; but that in case a division should take place, Adams, York, Cumberland, Franklin and Perry counties should remain our constituency and all the counties north of Tuscarora Mountain should form the second.

In 1840, after considerable discussion, a new committee was appointed to report the following year. However, in 1841 an entirely new committee reported that there were not sufficient reasons to justify a separation at that time, and the committee "rejoice to add that this resolution accords with the general wish of the brethren resident in that district." No doubt it was hoped that this would stop all agitation on the subject. But in May, 1842, the Allegheny Synod was organized, at Blairsville, in Indiana County. Although the proceeding was pronounced irregular, the new body was recognized as a sister Synod and the eastern line of McKean, Clearfield, Huntingdon and Bedford counties was accepted as the boundary between the two Synods. Moreover, all the brethren beyond our limits westward were advised to unite with this first swarm from the parent hive. Although there never was a question on the boundary to the southward, there were several disputes and negotiations concerning border congregations between the West Pennsylvania and Maryland Synods. In 1844 one whole day was spent in a discussion about troubles at the Silver Run congregation.

Although from the origin of our Synod the Susquehanna was in general regarded as the eastern boundary, later a more definite line was sought. In 1848, Dr. S. S. Schmucker attended the meeting of the Ministerium, at Easton, where he seems to have held a colloquy on the subject with the older members of that body who were of the opinion, with which Dr. Schmucker agreed, "that the West Branch of the Susquehanna was from the commencement regarded as the boundary between the two Synods."

The argument was clinched by the accomplished fact that the territory between the two branches of the river already was a part of one of the Ministerium's conferences. Thus the matter remained settled until 1855, when the brethren to the northward organized the Central Synod, whose boundary line was defined as "commencing where the Blue Mountain crosses the Susquehanna river, thence in a southern direction to Fulton County, thence west to the Huntingdon County line, as far as the West Branch of the Susquehanna river, and from thence down the Susquehanna to the Blue Mountains." President Ulrich in his report of the case says that if this new proposed boundary holds, "then our territorial limits will henceforth be restricted to York, Adams, Cumberland and Franklin Counties." But in this catalogue he should have included Fulton, which the Central Synod had not claimed. However, since the new body had already been adopted by the General Synod, there was nothing to do except to acknowledge it. Accordingly, in 1856, a committee of two members was

appointed to confer with an equal committee of the Central Synod, who agreed that the geographical line proposed by the latter should be recognized as the boundary between the two Synods. From that day to this our present territory of five counties has remained unchanged. Thus a Synod whose bounds at the beginning covered what now is the territory of thirty-seven counties finally was contracted to that of five.

At the first meeting of Synod, in 1825, it was the unanimous opinion of the founders, "that every minister should join himself to that Synod in the district of which he resides." But this rule sometimes was honored in the breach instead of its observance. However, it never was meant to apply to general officials or missionaries of the Church.



## CHAPTER X

### MISSIONARY ACTIVITY

At the organization meeting of the Synod at Chambersburg in 1825 "all the brethren freely expressed their opinion, that it was as necessary, as beneficial, to exhort their congregations actively to engage in everything which may tend to the further extension of the Redeemer's Kingdom." By resolution then Rev. Dr. Schmucker and the Revs. Messrs. Graeber and Herbst were appointed a committee to prepare a circular, which was printed in connection with and forms a most interesting feature of the Minutes of that year. While the need of world-wide missionary interest is presented in this circular for distribution among the congregations of the Synod, it presents the following definite suggestion for the promotion of

#### HOME MISSIONS

"Some of our Sister-churches have even established funds, to support travelling ministers, whose duty it is to visit their scattered members, and with the assistance of others, to collect them into small congregations, and to feed them with the pure milk of the gospel."

Following out this suggestion, an important resolution was adopted at the second meeting of the Synod, in 1826, as follows: "Being convinced of the necessity of sending a Missionary into the remote parts of our Synod, to supply those of our brethren, who are destitute of the preaching of the word of God, with occasional preaching, it was immediately agreed to, that a missionary should be sent among them." The "conference of the second district held at Shellsburg" also presented "an addition to the constitution" to a similar effect, which outlined the duties of the travelling minister. The Ministerium appointed to this service Mr. Nicholas Sharretts, of Carlisle, who was received as a licentiate that year and "appointed as a Missionary, for the space of three months, that his missionary labors be confined to the counties of Indiana, Clearfield, Jefferson, Venango, Armstrong, Crawford, Erie and Huntingdon; and that as a remuneration for his services, he be allowed \$33.33 per month, out of the Synodical treasury." That his salary was fully earned, and that he found ample field for missionary activity, is evident from his report the following



year, "from which it appeared that he missionated 15 weeks, during which time he travelled 1295½ miles, preached 61 times, baptised 46 children and 9 adults, confirmed 14, communicants 29, married 1 couple, and collected for the Synod \$42.62½."

The following year the President was authorized to appoint a missionary. This work seems to have been assigned to the licentiates of the Synod; but in 1830 the statement is made, "The Rev. B. Kurtz appeared in our midst, and offered himself as Agent for the general welfare of the Church." With "much joy" the Ministerium resolved, "That the delegates to the Maryland Synod, together with Dr. Hazelius and Prof. Schmucker constitute a committee, to confer with that Synod, on this important subject, and to obligate themselves on our part, for a definite sum towards his salary."

The supply of missionary service, however, seems to have been insufficient to meet the demands of the opening opportunities of the Synod; for notwithstanding the public appeals and in spite of the earnest personal efforts of the President, the records of the next several years show inability to secure the appointment of missionaries. In 1833, Candidate Leiter was assigned to Clearfield County, and Mr. T. Lape of Johnstown, N. Y., was employed to work for the establishment of an English Lutheran congregation in Pittsburgh. His missionary zeal found field for service not only in this western city of the State of Pennsylvania, but took him as far as Cincinnati and Louisville, and brought from him the report of promising opportunities in both of these places for the organization of Lutheran congregations.

The progress of the church's missionary activity, it was recognized, could be much better advanced by a general organization. Immediately following the meeting of the Synod at Mechanicsburg in 1835 a "Missionary Convention" was assembled, of which Rev. Mr. Heyer was made temporary chairman, and Rev. F. Ruthrauff secretary, and a committee of five ministers and two laymen was appointed to draw up a constitution. The broad interests contemplated in this organization are evident from the instructions given to the executive committee to consider "the expediency of forming a connection with the American Home Missionary Society, and if thought advisable, to open a correspondence with the corresponding Secretary of the American Home Missionary Society, and make the necessary arrangements to effect such union." The union was effected, as President J. G. Schmucker announced in his annual report to the Synod the following year, with the hope "that this Union will afford us great advantages in supporting our own missionaries," and with the recommendation that "our Parent Education Society also join the American Parent Education Society, from which we have already received essential aid."

The completed organization of the "Central Missionary

Society of the Evangelical Lutheran Church in the United States" made the Rev. John Bachman, D. D., of S. Carolina Synod, President; the other officers were members of the West Pennsylvania Synod: Prof. M. Jacobs, Treasurer; Rev. S. S. Schmucker, D. D., Corresponding Secretary; and Prof. H. L. Baugher, Recording Secretary. The membership was without reference to Synodical connection, however, the annual contributions to its funds alone constituting eligibility; nine different Synods were represented thus, and each of them honored by the appointment of one of its representatives as Vice-President. Although the plans of this organization were evidently the result of earnest prayer and careful thought, involving the organization of Synodical and Congregational auxiliary societies, it was without official connection with the General Synod and the records do not show any great accomplishments that resulted.

One of the most active missionaries of the Synod at this time was the Rev. C. F. Heyer. After leaving the pastorate of the Carlisle Church, he in 1830 became a Sunday School missionary of the West Pennsylvania Synod, travelling many miles throughout the western part of the state. He was greatly interested in the organization of the Central Missionary Society, and in this connection extended his missionary activities to the chief parts of the Mississippi Valley, "travelled thousands of miles, discovered fields for at least fifty missionaries, and finally settled in the neighborhood of Pittsburgh."

Still the work was slow and discouraging, and in the report made to the General Synod in 1843 on the State of the Church the statement appears, "Much apathy prevails throughout the Church generally on the subject." The native spirit of missions in the church kept the subject persistently before it, however, and at the meeting in Philadelphia in 1845 a new organization was formed under the name of the "Home Missionary Society of the General Synod." For more than a score of years this was the agency through which the home mission work of the church was carried on, in connection also with auxiliary societies of the district Synods, and finally by amendment of the constitution in 1866 with more definite representative association with the General Synod.

All this was gradually leading up to the centralizing agency of the General Synod, when in 1869 at its meeting in Washington, D. C., "that body decided to assume entire control of its Home Mission affairs, and adopted the plan by which it commits to a committee or Board, as its representative, the entire direction and administration of the work of Home Missions. That Board is the agent of the whole Church and not a part of it, and is entrusted and charged with the duty and responsibility of administering the work of Home Missions for the whole Church."

In the organization of this plan the West Pennsylvania Synod



## EVANGELICAL LUTHERAN SYNOD OF W. PENNA.

Convened at York, Pa., September 13, 1866

- |                                       |                            |
|---------------------------------------|----------------------------|
| 1. Rev. J. A. Brown, D. D., President | 24. Rev. D. M. Blackwelder |
| 2. Rev. A. W. Lilly, Secretary        | 25. Rev. D. Stock          |
| 3. Rev. Wm. M. Baum, Treasurer        | 26. Rev. H. R. Fleck       |
| 4. Rev. A. H. Lochman, D. D.          | 27. Rev. J. K. Miller      |
| 5. Rev. A. G. Deininger               | 28. Rev. H. S. Koons       |
| 6. Rev. J. Kaempfer                   | 29. Rev. E. Breidenbaugh   |
| 7. Rev. S. Oswald                     | 30. Rev. C. F. Stoever     |
| 8. Rev. J. Oswald, D. D.              | 31. Rev. H. Baker          |
| 9. Rev. D. J. Hauer, D. D.            | 32. Rev. C. J. Deininger   |
| 10. Rev. H. L. Baugher, D. D.         | 33. Rev. J. H. Menges      |
| 11. Rev. P. Scheurer                  | 34. Rev. J. Conoway        |
| 12. Rev. S. S. Schmucker, D. D.       | 35. Rev. E. Dutt           |
| 13. Rev. F. W. Conrad, D. D.          | 36. Rev. F. Klinefelter    |
| 14. Rev. M. F. Pfahler                | 37. Rev. J. Q. McAtee      |
| 15. Rev. A. Berg                      | 38. Rev. Wm. Keckler       |
| 16. Rev. W. F. Eyster                 | 39. Rev. M. G. Earhart     |
| 17. Rev. S. Henry                     | 40. Rev. A. M. Whetstone   |
| 18. Rev. S. Yingling                  | 41. Rev. J. M. Rice        |
| 19. Rev. M. Snyder                    | 42. Rev. G. Roths          |
| 20. Rev. G. S. Beckley                | 43. Rev. P. Willard        |
| 21. Rev. C. A. Gelwicks               | 44. Rev. S. Dasher         |
| 22. Rev. J. R. Groff                  | 45. Rev. S. A. K. Francis  |
| 23. Rev. S. P. Sprecher               |                            |





was particularly prominent. The first Board appointed by the General Synod at Washington, in 1869, was composed entirely of ministers and laymen of York, Pa., Revs. A. H. Lochman, D. D., W. M. Baum, D. D., A. W. Lilly, J. H. Menges, and Messrs. E. G. Symser and Daniel Kraber. The Secretary was Rev. Morris Officer, who had been appointed Superintendent of Home Missions by the Executive Committee of Home Missions in 1864, by instructions of the General Synod. This Board was reappointed, with few changes, at seven successive conventions of the General Synod, and therefore the headquarters of this activity of the Church was located at York from 1869 until 1883. The work of Church Extension was directed by this same Board, with different officers, during these fourteen years.

Upon the resignation of Rev. Morris Officer as General Secretary of the Board, Rev. J. W. Goodlin was elected his successor and entered upon his duties August 1, 1871. He immediately identified himself with the membership of the West Pennsylvania Synod and during the twelve years of his service as Secretary the Synod, through his membership, had this direct connection with the work of the Home Mission Board.

When in 1881 the office of Western Secretary was created this Synod furnished one of its sons, to whom this service was entrusted, in the person of Rev. Samuel B. Barnitz, D. D. He was a native of York, Pa., and was licensed and ordained by the West Pennsylvania Synod. He continued to render effective service as Western Secretary for nearly twenty-one years, until the time of his death in 1902.

Recognizing the valuable service of the Synod to the cause of Home Missions in the foundation work of these earlier years, and giving full and grateful credit to these men in their official capacities as Directors and Secretaries, the West Pennsylvania Synod has probably rendered most profitable service to this important cause through the long and efficient direction of its activities by Rev. A. Stewart Hartman, D. D. Beginning his connection with the work of Home Missions as a member of the Board in 1883, he was appointed to the office of General Secretary in the year 1889. He continued in this position until 1916, when the Boards of Home Missions and Church Extension were consolidated; from which time until the merger of the three general bodies into the United Lutheran Church in 1919, he occupied the office of Associate Secretary of the consolidated Boards. Since that year he has continued to serve the Church as Educational Secretary of Home Missions and Church Extension. The history of the Church in America can hardly show another record of such sustained fidelity and efficiency, extending over a period of almost half the century of our Synod's life and covering exactly three-fourths of the work of the Home Mission Board since its organization in 1869. (See sketch on page 159.)

The first tabulated report of contributions by the Synod to the work of Home Missions is presented in the Minutes of 1832, where the total gifts of the churches to the "Missionary and Education Society" amounted to \$880.30. The blessing of God upon the Lutheran Church in its growth in numbers and ability, as well as in the enlarging opportunities and requirements in America, may be recognized in the latest statistical report, that of its Centennial year, showing total contributions for Home Missions and Church Extension, calculated from the United Lutheran Church percentage of apportionment for these objects, amounting to \$19,233.23.

### CHURCH EXTENSION

The first definite recognition of the specific need to be supplied by what is known as Church Extension was the action taken by the General Synod at its meeting at Winchester, Va., in May, 1853. Following the recommendation of a conference of ministers and laymen at Frederick, Md., a few days prior, and in response also to the feeling of the Home Missionary Society in Baltimore that such an auxiliary was needed to give strength and permanency to the missions of the Church, a Church Extension Society was formally organized by the adoption of constitution and by-laws.

At the meeting of the West Pennsylvania Synod, a few months later, the following resolutions adopted express the approval and determination to co-operate:

"Whereas, the attention of the Lutheran church, in common with that of other Protestant denominations, has, during the past year, been specially directed to the importance of increased efforts for the establishment and enlargement of christian churches, particularly in the great Mississippi Valley, as a means under God, not only for the propagation of the gospel, but also as an indispensable safeguard for the perpetuity of our free civil institutions: and whereas, a Society has been organized, under the auspices of the General Synod of our church, for the purpose of raising \$50,000, *'to assist poor and destitute Lutheran congregations in obtaining houses of public worship,'* Therefore,

"*Resolved 1*, That this Synod cordially approves the design and organization of said Society, as conducive alike to the extension of our church, and of the kingdom of the Redeemer in general.

"*Resolved 2*, That it be considered the duty of each pastor in our connection, to take a collection in his congregation in behalf of this object, to be forwarded to the Treasurer of the Parent Society.

"*Resolved 3*, That it be recommended to each pastor connected with this Synod, to preach on the subject of the glorious Reformation of the sixteenth century, on the coming 31st of October, or some convenient Lord's Day near it; and that the collection

or subscription for the Church Extension Fund be taken on that occasion."

The new organization, however, struggled for strength. Notwithstanding its recognized importance, needed financial support was slow in coming. The Rev. John Ulrich, President, in his report the following year earnestly urged its vital value for the future prosperity of the church and pleaded that the project "ought not to be abandoned." With practical consideration he recommended that the Synod should obligate itself to raise a certain amount within a given time apportioning said amount among the churches "according to the strength and wealth of the respective charges." In consequence of this recommendation a *special committee* was appointed, "to take into consideration the recommendations of the General Synod on this subject, and devise a definite plan of operations."

This special committee, after a preamble strongly commending the importance of the work, presented the following resolutions, which were adopted by the Synod:

"1. *Resolved*, That this Synod reiterate its cordial approval of the design and organization of the Church Extension Society, and commend it anew to the increased prayerful attention of both the ministers and laymen connected with our Synod.

"2. *Resolved*, That this Synod will raise the amount of \$7,000 as its quota of the fund of \$50,000; and that it be the duty of every pastor in our bounds (who has not already made an adequate effort) to take up *subscriptions* in each of his congregations for this object.

3. *Resolved*, That this Synod appoint a responsible layman within our bounds, as treasurer of the church extension fund, and that all monies collected within our bounds be transmitted to him, subject to the order of this Synod, with the understanding that these monies in the hands of our Treasurer, be retained, until so much of the whole sum of \$50,000 be secured, as in the judgment of this Synod, will justify a confident hope of the success of the enterprise.

"4. *Resolved*, That the treasurer of this fund invest it, if possible, as fast as it may be raised."

Mr. Philip Smyser, of York, was appointed as Treasurer; and in further practical effort to secure the needed funds, an apportionment committee was appointed that recommended the amount of \$7,000 as the Synod's quota, which it divided among the various charges in sums ranging from \$50 to \$300.

That the work was undertaken in real earnest is shown by the fact that a roll call of the various charges at the next year's meeting of the Synod found the effort in a large portion of the charges either completed or in process of successful execution. And that the other Synods also were successfully co-operating is indicated by the authorization given to the Treasurer of the

Church Extension fund of this Synod "to transmit all monies for church extension, that have been, or will be paid over to him from time to time, as soon as practicable, to Mr. Heyl, general treasurer of the society." (See Resolution No. 3 above.)

The parochial reports, however, for the following years do not show very generous contributions in the Church Extension column of benevolences, and this work in the General Synod was greatly limited for a number of years. During the first sixteen years of its history the Church Extension work received just about one fourth of the \$50,000 proposed when the society was organized.

When the Board of Home Missions was constituted by the General Synod in 1869, the Church Extension Society was dissolved and its "records, papers, assets and interests" were turned over to that Board. During the fourteen years next following, our West Pennsylvania Synod had the same connection with this general work of the church as with that of Home Missions described before.

When the Board of Home Missions was transferred to Baltimore, in 1883, the headquarters of the Church Extension Board remained in York, with a separate membership to manage its now growing responsibilities, and from this point of our Synodical territory its influence has radiated in all directions throughout the field of the General Synod. By the consolidation again of these two Boards in 1919, and the removal of the headquarters to Chicago in 1923, the local association of our Synod with this work was ended.

### FOREIGN MISSIONS

Appended to the printed Minutes of the West Pennsylvania Synod of 1835 are the "Minutes of a Missionary Convention of Lutheran Ministers, held in Mechanicsburg, Cumberland County, Pa., October 3, 1835." Thus our Synod had a special relation to the earliest definite step that was taken by our General Synod Church toward the extension of the gospel into foreign lands.

At its meetings in 1833 and 1835 the General Synod had given earnest consideration to the subject of missions, and growing out of these considerations the convention at Mechanicsburg was called. While ministers and laymen from other Synods were present, those from the West Pennsylvania Synod formed the largest part of the membership because the convention immediately followed that meeting in the same place. At the organization meeting on October 3, the temporary officers were Revs. Heyer and F. Ruthrauff, of this Synod, and the chairman of the committee appointed "to draw up and report a Constitution for a Missionary Society, on Monday, at 1 o'clock, October 5," was Prof. S. S. Schmucker, D. D., of this Synod. Of the permanent officers elected on the following Monday, all but one were members



of West Pennsylvania; and likewise, all but one of the members of the Executive Committee elected by the Directors after the Convention were members of this Synod.

Throughout all its later history our Synod has maintained a deep interest in the cause of foreign missions, and an intimate connection with the work through furnishing from its membership missionaries for the field and officials for its administration.

The first American Lutheran foreign missionary was the Rev. J. C. F. Heyer. In the spring of 1840 the Executive Committee of the Central Missionary Society appointed him to go to India. It was not until October 14, 1841, that he set sail, and then under the direction of the Pennsylvania Synod, (which had maintained a separate missionary organization), because he could not agree to the proposed plan of the Executive Committee "to transact its business through the American Board, though it was to maintain as an institution its distinct Lutheran character."

Mr. Heyer was a member of the West Pennsylvania Synod; pastor of the First Church at Carlisle, 1828-1830, then as Sunday School missionary of the West Pennsylvania Synod he traveled many miles through the western counties of the state, organizing schools. At the meeting of the Synod at Indiana, Pa., October, 1831, he was elected President and served three successive terms. His name is found in the membership roll of this Synod up to the meeting of 1841, soon after which he set out for his mission field in India. As the pioneer American Lutheran missionary he belongs to the whole church; and in a peculiar sense also to the present Alleghany Synod in whose territory much of his home missionary activity was expended and where the dust of his mortal remains lies buried at Friedens, near Somerset; but as the Alleghany Synod was not organized until September 9, 1842, it was from the membership of the original West Pennsylvania Synod that "Father Heyer" entered upon his memorable foreign missionary career.

In the early history of the Muhlenberg Mission in Africa a sad incident is related in connection with the first missionary to go out from this Synod. At a special meeting of the Ministerium called for Wednesday, December 30, 1868, at York, S. P. Carnell, appointed missionary to Africa, was ordained to the gospel ministry. The minutes of the Synod of September, 1870, contain this pathetic reference: "On the 4th of last May Rev. Simon P. Carnell died at the Muhlenberg Mission in Africa. \* \* \* He was ordained by this Ministerium, in extra session at York, on the 30th of December, 1868, to the Gospel ministry and the work of foreign missions. In January following he sailed from New York in the bark Jasper, and reached his missionary post in due time on the coast of Africa. He labored, and preached, and suffered for his Master in that distant and lonely field nearly a year and a half. Away from his native home, away from sympathizing

friends and relatives, away from all those encouraging and blessed influences of ministerial society which constitutes such an essential element of comfort in the life of a weary, worn and over-burdened servant of Jesus Christ; away from all such soul-cheering surroundings, he toiled nobly on at his work, in faith and hope, until the Master bid him lay his armor down and come up for his crown of rejoicing."

In our India Mission our Synod has figured most largely; space will permit little more than the mere listing of the names of the men that have gone out from this territory to devote their strength and talents to the missionary labors of that far-off land.

Mr. A. D. Rowe was known as "The Children's Missionary," from the fact of his successful appeal to the children of the church for their support of his foreign work. Beginning in St. James' Sunday School, Gettysburg, with an offering of \$72.00, "with the promise of more," he presented the cause with continued success throughout the church, and many of the Sunday Schools of today still carry his picture upon their walls a perpetual reminder of his effective appeals. He was licensed by the West Pennsylvania Synod in 1873, and ordained at a special meeting August 19, 1874, sailing soon after with his wife and young child for his distant field of labor in India. For six years he labored there, until on account of his wife's health and for his own reinvigoration it seemed best for him to return in 1880. Returning again in the fall of 1881, with his family, he was permitted only a brief second term of service. While the Synod was in session in September, 1882, a cable message brought the sad announcement: "Rowe, of India, is dead."

The distinguished foreign service of our Dr. L. B. Wolf, licensed and ordained by this Synod, who gave a quarter of a century of his active life to the field of India, and all of his later life to the home administration of the foreign mission work, at the time of this writing being Secretary-Treasurer of the Board, is well known.

Other sons of the Synod who rendered valuable service in the India field, with the years of their entrance upon the work, are: Rev. John Nichol, 1885, (see p. 468); Rev. Wm. P. Swartz, 1885; Rev. John Aberly, 1892, (ordained in India by Dr. L. B. Wolf in connection with other missionaries under the authorization of West Pennsylvania Synod); Rev. S. C. Burger, 1898, (p. 185); Rev. J. Roy Strock, 1908, (p. 186.); Rev. Henry Spangler, 1910, (p. 472.); Rev. George Rupley, 1915; Rev. J. Russell Fink, 1920, (p. 189.); Rev. Luther H. Gotwald, 1921, (p. 190); and Mr. Robert S. Kauffman, a layman from the Greencastle Church, engaged in agricultural missionary work, 1920-1925. Rev. L. W. Slifer, licensed in 1919, son of Rev. Wm. G. Slifer of St. Thomas, is the latest son of the Synod to go to the India field.

In the African mission field: Rev. David A. Day was a son

of West Pennsylvania Synod soil, born in Adams County, February 17, 1851; Rev. J. D. Curran, from St. James' Lutheran Church of the Chanceford Charge, now President of the African Conference, where he has been laboring since 1911; (see p. 446); and James W. Miller, a layman of the First Lutheran Church, Chambersburg, who since 1921 has been rendering useful service as builder and industrial instructor at the mission, (see p. 321).

At the meeting of the General Synod in 1869, at Washington, D. C., in response to the request from the Secretary of the Executive Committee of the Foreign Mission Society, the Synod resolved, "That we accede to the proposal of the Foreign Missionary Society and take charge of the Foreign Missionary work and interests." From that time until the present the responsibility of administering this branch of the church's work has been placed in the hands of the Foreign Mission Board. Our West Pennsylvania Synod has furnished most efficient and long time service in the office of General Secretary of the Board. In January, 1887, the Rev. George Scholl, D. D., became the first to serve in this capacity, and continued to direct the Foreign Mission interests of the General Synod until November, 1901. For two years following he held the office of Corresponding Secretary, and his usefulness and fidelity were recognized by the Board when in 1903 he was made Secretary Emeritus. (See sketch of his life, p. 151).

On June 5, 1908, the Rev. L. B. Wolf, D. D., was elected to the office of General Secretary, exceptionally equipped with an experience of twenty-five years of practical missionary service in India, whence he had just returned to America. In 1911 he was made Treasurer; and at the present time holds the official position of Secretary-Treasurer. (See biographical sketch on p. 172).

Three of the churches of the Synod are supporting their own representatives on the foreign field: The First Lutheran Church of Chambersburg, Mr. James W. Miller, Liberia, Africa; Memorial Lutheran Church of Shippensburg, Rev. J. Roy Strock, D. D., India; and Zion Lutheran Church of York, Rev. J. R. Fink, India.

In the missionary activity of the Synod much credit must be given to the women of the church. With devotion and perseverance they have studied the needs of the field, both at home and abroad, and the history of their organization has a rightful place in the story of the Synod's one hundred years of service.

## THE WOMEN'S MISSIONARY SOCIETY

By Mrs. W. J. Smyers

*"The Lord hath done great things for us, whereof we are glad."*

When the West Pennsylvania Synod met in convention in 1879, a committee recommended the organizing of a Synodical Women's Missionary Society. No action was taken.

In 1880, the Synod took formal action on the matter and appointed officers. These officers never met to consult, and again no organization was effected. During the sessions of the convention in 1881 the subject was again taken up, and again the efforts would have failed, had not Mrs. Kate B. Shaffer, then President of the Women's Missionary Society of the General Synod, urged Mrs. Charles S. Weiser, York, who was then Vice-President of the General Synod Society, to take up this Synodical work.

As a result of Mrs. Weiser's efforts, on September 27, 1882, in St. Matthew's Lutheran Church, Hanover, Pa., a small company of Christian women met and organized the Women's Home & Foreign Missionary Society of the West Pennsylvania Synod.

The Society was organized with Mrs. Chas. S. Weiser, York, Pres.; Miss Lucretia Suessoratt, Chambersburg, Vice-Pres.; Miss Mary Lilly, York, Rec. Sec.; Mrs. C. H. Croll, Gettysburg, Cor. Sec.; Miss Emily Young, Hanover, Treas. Miss Mary Lilly is the only surviving member of the Executive Committee.

At the first convention of this Synodical Organization, 12 Missionary Societies were represented. The total membership of these societies was 710 active members, 18 honorary members and 10 life members. The contributions for the year were \$650.78.

In 1884 the first Young Ladies' Society was reported. This Society had 22 active and 5 honorary members, and reported \$20.00 paid into the Synodical Society treasury.

In 1884, the Children's Mission Bands were reported. There were 5 societies with a membership of 130 members. They reported \$110.50 paid into the Synodical Society treasury.

After forty-two years of earnest, sincere efforts, we have 89 Women's Societies, with a total membership of 4,413; 28 Young Women's Societies with a total membership of 738; and 47 Light Brigades with a total membership of 2,880. A total membership of 8,031 Missionary workers in the Synod. We have 534 Life members and 128 "In Memoriam" members.

In these forty-two years, we have paid into the treasury of the Women's Missionary Society of the Lutheran Church \$255, 458.65. In 1888 we gave our Thank-offering as a separate gift. After that the Thank-offering was given with the regular offerings until 1895. Since 1895 our Thank-offering has been a special fund but is used in the General fund. Our offering for this period





MISS CARRIE MUSSELMAN, MISS MARGERY D. H. LILLY, MRS. D. A. BUEHLER  
 MRS. W. J. SMYSER, MRS. CHAS. S. WEISER, MRS. F. C. KARPEN  
 MRS. H. D. BECKER, MRS. D. K. WUNDERLICH

is \$60,108.70. Our first Synodical Annuity Secretary was appointed in 1914 and since that time 47 bonds, ranging from \$100.00 to \$2,000.00 have been sold. Eight presidents have served: Mrs. Chas. S. Weiser, York; Mrs. D. A. Buehler, Gettysburg; Mrs. D. K. Wunderlich, Chambersburg; Mrs. F. C. Karper, Chambersburg; Miss Margery D. H. Lilly, Mechanicsburg; Miss Carrie Musselman, Gettysburg; Mrs. H. D. Becker, Hanover; Mrs. W. J. Symser, York.

Freeport, Ill., was the first home mission station of the General Society, and was the first special work to which we contributed. We have since contributed to 30 home mission stations.

In 1884, we began work in the Foreign field; first by supporting native girls and later by paying into the building funds and by helping to pay the missionaries' salaries. Africa was our first field for foreign work.

At the convention in First Lutheran Church, Carlisle, Pa., in 1907, Dr. Anna Kugler presented, most vividly, the great need for a home for the converts in India. The \$11,000.00 for which she asked, to build the home was pledged. By our prayers and our gifts, this obligation was met.

We assumed Miss Jesse Brewer's support in 1921. On February 11, 1924, Miss Brewer was called to greater service in Heaven.

In 1915, the women of the Synod gave \$150.00 for necessary furnishings in the Mangalamandarin as a tribute to Mrs. F. C. Karper.

In 1919, Miss Sanford asked for \$1,500.00 for an addition to our Home of Blessing. It was paid into the General treasury.

In 1924, the request came from India that the West Pennsylvania Synodical Missionary Society be asked for \$1,000.00 more to complete the enlargement of the Home of Blessing.

By a bequest from Mrs. Lydia E. Herr, of York, Pa., it was possible to send the \$1,000.00 at once and the addition is to be called the "Lydia E. Herr Annex".

In 1916, we gave \$4,000.00 to the E. V. Day Memorial School in Africa.

In 1924, the Phoebe Hospital in Africa was enlarged and \$3,000.00 of the Lydia E. Herr bequest was sent for the enlargement of the laboratory and this will be named the "Herr Laboratory." \$3,000.00 of Mrs. Herr's bequest was also given to the Japan Girls' School Fund. Some suitable memorial to Mrs. Herr in the Girls' School will be named later.

Our Synodical contribution to the Japan Girls' School fund is \$8,839.00.

We are happy for the progress made, but our success in the past is but a challenge to do greater things for the Master.

## CHAPTER XI

### EDUCATION

The Lutheran church has always been interested in the matter of education, and has felt the responsibility of furnishing opportunities for the training of her people. From the very beginnings of the Protestant Reformation we have inherited the desire and cultivated the effort to make our laity an intelligent people and to provide our pulpits with an educated ministry. The founders of Protestant Christianity were themselves university-trained scholars, and themselves also teachers. Catechisation of the young has been an important feature of the life of our church; notwithstanding the general introduction of the public school system many of our congregations in America have conducted parochial schools, and in some branches of the Lutheran church such schools are continued even today.

Before the establishment of theological seminaries the training of a native American ministry was dependent upon the private instruction that could be given by several well equipped pastors who sought thus to supply the need. Among these may be mentioned Drs. Helmuth and Schmidt in Philadelphia, H. E. Muhlenberg and Christian Endress in Lancaster, George Lochman in Harrisburg, and David F. Schaffer in Frederick. West of the Susquehanna in Pennsylvania, Rev. Jacob Goering rendered large service in private theological instruction while pastor of Christ Lutheran Church of York; and his successor, Dr. J. G. Schmucker, contributed also by his active interest and instruction.

#### GETTYSBURG THEOLOGICAL SEMINARY

The organization of the General Synod at Hagerstown, Md., October 22, 1820, carried with it the increasing necessity for the establishment of a theological seminary conveniently located and suitably equipped for the education of young men to supply the Lutheran pulpits. Indeed, the seminary and the synod were mutually helpful if not mutually dependent for their firm establishment and continued growth. It was altogether logical, therefore, that at the organization meeting of the General Synod a "committee was appointed *to form a plan for a Seminary of Education.*" Although at the next meeting, held at Frederick, Md., October 21-23, 1821, it was deemed advisable "on account of the

pressure of the times," with other reasons, to defer the establishment of the institution, the project was to be kept alive in the minds of the congregations and the nucleus of a well selected library to be started. From the seed thus planted there has developed an institution of theological training that is now just completing the one hundredth year of its active life. The celebration of this important centennial will be observed in September, 1926. Among the members of its faculty it has included some of the foremost scholars of the American Lutheran Church; and it has furnished her pulpits with more than fourteen hundred men who have ministered to the spiritual needs of her people.

For a number of reasons the West Pennsylvania Synod feels a very deep and direct interest in this Seminary and has special pride and gratification in its century of service. Located in the very heart of the territory of the Synod, it holds a similar place in the Synod's affectionate interest. The first meeting of the Board of Directors had the difficult and responsible duty of selecting the town in which the seminary could be most advantageously placed. In the historical address delivered by Dr. J. G. Morris at the semi-centennial celebration in Gettysburg, June 28, 1876, the following interesting statement is made, explaining the choice of Gettysburg, in competition with Hagerstown and Carlisle:

"After a long and interesting debate on the relative advantages of the places proposed, *Gettysburg*, upon the second ballot was the place selected. Thus a most important question was decided. It had excited much interest, but the final decision was unanimous.

"One consideration in locating the Seminary was its accessibility. It was desirable to have the institution located centrally in regard to the whole Lutheran Church, in a place that could be reached most conveniently by public highways. Gettysburg at that time exactly answered these conditions. There were no railroads in the country at that time, but the best constructed turnpikes in the state centered in and passed through Gettysburg. These were the public thoroughfares from Baltimore and Philadelphia to Pittsburgh."

The wise judgment of that selection of place, if not the divine guidance in the choice that was made, seems justified by the fact that the very arguments that prevailed then are strong today after a full hundred years of test. Gettysburg is still the very center of the large Lutheran field it serves, drawing its students principally from the states of Pennsylvania and Maryland, and sending them out east and west, north and south, to the limits of the American territory, and supplying many important posts of missionary usefulness on the other side of the globe. And although for a time the development of railroads in other directions seemed to weaken the argument of its accessibility in comparison with that of growing industrial and commercial centers, Gettys-



burg is today one of the most easily reached towns of the state, attracting to its world-famed battlefield and national park very many thousands of visitors annually. In addition to convenient railroad facilities, modern travel by automobile finds state and national hard-surfaced and well-kept highways leading from all directions into this center of historic interest and Lutheran educational importance.

The organization of the West Pennsylvania Synod and the establishment of the Gettysburg Theological Seminary were so nearly contemporaneous that for this reason they bear a very direct mutual relation. It is evident that this subject of the Seminary was in the minds and on the hearts of the members of the Synod, for at their very first meeting in September, 1825, at Chambersburg, the following resolution was adopted: "That we consider the establishing of a Theological Seminary very desirable, and we will, therefore, prepare our congregations for it." It was resolved also that a circular letter be sent to all the congregations, the purpose of which was to promote the interests of Sunday Schools, Missionary Societies, Bible Societies, and likewise the concerns of the General Synod. The following paragraph from that circular letter will indicate the feeling of importance with which the committee regarded the project of founding a Seminary: "While this letter was composing, we understood to our entire satisfaction, that the General Synod of our Church, has resolved to establish a *Theological Seminary*, for the education of pious young men, for the gospel ministry; by whom the work of the Lord may be carried on in our Church, when we have closed our eyes in death. The necessity of such an Institution has often been a subject of much consideration at our different Synods; and many pious and discerning men of our Congregations have likewise seen that present circumstances render such an Institution peculiarly necessary; and that from it our offspring will reap great advantages.—But in order to bring this useful undertaking to bear, we stand in need of the active support of our Congregations. And here we would remind you again, beloved friends, that we solicit your charities, not for ourselves—but for the Church—for you—for your posterity."

Although other influences also contributed effectively toward the definite undertaking, there can be no doubt that this early and active support by the West Pennsylvania Synod gave encouragement to the General Synod. The establishment of the Seminary, proposed at the first meeting, had been temporarily abandoned. In November, 1825, two months after the endorsement by the West Pennsylvania Synod, the General Synod took energetic measures "to commence forthwith in the name of the Triune God, and in humble reliance on his aid, the establishment of a Theological Seminary," in which shall be taught, "in the German and

English languages, the fundamental doctrines of the sacred Scriptures, as contained in the Augsburg Confession.”

On the committee appointed by the General Synod to prepare a plan for the establishment of the Seminary the Revs. J. Herbst and B. Keller of the West Pennsylvania Synod served with Revs. B. Kurtz and S. S. Schmucker of the Maryland Synod. Among the members of the original Board of Directors, the following were elected by the Synod at its meeting in 1826, “and classed, one of whom will annually vacate his seat: Dr. Schmucker, for 5 years; Mr. G. Smyser, for 4 years; Rev. Herbst, for 3 years; Mr. Young, for 2 years; Rev. Keller, for 1 year.” The first president of the Board of Directors was Dr. J. G. Schmucker, who was also the president of the West Pennsylvania Synod. The first professor, and the man to whom most credit must be given for keeping alive the project of the Seminary, was the Rev. S. S. Schmucker, of New Market, Va. Although at the time a member of the Maryland and Virginia Synod, he was the son of a West Pennsylvania Synod parsonage, and in the home of his father, Dr. J. G. Schmucker, at York, he received the influence and early instruction that led him into the position of usefulness that he occupied.



FIRST SEMINARY BUILDING.

From its small beginning the Seminary has grown to its present excellent equipment. Toward this material growth this Synod has always heartily contributed. Beginning with the first meeting after the establishment of the Seminary, with the appropriation of \$150 out of the amount of \$250 that had been paid by the East Pennsylvania Synod into our treasury, every appeal that has since come, with the increasing needs of the growing institution, has had the Synod's sympathy and practical support. The report of the success of Dr. Kurtz's European tour in the interest of the Seminary was received with expression of great gratification, and the Minutes of 1827 contain an extended account

of his reception in the various cities of Germany and their definite financial responses to the appeal he presented. In the early struggles to maintain the Seminary, the Synod came to the relief in 1834 with the resolution "That one hundred dollars of the funds of the Synodical treasury, collected for the general welfare of the Church, is hereby granted, at their request, to the board of directors of our Seminary at Gettysburg;" and it was further moved: "Whereas the Theological Seminary at Gettysburg is at present very much embarrassed with debt, which threatens to interrupt its progress and injure its usefulness, therefore—Resolved, That the ministers of this Synod be requested annually in November, or as



NEW SEMINARY BUILDING.

soon after as possible, to make collections, or take contributions or subscriptions in their respective congregations in aid of this Institution until the debt be liquidated; and that our Sister-synods connected with this Seminary be requested to adopt a similar measure." At the recommendation of the General Synod for "a centenary celebration of Lutheranism in the United States," the President of the West Pennsylvania Synod, Benjamin Keller, presented as "one of the leading objects of the centenary celebration the obtaining of funds for the support of the prominent benevolent institutions of our church." Continuing his report: "Here I would beg leave to mention, 1. The Theological Seminary at Gettysburg. This is certainly the most important institution in the church, being more central than any of the others." Following his recommendation the Synod at this meeting, in 1841, appointed a committee with power to name an agent or agents to secure centenary collections, from which "the second Professorship



of the Seminary at Gettysburg receive \$15,000, and \$500 to finish its edifice; the joint professorship of German in the Seminary and College \$17,000; the College \$12,000; the Book Company \$10,000; the Education Society \$10,000; for Home Missions \$5,000. But if a sufficiency of money be not collected to meet these several objects, then each of them is to receive its proper proportion, except the second Professorship in the Seminary, which must be filled first and independently of the other specified objects."

It was thus in perfect accord with all former action of the Synod in relation to the Gettysburg Seminary when, at its meeting in St. Mark's Lutheran Church, Hanover, Pa., October 12, 1922, the following resolution was passed: "One of the activities of greatest interest and importance in connection with the development of our Synod's history has been the establishment and progress of our Lutheran Theological Seminary at Gettysburg. No institution could possibly have more value to the Church in general than the schools in which her pastors receive their special training for usefulness; and no Synod could have a closer relationship to the Theological Seminary than that one upon whose territory the institution is located. The West Pennsylvania Synod has special pride in the history of invaluable service that has been rendered by our Seminary at Gettysburg, established one year later than the time of our own organization.

"Recognizing also our responsibility for the maintenance of this institution on the highest possible plane of efficiency, we recommend that, as a memorial of the Centennials of the West Pennsylvania Synod and the Lutheran Theological Seminary at Gettysburg, we endow a Professorship in the Seminary in the amount of fifty thousand dollars."

Of the nineteen professors that have served the Seminary, the following have all been active in the work of the West Pennsylvania Synod, some as clerical members of the Synod in connection with their professorships, and others as pastors of charges: Drs. S. S. Schmucker, E. L. Hazelius, C. A. Hay, C. P. Krauth, J. A. Brown, C. F. Schaeffer, E. J. Wolf, T. C. Billheimer, L. Kuhlman, M. Coover, J. A. Clutz and H. C. Alleman. Brief sketches of their pastoral services will be found in connection with the histories of the charges in the Synod where they labored.

#### GETTYSBURG ACADEMY

Antedating the founding of the Theological Seminary at Gettysburg, the Pennsylvania legislature in 1810 made an appropriation of two thousand dollars for the erection of an academy in Gettysburg. It was known as The Adams County Academy. It contained four large rooms, two of which were occupied by the Seminary from its beginning until the erection of its own dormitory and recitation building. Its teaching was evidently very



simple and elementary for at the opening of the Theological Seminary, September 5, 1826, "there was no classical and scientific school at Gettysburg which could furnish even the most modest preparatory training for its students and there were few such schools within the territory from which they came." And so it came to pass that the directors of the Seminary at their second meeting, May 16, 1827, resolved to establish a preparatory school and appointed Prof. S. S. Schmucker of the Seminary and Rev. J. Herbst to employ a teacher and formally open the school. On June 25, 1827, the school was opened in the Adams County Academy. The building, a plain substantial structure of colonial type, is still standing in the midst of its grounds on the corner of Washington and High Streets.



ORIGINAL ACADEMY; ALSO FIRST HOME OF THE  
THEOLOGICAL SEMINARY.

The first teacher was David Jacobs, A. M., then a student at the Seminary. Mr. Jacobs was licensed by the West Pennsylvania Synod at Bedford, Pa., October 7, 1829. The pressure of his duties told upon his health; after his return from a southern trip the following year, he died, November 4, 1830, at Shepherdstown, Va.

In 1829 a scientific department was added and Michael Jacobs, A. M., was placed in charge. He was the brother of David Jacobs. He was licensed by the West Pennsylvania Synod in 1832 and ordained in 1834. The school was then offering a five year course and was known as Gettysburg Academy, and a little later as the Gettysburg Gymnasium. When, in 1832, the Gettysburg Gymnasium became Gettysburg College, Mr. Jacobs was elected Professor of Mathematics and Natural Sciences. For three different terms of three years each he served his Synod as Treasurer, and for another term of three years as President.

The work of the Academy was transferred in 1838 to the new College edifice now known as Pennsylvania Hall; again in 1846 to Linnean Hall. In the fall of 1868 it became necessary to erect the large building named Thaddeus Stevens Hall. The present property includes another handsome building completed in 1916, and a large and comfortable residence known as Junior Dormitory.

Of the seven Principals of the Academy who served, with a few intermissions when the faculty of the College had supervision, five have come from the West Pennsylvania Synod, as follows: Professors Wm. M. Reynolds, C. J. Ehrehart, Hart Gilbert, Huber Gray Buehler, and Charles H. Huber under whose energetic leadership since 1896 the above mentioned recent additions have been made to the material equipment of the school.

#### GETTYSBURG COLLEGE

The College is the natural outgrowth of our Theological Seminary at Gettysburg. The same reasons, therefore, that relate the West Pennsylvania Synod to the latter explain her peculiar interest in the former.

Almost immediately after the Seminary began its service of preparing young men for the ministry the need of a better classical foundation became apparent. The first stone of this foundation building was laid just one year after the Seminary was established. By steady progress the preparatory school begun in 1827 grew into the "Gettysburg Gymnasium" in 1829, and after five years developed into the institution chartered on April 7, 1832, as "Pennsylvania College of Gettysburg." The recognition of its direct church relationship is expressed by the following paragraph from the President's report at the meeting of the West Pennsylvania Synod held in the fall of the same year: "The establishment of a literary and scientific institution, which was chartered by the legislature of this state, under the title of Pennsylvania College, must not be overlooked, when viewing the important occurrences in our church during the past year." And this estimate of the institution's importance to the church is justified by the fact that almost two-thirds of the names of the alumni of the Seminary are found among the names of former students of the College.

The formal organization of Pennsylvania College took place on July 4, 1832. Among the twenty-one men that formed the first Board of Trustees seven were regularly enrolled clerical members of the West Pennsylvania Synod. The first Faculty was constituted as follows: S. S. Schmucker, D. D., Professor of Intellectual Philosophy and Moral Science; E. L. Hazelius, D. D., Professor of the Latin Language and German Literature; Rev. H. L. Baugher, A. M., Professor of the Greek Language and Belles Letters; Rev. M. Jacobs, A. M., Professor of Mathematics,

Chemistry and Natural Philosophy; Rev. J. H. Marsden, A. M., Professor of Mineralogy and Botany. Of these the first four were members of the West Pennsylvania Synod, Drs. Schmucker and



ORIGINAL COLLEGE BUILDINGS AND CAMPUS

Hazellius being also the Professors in the Theological Seminary; Prof. Baugher having been licensed by the Synod in 1828, and after a pastorate of one year at Boonsboro, Md., returned to Gettysburg; and Prof. Jacobs being licensed in October, 1832, by the Synod.

The first President was Rev. C. P. Krauth, who on September 18, 1833, was elected Professor of Intellectual and Moral Science, and April 15, 1834, was appointed President of the College. He at once transferred his membership to the West Pennsylvania Synod, and was actively interested in its affairs until the time of his death in 1867.

The Synod has always been responsive to efforts that were undertaken for the financial support of the College. When in its early history a plan for endowment was instituted through the sale of scholarships, Rev. A. Babb, a member of this Synod, "accepted an appointment as agent, whose difficult, arduous and efficient work is well remembered in many sections of the Church."



In this connection the following paragraph in the President's report of 1850 indicates the Synod's attitude: "And permit me also to ask the favorable attention of the members of this Synod to the efforts of the Trustees of Pennsylvania College, by means of these scholarships, to secure its endowment and extend its patronage and influence. Its prosperity is too closely connected with that of our Theological Seminary and the cause of intelligence and piety in our church, to be a matter of indifference. The present is regarded as a peculiarly favorable time to make an active united effort to secure so important an object." And upon the acceptance of the agency by Rev. Mr. Babb in April, 1851, the Synod took action at its next meeting: "*Resolved*, That the Rev. Mr. Babb, agent for Pennsylvania College, is hereby cordially recommended to the constituency of this Synod, as well as to the church at large, as justly entitled to their co-operation and the cause he advocates as highly important to the interests of ministerial education in our church."

It is no reflection upon the Synod's warm-hearted interest in the College to recall the cold business argument with which a very remarkable endowment proposition was presented in 1854. The committee appointed in relation to the proposition reported the following: "The proposition of the Board is, to educate gratuitously in the College, all the beneficiaries of this Synod. In return, and as the condition of the above proposal, the Board desire the Synod to collect and pay over to the treasurer of the Board, \$10,000. \* \* \* Your committee regard the advantages offered to the church so great, that they think she should, by all means accept of them. For, whilst it is true that, at the present time, the proposition, viewed in the light of a bare business transaction, would not be very favorable to the church, because the interest of \$10,000 is worth more than the price of the tuition of all her beneficiaries from this Synod, yet this disadvantage will be more than compensated for by the increased numbers which will be educated hereafter." After definite action had been deferred for a few years, in 1857, encouraged by "a very generous offer, as a beginning of the enterprise," made by "Brother C. A. Morris, of York, Pa., a worthy member of our church," the Synod resolved, "That the effort about to be made to raise funds, in the form of scholarships, with the view to endow Pennsylvania College, has the full sanction of this Synod;" and "That we will welcome any agent whom the committee may appoint, to our respective charges, and that we hereby urge our people liberally to respond to his call."

By the bequest of William Bittinger, Esq., the Presidency and Chair of Intellectual and Moral Science was endowed in 1888; the generosity of another layman of our Synod is recalled by the name of "Glatfelter Hall" by which the large recitation building is known; and in the recent "Million Dollar Drive" for endowment



a very creditable number of the congregations of our Synod accepted their quotas of \$10 per member in contribution to the successful carrying out of this plan, under the leadership of Rev. J. B. Baker, then pastor of St. James' Lutheran Church of Gettysburg.

Among those who have gone out from the West Pennsylvania Synod as educators mention must be made of Rev. Samuel Sprecher, D.D., LL.D. In 1843 he came to Chambersburg as pastor of the First Lutheran Church, where he remained until he accepted a call to Wittenberg College, Springfield, Ohio, in 1849, to become the second President of that institution. The College was then only four years old. During a period of a quarter of a century Dr. Sprecher conducted the progress of the College with marked success, until in 1874 after his own repeated request he was relieved of the presidency, but remained as Professor of Systematic Theology. After ten more years of usefulness in this capacity, his resignation was reluctantly accepted, and his long service was recognized and honored by his being made Professor Emeritus of Systematic Divinity.

#### FEMALE EDUCATION

The first reference to the Synod's interest in the education of the young women of the church we find in the Minutes of 1845, when the following resolution was passed: "Whereas, we believe that the Female Seminary at Gettysburg, under the care of Prof. H. Haupt, is fully worthy of our confidence and support, and that other things being equal, a preference should be given by us to those institutions in which instruction is given in the doctrines and principles of evangelical Christianity, therefore

*"Resolved,* That we cordially recommend this Seminary to the favorable notice of all who wish to secure for their daughters a thorough education, and especially to our ministers and members."

But there is evidence of a growing sense of responsibility that was felt to provide advantages for the education of young ladies, and in 1848 "Dr. B. Kurtz asked and obtained permission to address the Synod, in reference to the interests of our institutions at Gettysburg, and the subject of Female Education, with special reference to the Lutheran Church in the United States.

"The following preamble and resolutions were then adopted:

"Whereas the Lutheran Church has no Female Seminary, which receives the sanction and general patronage of the church, and whereas such a Seminary would greatly promote the interests of the church, and its want has been felt and expressed through the Observer, therefore be it

*"Resolved,* By the Synod of West Pennsylvania, that a committee be appointed to report a minute expressing the sense of the Synod on this subject."

The committee appointed for this important consideration was composed of Revs. B. Keller, S. S. Schmucker, C. P. Krauth and M. Jacobs. After "as full a consideration as their time would admit," this committee on the following day presented these conclusions:

"I. That it is highly important that the members of the Lutheran church direct their attention to a more concentrated effort for the intellectual and religious education of our youth.

"II. That a Female Seminary under Lutheran influence, located in some central and easily accessible place, would, if properly conducted contribute in various ways to the interests of society at large and of our church in particular.

"III. That such an institution would prosper best, if undertaken by some well qualified individual, acquainted with the views and disposed to consult the wishes of those who have called for the institution, and are disposed to patronize it: and that the members of this body will cheerfully lend their influence for the establishment of such an institution.

"IV. That in the opinion of this Synod, the town of York would be a very suitable place for the establishment of this institution."

About this time there was a plan proposed to combine the efforts of several Synods in the establishment of a Female Seminary. A request to the President of the West Pennsylvania Synod for the appointment of a co-operating committee was referred by him to the Synod at its meeting in 1849, with the statement that he had "recommended that several members should volunteer to act as members of that committee." No definite results seem to have been accomplished by the effort in those years; but the sense of responsibility for the establishment of a Woman's College by the Church is again realized at this time, and our own Synod is represented by two elected directors of a Board composed of similar representatives of eight other Synods of our United Lutheran Church, whose assigned problem is to select a site and arrange for the organization of such an institution. The President of this Board is Rev. J. Henry Harms, D. D., formerly a member of this Synod; and the Secretary is Rev. Wm. A. Kump, pastor of Trinity Lutheran Church of Chambersburg.

On the territory of our Synod, at Mechanicsburg, Pa., is located Irving Female Seminary. While it is a privately owned institution, it has always enjoyed the patronage of the church. Prof. E. E. Campbell, the President, is a Lutheran. For many years Rev. A. W. Lilly, D. D., while pastor of Zion Lutheran Church of York, was President of the Board of Directors. For many years also the Synod appointed each year an official visitor to the school, who returned his report to the Synod, and thoughtful consideration was given to the conduct and progress of the Seminary.

## BENEFICIARY EDUCATION

In response to a communication from the Corresponding Secretary of the Missionary and Education Society of the Synod of Maryland and Virginia, urging the importance of forming similar societies in other Synods for the purpose of providing education for "pious but poor young men, desirous of preparing themselves for the Gospel ministry," a committee of five ministers and five laymen was appointed in 1829 to consider a plan for the formation of an Education and Missionary Society. Prompt action was taken upon the report of the committee, which resulted in the adoption of a constitution for an organization to be known as "The Education and Missionary Society of the Evangelical Lutheran Church of West Pennsylvania." It provided for an annual membership fee of one dollar and offered life membership for the payment of ten dollars. Its purpose, in addition to the annual preaching of a missionary sermon at the meeting of Synod, was the support of "young men of our church, who shall study Theology at the Gettysburg Seminary." The organization of auxiliary societies in the different congregations was urged, and a suggested form of Constitution was provided.

The interest in the combined work of missions and education continued to grow and the contributions to increase. In 1831 it was resolved that the society should pledge its support for five young men and that each beneficiary should receive not more than \$75 per annum.

With the formation of the Parent Education Society by the General Synod at its meeting in York in 1835, and the formation of a Synodical Missionary Society in the same year, the support of missions and education was conducted in separate accounts, and in 1836 the Treasurer's report shows two columns of receipts, one for the Education Society and the other for the Missionary Society.

With varying degrees of success and discouragement, the interest of the Synod has been maintained throughout all its history in this foundation work of providing young men for the ministry. It has finally developed into the present efficient system, by which under the direction of an elected Committee on Ministerial Education composed of five clerical and four lay members of the Synod each young man receiving financial assistance is personally observed and encouraged in his progress, and the support of the work is provided by the apportionment system of benevolence.





JUNIOR BUILDING OF TRESSLER ORPHANS' HOME, LOYSVILLE, PA.

Built and presented by the West Pennsylvania Synod and dedicated June 8, 1922. The building is of brick construction, with wood work painted white, slate roof, well lighted and thoroughly equipped for its intended use. The dimensions are 58 by 36 feet. It has a fully finished basement, first, second and dormer floors, entrance porch, kitchen porch, enclosed sun parlor on half south end and half of west side, with open porch on the other part of the west side.

The building is used for boys from infancy up to two years of age and girls from infancy up to six years of age. It has capacity for twenty children and three teachers.

This building will stand in the years to come as a fine, tangible testimony to those who gave it and an incalculable blessing to the children who shall enjoy its kindly ministries. The total cost of building and furnishing was \$31,606.96.



## CHAPTER XII

### LITERATURE

Even in contemplation of the establishment of the West Pennsylvania Synod the importance of a printed sheet was recognized as a medium by which church news and religious thought might be disseminated. At the Special Conference held at Greencastle preparatory to the organization of the West Pennsylvania Synod, November, 1824, the Minutes record: "The subject for consideration related to the publication of a religious periodical (*Religöse Zeitschrift*), as a continuation of the *Evangelical Magazine*, formerly published by the Pennsylvania Synod. Mr. Herbst, the Secretary, laid a resolution before the convention, setting forth his views in regard to the usefulness, the contents and the conditions of such a work. After the brethren had expressed their opinion on the subject, it was agreed that each of the brethren consider this subject maturely, so that he be prepared and able to give his thoughts on this matter at the next meeting."

Seemingly their thoughts matured slowly, for it was not until the meeting of 1828 that the subject of a publication was again presented before the Synod. At that meeting "the necessity for a religious paper in the German language was considered, and all the members of the Synod present were convinced that such a paper would be of especially great value." A committee composed of Revs. B. Kurtz, W. Schulze and Prof. Schmucker, and laymen F. Scharretts and P. Smyser was appointed to give the matter thorough consideration. Their report recommended the publication of a 32-page monthly, of "large octavo size," with subscription price of \$1.50 in advance. A standing committee was elected (Dr. Schmucker, and Revs. F. Heyer and W. Jäger), whose duty it was to select a printer and also secure as editor a qualified pastor of our church, who while acting in this capacity should not serve a congregation. Any profits resulting from the publication were to be devoted to the benevolent and missionary operations of the church.

The paper was launched in April, 1829, under the name of *The Evangelical Magazine*. The printer was H. C. Neinstedt, and the first editor was Rev. John Herbst, both of Gettysburg. The Minutes of 1830, however, state: "The Rev. Dr. Hazelius and Prof. Schmucker were appointed Editors of our Evangelical Magazine."

Notwithstanding the seeming urgent need for such a publication in the German language, it had a short life of only four years, discontinuing in 1833. Suggestions of difficulties appear in the Minutes of 1831, where the report of Dr. Schmucker complains of the impossibility of meeting paper and printing expenses because of tardiness of subscribers in remitting, and explains that his own long continued indisposition had put the burden of conducting the paper principally upon his co-editor, Rev. Dr. Hazelius; a later resolution is still more suggestive of discouragement, proposing "to confer with the Editors of the proposed religious paper of the Ohio Synod, to devise some plan of uniting their interests, and if practicable to carry such plan into effect." The Minutes of the next year give much space to the consideration of the advisability of discontinuing the magazine, with detailed statements of monies received and paid, and of unpaid printer's bill and of subscriptions due and unpaid.

A solution of the problem appeared, however, in the report of a special committee appointed to consider the matter: "In consideration of the difficulties which lie in the way, \* \* \* they recommend, that this publication be discontinued in its present form, and that its name be changed." This recommendation was induced also by the proposal of the Rev. Mr. Dreyer, of York, to unite our publication with his own, and to publish it weekly, at the annual subscription price of one dollar. Every possible advantage was offered by Mr. Dreyer: his removal to Gettysburg and printing of paper there; his personal assumption of all responsibility of the periodical; his translation and publication of religious works for the young, in the German language. The recommendation of the committee, therefore, was adopted, and the short but useful life of *The Evangelical Magazine* of the West Pennsylvania Synod was brought to an end with that current year.

The new publication appeared May 6, 1833, under the title of "*Die Evangelische Zeitung der Lutherischen, Reformirten und anderer Protestantischen Kirchen in den Vereinigten Staaten*," the first German religious weekly in our Church. We know from the Synod's consideration of the proposition that this paper had an earlier existence, but now in its merged form this issue is marked "Vol. I, No. 1." Several items of the agreement, however, seem not to have been observed: The printing was continued at York; while nominally a weekly, only thirty-six numbers were issued during the year; because of lack of funds it was discontinued from October to December, from which time it appeared only bi-weekly, by recommendation of both the General Synod and the West Pennsylvania Synod; and its struggling life of only one year ended with the issue of April 7, 1834. It was a union publication, Dr. J. G. Schmucker of York, and Rev. A. Helffenstein, Reformed pastor of Baltimore, counseling and co-operating with the publisher Rev. J. H. Dreyer, of York.

The first English Lutheran periodical in America was published under the direction of the Synod of Maryland and Virginia. Its title was "*The Evangelical Lutheran Intelligencer*." The first issue appeared in March, 1826. It appears to have had the common struggle for existence by reason of poor financial support, and was able to maintain itself for just five years, the last issue bearing the date of February, 1831.

Only six months later, August 1, 1831, *The Lutheran Observer*, another English Lutheran periodical was born, lived through the struggle of its infancy and soon attained a vigor of self-support and growing influence that continued through a period of eighty-four years, when in October, 1915, it was purchased by the General Synod and consolidated with *The Lutheran Church Work*, with the new title of *Lutheran Church Work and Observer*.

Several facts indicate the close connection of the West Pennsylvania Synod with the founding of this important periodical of the Church. Its appearance so soon after the cessation of *The Intelligencer* suggests the activity of another influence in the Church that was not entirely in accord with that which was being exercised by that publication. A clear argument for this is presented by Dr. F. G. Gotwald in his "Pioneer American Lutheran Journalism" in *The Lutheran Quarterly* of April, 1912. This influence radiated principally from Gettysburg; and Dr. J. G. Morris in his "Life Reminiscences" includes among those "leading spirits" who "determined to resuscitate the deceased *Intelligencer*, or rather create a new paper worthy the patronage of our people," "B. Kurtz, Schmucker, Keller, Heyer and others" all influential men in the West Pennsylvania Synod. Moreover, in his very first word, addressed "To Our Readers," the first editor, Dr. Morris, explains that the Prospectus was issued from Gettysburg and that the original intention was to make this the place of regular publication. This intention included also that West Pennsylvania men, Professor Schmucker and Dr. Hazelius, should conduct its editorial management, which was impossible on account of the precarious state of health of the former and the already burdensome duties of the latter as editor of the German Magazine. Although the publication was never issued from our Synod's territory (except the Prospectus above mentioned), but began its life in Baltimore and was afterwards transferred to Philadelphia, *The Lutheran Observer* was edited by West Pennsylvania Synod men during a little more than two-thirds of its long life. The First Lutheran Church of Chambersburg furnished the two editors whose combined service covered fifty-seven years. President Heyer, in his report of 1833, says: "Rev. B. Kurtz, agreeably to the advice of his Physician has given up the congregation in Chambersburg, and undertaken the Editorship of the first weekly religious periodical of the Lutheran Church in the United States. \* \* \* In accordance with our constitution,

Mr. Kurtz, who now resides within the bounds of the Maryland Synod, applied for an honorable dismissal, and cheerfully received it." For twenty-five years, until January 1858, he continued to direct the paper and exercised a large influence through the Church. After an interval of eight years the editorship again was entrusted to the pastor of the First Lutheran Church of Chambersburg, the Rev. F. W. Conrad, who removed to Philadelphia to which city the *Observer* was now also removed. He served in this capacity until the time of his death in 1898, a remarkable editorial career of thirty-two years.

When the paper was merged with *Lutheran Church Work*, our Synod again became directly associated with it through its editorial management by another of our members, the Rev. F. G. Gotwald, D. D.

In July 1849, the first number of "*The Evangelical Review*" appeared, which has continued publication to the present time, with a change of name in 1871 to "*The Quarterly Review of the Evangelical Lutheran Church.*" It has been the mouth-piece of the Church's theological and scholarly expression and has maintained the high standard of its original purpose. With its life-long home on West Pennsylvania Synod territory, and edited by professors of our College and Seminary at Gettysburg, though always independent of Synodical ownership, its relation to our Synod may naturally be regarded as particularly close.

The ability of the Synod's membership has been drafted for the editorship of Sunday School literature; the Rev. H. L. Baugher, D. D., for a score of years was the able editor of *The Augsburg Teacher*; for a period of thirty-three years a series of Lesson Helps for Sunday School teachers and pupils was edited and published in York, beginning 1873, supplying the schools of a large proportion of our Synod's churches and of other Lutheran churches far beyond the borders of this Synod. For all but three years of this time the editor and publisher was the Rev. P. Anstadt, D. D., who had also earlier edited the *Lutherische Kirchenbote* from 1851 to 1863, and then the *American Lutheran* for a period of sixteen years.

Many individual contributions of permanent value have come from the pens of West Pennsylvania Synod members to the book and periodical literature of the Church, which the limit of space will not allow to be enumerated.



## CHAPTER XIII

### LICENSES AND ORDINATIONS

#### A

Aberly, J., O. 1891.  
Albert, L. E., L. 1849, O. 1851.  
Alleman, M. J., L. 1845.  
Allison, W. M., L. 1914, O. 1915.  
Altman, D. S., L. 1845  
Anspach, J. G., L. 1830, O. 1831  
Anstadt, H., L. 1892, O. 1894  
Anstadt, W. W., L. 1886, O. 1887  
Arnold, C. E., L. 1909  
Asper, J. N., L. 1880, O. 1881

#### B

Baker, C. W., Jr., L. 1917  
Baker, Ralph, O. 1921  
Barbehenn, N. C., L. 1897  
Bare, W. F., L. 1895, O. 1896  
Barnett, C. W., L. 1909  
Barnitz, P. A., L. 1844, O. 1846  
Barnitz, S. B., L. 1861, O. 1862  
Bassler, G., L. 1842  
Bastian, C. P., O. 1903  
Baugher, H. L., Sr., L. 1828, O. 1832  
Baugher, H. L., O. 1863  
Baughman, G. W., L. 1885, O. 1886  
Bauman, C., L. 1849, O. 1850  
Baum, W. M., L. 1848, O. 1850  
Becker, D. R., O. 1888  
Belfour, E., L. 1856  
Bell, A. D., L. 1910  
Bender, H. W., L. 1897, O. 1898  
Berg, A., L. 1842, O. 1844  
Berry, L. W., O. 1860  
Berwager, G. F. H., L. 1906, O. 1907  
Bixler, H. C., L. 1892, O. 1893  
Blackwelder, D. M., L. 1859

Bosserman, A., L. 1846  
Bolenius, A. N., L. 1833  
Bousum, J. St. Clair, L. 1922, O. 1923  
Bower, Philip, L. 1924  
Bowers, J. C., L. 1895  
Bowersox, H. T., O. 1911  
Boyer, S., L. 1835  
Brame, Edward G., L. 1923, O. 1924  
Brame, J. F., L. 1889  
Bream, C. S., L. 1912  
Breitenbach, E., L. 1844, O. 1846  
Brenneman, W. R., L. 1919  
Brillhart, H. C., L. 1908  
Brown, J. A., L. 1842  
Buehler, H. G., L. 1887, O. 1889  
Burger, S. C., L. 1897, O. 1898  
Byers, J. W., L. 1883, O. 1884

#### C

Campbell, L. 1840  
Cannaday, I., L. 1901  
Capito, J. G., L. 1844, O. 1846  
Carnell, J. P., O. 1868  
Clare, H. E., L. 1897, O. 1898  
Clare, M. L., L. 1904, O. 1905  
Clare, R. D., L. 1902  
Coble, Oliver Dewey, L. 1923, O. 1924  
Cook, H. S., L. 1868  
Conoway, J., L. 1861, O. 1862  
Cook, J. J., L. 1868  
Cooper, E. R., L. 1904  
Creager, Harold L., L. 1921, O. 1922  
Cressler, J. L., L. 1871, O. 1872  
Cressman, M. S., O. 1878  
Croll, A. E., L. 1862

Cromer, C. C., L. 1896  
 Crouse, T. L., L. 1889  
 Curtis, S., L. 1845

## D

Dahleen, J. A., L. 1872, O. 1873  
 Dasher, S., L. 1860, O. 1861  
 Diener, J. F., L. 1870, O. 1871  
 Deininger, C. J., L. 1846, O. 1848  
 Deininger, A. G., O. 1830  
 Diehl, C. F., L. 1901  
 Diehl, J., L. 1906  
 Diehl, S. A., L. 1874, O. 1875  
 Diehl, W. K., L. 1888  
 Dise, B. S., L. 1888  
 Drawbaugh, D. P., L. 1894, O. 1895  
 Dutt, C., L. 1866, O. 1868

## E

Ealy, H. F., L. 1854  
 Earnest, J. A., L. 1859  
 Eggers, L., L. 1834  
 Ehrenfeld, A. C., L. 1846  
 Ehrenfeld, G. F., L. 1840, O. 1841  
 Ehrhart, C., L. 1852  
 Ehrhart, W. H., L. 1895, O. 1896  
 Ellinger, J., L. 1838, O. 1839  
 Ely, G. B., L. 1911  
 Enders, G. W., Jr., L. 1895  
 Erlenmeyer, G., L. 1833, O. 1835  
 Erney, W. C., L. 1918, O. 1919  
 Essick, A., L. 1849  
 Etter, C. B., L. 1891, O. 1892  
 Eveler, G. H., O. 1904  
 Everett, T. T., L. 1870, O. 1871  
 Eyler, D. J., L. 1849  
 Eyster, C. M., L. 1883, O. 1884  
 Eyster, M., L. 1838, O. 1839

## F

Falkenstein, Elwood S., L. 1923  
 O. 1924  
 Fastnacht, A. G., O. 1873  
 Felton, E., O. 1882  
 Finch, H., L. 1901  
 Finfrock, A., O. 1859

Fink, J. R., L. 1919, O. 1920  
 Fleck, W. K., O. 1910  
 Flint, T. M., O. 1846  
 Focht, D. H., L. 1850, O. 1852  
 Foulk, D. Z., L. 1873, O. 1874  
 Foulk, Paul L., L. 1924  
 Fox, J. T., O. 1905  
 Fox, W. B., L. 1862  
 Francis, S. A. R., O. 1864  
 Frey, E., L. 1838, O. 1840  
 Frey, W. W., L. 1902  
 Fritz, J. H., L. 1860  
 Fritze, C. A., L. 1858, O. 1859  
 Fuhrman, Arthur A., L. 1924

## G

Galland, D. F., L. 1890  
 Garrett, M. V., L. 1918  
 Gaver, M. D., O. 1882  
 Geesey, F. S., L. 1892, O. 1893  
 Geesey, M. D., L. 1908  
 Geitz, J. N., L. 1850  
 Gelwix, C. A., O. 1859  
 Gentzler, J. W., L. 1906  
 Gephart, C. F., L. 1889, O. 1890  
 Gerhard, L., L. 1837  
 Gerhart, W., L. 1847  
 Gilbert, D. M., L. 1859  
 Gladfelder, P., L. 1906, O. 1907  
 Goettman, J. G., L. 1861, O. 1862  
 Goetz, L., L. 1890, O. 1891  
 Gotwald, D., L. 1830, O. 1831  
 Gotwald, G. D., L. 1884, O. 1885  
 Gotwald, L. A., L. 1920, O. 1921  
 Gotwald, L. A., L. 1859, O. 1860  
 Graham, H., L. 1856  
 Gross, G. D., O. 1881  
 Grossman, H. C., O. 1868  
 Gruver, J. P., L. 1915  
 Guenther, C., L. 1837, O. 1838  
 Guss, A. L., O. 1860

## H

Hafer, D. S., L. 1903, O. 1904  
 Hafer, Glen T., L. 1923, O. 1924  
 Hafer, L. B., L. 1896  
 Haines, G., L. 1852

Hamsher, M. R., L. 1907  
 Haner, W. C., L. 1846  
 Hanson, H. W. A., L. 1903  
 Hapeman, H. J., L. 1887  
 Harkey, S. L., O. 1850  
 Harkey, S., L. 1833  
 Harman, J. F., L. 1875  
 Harms, J. H., L. 1896, O. 1897  
 Harrison, W. H., L. 1845  
 Hartman, J. A., L. 1880, O. 1881  
 Hartman, W. A., L. 1897  
 Hay, C. E., L. 1875, O. 1876  
 Hay, E. J., L. 1877  
 Hayes, C. E., O. 1910  
 Heathcote, C., L. 1907  
 Heck, J., O. 1842  
 Heffelbower, S. G., L. 1893, O. 1894  
 Hege, J. H., L. 1915, O. 1916  
 Heilig, D., L. 1828, O. 1836  
 Heilig, T., L. 1861  
 Heilig, W., L. 1839, O. 1842  
 Heilman, A. M., L. 1891, O. 1892  
 Heilman, J. F., O. 1902  
 Heindel, W. S., L. 1871  
 Hench, S. L., O. 1912  
 Henry, E., L. 1851  
 Henry, L. E., O. 1905  
 Henry, S., L. 1850, O. 1852  
 Herman, S., L. 1901, O. 1902  
 Hershey, C. H., L. 1919, O. 1920  
 Hesse, C. F. V., O. 1912  
 Hildebrand, Clinton F., Jr., L. 1922  
 Hill, R., O. 1855  
 Hippe, L., L. 1856  
 Hoffman, J. H., L. 1832, O. 1834  
 Hollinger, A. M., L. 1916, O. 1917  
 Homrighaus, A., L. 1877  
 Hoppe, C. F. W., O. 1855  
 Hopps, W., L. 1854  
 Horick, P. J., L. 1919, O. 1920  
 Hoshour, E. E., L. 1887  
 Hosper, S., O. 1863  
 Huber, C. H., L. 1894, O. 1896  
 Heilman, H. M., L. 1887, O. 1888

J

Jacobs, David, L. 1829  
 Jacobs, Prof. M., L. 1832, O. 1834  
 Jacoby, J. C., L. 1878  
 Jager, G., L. 1830, O. 1831  
 Jordy, W. H., L. 1885, O. 1886

K

Kast, A. J. B., L. 1873, O. 1874  
 Keckler, W., L. 1862, O. 1863  
 Keil, H. D., L. 1829, O. 1830  
 Keller, C. E., L. 1882, O. 1883  
 Keller, J. H., L. 1901  
 Keller, L., L. 1849  
 Keller, Lloyd M., L. 1922  
 Kelley, A. A., L. 1895, O. 1896  
 Kelley, J. F., L. 1919  
 Ketterman, W. H., L. 1871, O. 1872  
 Ketterman, Dan., L., 1914, O. 1915  
 Kistler, J. R., L. 1875  
 Klinefelter, F., O. 1864  
 Klinger, O. G., L. 1888  
 Knight, L., L. 1845, O. 1847  
 Kohler, J., L. 1844, O. 1846  
 Kohler, L., 1837, O. 1838  
 Koller, J. C., L. 1867, O. 1868  
 Koller, P. W., L. 1896, O. 1897  
 Koons, H. S., L. 1851, O. 1854  
 Koop, W., L. 1845, O. 1847  
 Koser, J. A., L. 1874  
 Koser, J. G., L. 1904  
 Kramlick, B. E., L. 1858  
 Krout, J. D., L. 1903  
 Kuhl, C., L. 1848  
 Kump, W. A., L. 1897, O. 1898  
 Kunkel, C., L. 1841, O. 1843

L

Lau, I. M., L. 1910, O. 1911  
 Lauer, H. W., O. 1834  
 Lauffer, G. N., L. 1901  
 Lecrone, D. W., L. 1897, O. 1898  
 Leffler, J., L. 1842  
 Lehman, J., L. 1841

- Lehn, John Henry, L. 1922, O. 1923  
 Leisher, W. L., L. 1888, O. 1889  
 Leiter, G., O. 1834  
 Leonard, C., O. 1904  
 Lepley, C., L. 1839, O. 1840  
 Leshner, S. M., L. 1894  
 Lilly, W. H., L. 1877  
 Little, J. Harold, L. 1923, O. 1924  
 Livingston, P., L. 1885, O. 1886  
 Livingston, P., L. 1915, O. 1916  
 Lochman, A. H., O. 1926  
 Long, A., L. 1856
- M
- Manges, E. L., L. 1910  
 Manges, L. C., L. 1899  
 Manifold, J. H., C. L. 1891  
 Markley, R. L., O. 1915  
 Markward, J. B., L. 1894  
 Martin, C., L. 1836  
 Martin, D. C., L. 1904, O. 1905  
 Martin, Jacob, O. 1829  
 Meisenhelder, R. L., L. 1898, O. 1900  
 Metzger, J. A., L. 1882, O. 1883  
 Metzler, E. J., L. 1874, O. 1875  
 Meyer, J. H., L. 1901  
 Meyer, P. L., O. 1825  
 Miller, Guy E., L. 1922, O. 1923  
 Miller, G. W., L. 1901  
 Miller, J. K., L. 1850  
 Miller, J. W., L. 1849  
 Mortensen, Ludwig C., L. 1923, O. 1924  
 Moser, Daniel, L. 1829, O. 1830  
 Mowrer, B. K., O. 1921  
 Mumper, J. Harold, L. 1924  
 Musselman, H. A., L. 1901, O. 1902  
 McAtee, J. Q., O. 1861  
 McCarney, G. E., L. 1912, O. 1913  
 McCarney, J. C., L. 1903, O. 1904  
 McCron, J., L. 1839, O. 1840  
 McDowell, S. J., L. 1891, O. 1892  
 McGaughey, J. C., L. 1890, O. 1891
- McKenzie, D. L., L. 1870, O. 1871  
 McKnight, H. W., L. 1867, O. 1868  
 McLaughlin, A., O. 1864  
 McSherry, G., L. 1882, O. 1883
- N
- Newcomer, H. D., L. 1897, O. 1898  
 Nicholas, W. H., L. 1894, O. 1895  
 Null, T. W., L. 1904, O. 1905
- O
- Oswald, Jonathon, L. 1829, O. 1830  
 Owen, S. W., O. 1864
- P
- Palmer, S., L. 1873  
 Parker, G. G., O. 1910  
 Parr, A. A., L. 1889, O. 1890  
 Parson, G., L. 1844  
 Peterman, R. E., L. 1911, O. 1912  
 Peters, W. H., L. 1919, O. 1920  
 Pfahler, M. F., L. 1844  
 Phillippy, N. G., L. 1911  
 Plitt, J. K., L. 1850  
 Poffinberger, J. W., L. 1874  
 Probst, G. C., L. 1857  
 Probst, L. K., L. 1878, O. 1879
- R
- Rasmussen, C. C., L. 1914, O. 1915  
 Redcay, Harold, L. 1921, O. 1922  
 Rehmeier, L. H., L. 1918  
 Renter, A., L. 1852  
 Rentz, W. F., O. 1880  
 Reynolds, W., L. 1835  
 Richard, J. W., L. 1870  
 Riess, C., L. 1835  
 Ritter, C. L., O. 1894  
 Ritz, B. C., L. 1915  
 Roberts, C. G., L. 1915  
 Robinson, Felix, G., L. 1924  
 Rosenstengel, W., L. 1878



Roth, G., L. 1851  
 Roth, O. C., O. 1881  
 Rowe, A. D., L. 1873, O. 1874  
 Ruby, E. C., L. 1904, O. 1905  
 Rudisill, A. J., L. 1895, O. 1896  
 Rudisill, B. F., L. 1915, O. 1916  
 Rudisill, E. S., L. 1914  
 Rudisill, Jacob E., L. 1921  
 Rudisill, S. H., L. 1914  
 Rudolph, R. R., O. 1912  
 Rupley, G. A., L. 1911  
 Ruthmiller, W. L. B., L. 1915,  
 O. 1916.  
 Ruthrauff, Jonathan, O. 1827

S

Salzgiver, W. E., L. 1914  
 Sandhouse, M., L. 1844  
 Schaeffer, C. F., O. 1831  
 Schantz, F. J. F., L. 1857  
 Scherer, J. J., L. 1903  
 Schmogrow, J. S. W., L. 1850  
 Schmucker, B. M., L. 1847  
 Schmucker, S. M. G., L. 1842,  
 O. 1844  
 Schock, J. L., L. 1841, O. 1842  
 Schultze, Gustavus, L. 1827, O.  
 1830  
 Seibert, J. F., L. 1891  
 Seiler, George H., L. 1923, O.  
 1924  
 Seligman, W. M., L. 1911, O.  
 1912  
 Sell, E. H. M., L. 1858  
 Sharretts, N. G., L. 1826, O.  
 1827  
 Shearer, T. E., O. 1911  
 Sheeder, P., L. 1849  
 Sheffer, G. E., L. 1914, O. 1915  
 Shimer, H. D., O. 1899  
 Shindler, C. N., L. 1912, O. 1913  
 Shindler, Raymond C., L. 1921,  
 O. 1922  
 Shriver, P. J., L. 1899  
 Sieber, J. L., L. 1902  
 Sieber, L., L. 1875  
 Simonton, C. S., O. 1919  
 Slater, S. E., L. 1887

Slifer, L. W., L. 1919  
 Slifer, W. G., O. 1894  
 Smith, D., O. 1843  
 Smith, J. W., O. 1827  
 Smith, M. E., L. 1911, O. 1912  
 Snyder, H. G., L. 1889  
 Snyder, J. M., L. 1877, O. 1878  
 Spangler, H. R., L. 1909, India  
 O. 1910  
 Spangler, W. D., L. 1914  
 Stare, R., L. 1887, O. 1888  
 Stauffer, H. A., L. 1910, O. 1911  
 Steck, A. R., L. 1885  
 Stein, C. H., L. 1912  
 Steck, J., O. 1854  
 Steinhofner, C. G., L. 1827  
 Stermer, J. E., L. 1914  
 Stine, M. H., L. 1879  
 Stock, H. B., L. 1895, O. 1896  
 Stoever, C., L. 1836  
 Stoner, J. R., L. 1905  
 Strock, J. R., L. 1903  
 Stroh, J. N., O. 1826  
 Struntz, G. A., L. 1860, O. 1861  
 Studebaker, E., L. 1857  
 Stump, A., L. 1880, O. 1881  
 Sunday, W. F., L. 1918, O. 1919  
 Sutton, F. D., L. 1915, O. 1917  
 Swartz, E., L. 1842  
 Swartz, J. W., L. 1859  
 Swartz, W. P., L. 1883, O. 1884  
 Swope, D., L. 1854

T

Thomas, T. B., L. 1891, O. 1892  
 Townsend, D., L. 1873  
 Treibly, D. B., L. 1888  
 Trostle, I. W., L. 1903, O. 1907

V

Valentine, M., L. 1852  
 Venable, Chas. L., L. 1921

W

Wade, W. A., L. 1904  
 Wagner, Ralph L., O. 1922  
 Walterick, J. H., L. 1875

- Wampole, J. F., L. 1856, O. 1857  
Warner, A. N., L. 1874, O. 1875  
Weaver, W., O. 1847  
Weber, L. 1843  
Wedikind, A. C., L. 1848  
Weible, J., L. 1837, O. 1838  
Weigle, D. E., L. 1909  
Weigle, E. D., L. 1877, O. 1878  
Weikert, S. A., L. 1842  
Weil, C., L. 1830, O. 1831  
Weise, A. J., L. 1861  
Weiser, R., O. 1834  
Wickey, N. J. G., L. 1914  
Wiest, C. F., L. 1897, O. 1898  
Wiles, C. P., O. 1896  
Wilkins, B. C., L. 1902  
Williams, J. T., L. 1838, O. 1839  
Williams, L. T., L. 1843  
Williams, S., O. 1845  
Williard, L. 1841  
Willis, J., L. 1876  
Willox, J. L., L. 1840, O. 1841  
Witmer, C., L. 1844  
Wolf, A. G., L. 1889  
Wolf, F. B., O. 1863  
Wolf, J. B., L. 1876, O. 1877  
Wolf, L. B., L. 1882, O. 1883  
Wolf, N. S., L. 1906, O. 1907
- Y
- Yarger, H. S., L. 1885  
Yeager, G., L. 1830, O. 1831  
Young, L. 1840  
Young, L. K., L. 1912
- Z
- Ziegler, H., L. 1843  
Zimmerman, J., L. 1856  
Zimmerman, M. F., L. 1884

CHAPTER XIV  
PASTORS AND PASTORATES  
(INCLUDING ONLY PRESENT TERRITORY)

A

Adams, J. A.....	Quincy.....	1893—1896 d
Albert, C. S.....	Carlisle.....	1872—1881
Albert, Jacob.....	East Berlin.....	1825—1828
	Hanover, New Oxford, Stone Church.....	1837—1848
Alleman, B. F.....	Shippensburg.....	1874—1887
Alleman, H. C.....	Chambersburg, Trinity.....	1891—1896
	Gettysburg, Christ.....	1896—1900
Alleman, M. J.....	Littlestown, St. John's.....	1856—1857
	Hanover, St. Matthew's.....	1857—1865
	Hanover, St. Mark's.....	1865—1868
	Littlestown, St. Paul's.....	1869—1874
	York, Union.....	1874—1876
	New Oxford.....	1877—1878
	Spring Grove.....	1880—1881
	York, St. Mark's.....	1881—1890
	York, St. Luke's.....	1882—1883
	York, St. Matthew's.....	1889—1897 d
	York, St. Peter's.....	1891—1892
Allison, W. M.....	Mercersburg.....	1915—1918
	New Oxford.....	1918—1924
Anstadt, H.....	York.....	1895—1906
	Gettysburg, Christ.....	1906—1911
	Chambersburg, First.....	1918—
Anstadt, P.....	Gettysburg, St. James'.....	1852—1854
	Manchester.....	1871—1879
	York.....	1874—1903 d
Anthony, J. B.....	York Springs.....	1870—1871
	McConnellsburg.....	1872—1874
Apple, U. E.....	Red Lion.....	1901—1918
	Trindle Springs.....	1918—1920
Arnold, C. E.....	York, Trinity.....	1917—1925
Arnold, J.....	Bendersville.....	1913—1915
Aroh, A. C.....	Lebanon.....	1914—1917
Asper, J. U.....	Mt. Joy.....	1881—1887
	Lemaster.....	1905—1913
Aughe, A. H.....	Mt. Holly, Boiling Springs.....	1875—1878d
Aurand, C. G.....	York, Grace.....	1913—1918

B

Babb, A.....	Mechanicsburg, New Kingston.....	1836—1839
	Mechanicsburg, New Kingston.....	1846—1852
	Dickinson.....	1856—1861
		1877—1892 d

Baechtel, M. B.	Mercersburg	1853—1854
Baer, C. A.	Wrightsville	1855—1856
Baker, C. W.	Dallastown	1886—1888
	Salem	1888—1890
	York	1895—1897
	New Oxford	1911—1917
Baker, H.	Newville, Zion	1861—1867
Baker, J. B.	York, St. Peter's	1904—1906
	Gettysburg, St. James'	1909—1922
Baker, R. W.	Fairfield	1921—
Bare, W. F.	Dallastown	1898—1902
Barnitz, F. A.	York & Middletown	1884—1889 d
Bastian, C. P.	Littlestown, St. John's	1903—1909
Baughner, Prof. H. L., Sr.	Gettysburg College	1832—1841
		1865—1868 d
Baughner, Prof. H. L., Jr.	Gettysburg College	1871—1880
		1881—1899 d
Baum, W. M.	York, St. Paul's	1862—1874
Becker, D. R.	Littlestown	1888—1893
	New Franklin	1898—1906
	Upper Bermudian	1915—1919 d
Beckley, G. H.	Shippensburg	1865—1868
Beckner, D.	New Kingston	1875—1877 d
Berg, A.	Shrewsbury, Lebanon	1843—1873
	Chambersburg, Second	1873—1875
Bergstresser, F. L.	Chambersburg, Trinity	1909—1913
Bergstresser, H. C.	Littlestown, St. Paul's	1918—1925
Bergstresser, R. H.	Hanover, St. Matthews'	1917—
Berkey, H. E.	Red Lion	1895—1901
	Gettysburg	1923—
Bell, A.	Boiling Springs	1890—1894
	York, St. Luke's	1894—
Bell, S. J.	Arendtsville	1858—1860
Bender, H. W.	Dickinson	1898—1901
	New Chester	1901—1906
Berry, L. B.	Wrightsville	1860—1863
Bickel, H.	Upper Bermudian	1908—1911
	New Franklin	1922—
Billheimer, S.	York Springs	1904—1910
Billheimer, T. C.	Shippensburg	1868—1873
Birch, T. B.	Boiling Springs	1894—1896
	Mechanicsburg, Irving College	1896—1908
Bixler, H. C.	Manchester	1893—1901
Black, L. S.	Gettysburg, Christ	1893—1896
Blackwelder, D. M.	New Chester	1866—1867
	York Springs	1867—1870
	Upper Strasburg	1876—1877
	Arendtsville	1877—1887
Blank, J. S.	York Haven	1909—1911
Blint, E. E.	Littlestown, St. Paul's	1893—1905
Bonnell, W. S.	Boiling Springs	1908—1910
	Fairfield	1917—1920
Bower, H. M.	York, Augsburg	1921—
	York, Messiah	1921—1923
Bowers, G. S.	Upper Frankford	1886—1888
	York, St. Luke's	1888—1893
Bowers, R. S.	Shippensburg	1918—1925
Bowersox, G. E.	Shrewsbury	1918—
Bowersox, H. T.	Rossville	1911—1916
	York, St. James'	1917—1925



Bowman, C.	Chambersburg, Second.	1849—1851
Bowman, E. J.	Gettysburg, St. James'.	1923—
Brame, I. F.	Lower Frankford.	1891—1921
Brandaw, G. H.	Chambersburg, Second.	1844—1848
Breidenbach, E.	Newville, Zion.	1845—1849
	Greencastle.	1852—1865
	Gettysburg, St. James'.	1865—1872
		1906 d
Breidenbach, J. W.	York Springs.	1878—1882
Brenneman, W. R.	Lebanon.	1922—
Bricker, J. K.	Rossville.	1867—1868
	Dillsburg.	1869—1871
		1899 d
Brickman, A. O.	Chambersburg, Second.	1853—1854
Brown, G. G. M.	Quincy.	1889—1891
	Mercersburg.	1906—1907 d
Brown, J. A.	York, Zion.	1848—1849
	York, Chaplain.	1861—1864
	Gettysburg, Theo. Sem.	1864—1881
		1882 d
Brown, W. E.	York, St. Matthew's.	1921—
Brubaker, J.	Wrightsville.	1890—1893
	York Springs.	1900—1901
Buchner, J. P.	Dickinson.	1896—1898 d
Burger, S. C.	Missionary, India.	1898—
Burkholder, H. B.	Greencastle.	1918—
Burnite, D. C.	York, St. Peter's.	1906—1912
Bush, L. A.	Lemoyne.	1918—

## C

Capito, J. G.	York.	1844—1854
Christ, J. B.	Wrightsville.	1852—1853
Clare, M. L.	Spring Grove.	1905—1914
Clare, R. D.	York, St. Matthew's.	1903—1911
Clare, R. H.	Chambersburg, Second.	1876—1881
	New Oxford.	1892—1893
	Abbottstown.	1892—1908 d
Clemens, R.	Chambersburg, Second.	1839—1840
Clutz, J. A.	Newville.	1872—1873
	Gettysburg, St. James'.	1901—1909
	Gettysburg Theo. Seminary.	1909—1925 d
Clymer, H. T.	Seven Valleys.	1885—1890
Coble, O. D.	Bendersville.	1924—
Coffelt, C. M.	Rossville.	1916—1920
	Wrightsville.	1920—1924
Coffelt, H. F.	Quincy.	1908—
Cook, H. S.	Hanover, Third.	1899—1904
Conoway, J.	Windsor.	1862—1871
	Rossville.	1872—1873
	York County.	1873—1893
Conrad, F. W.	Chambersburg, First.	1864—1866
Coover, M.	Gettysburg, Christ.	1901—1904
	Gettysburg, Theo. Seminary.	1905—
Cressman, M. S.	Mt. Holly, Boiling Springs.	1878—1882
Crissman, F. H.	York Haven.	1899—1903
Crist, I. B.	Dallastown.	1895—1897
Croft, S.	St. Thomas, Chambersburg.	1892—1908
Cross, W. M.	Greencastle.	1905—1918
	Greencastle, High School.	1918—

Crouse, T. L.....	St. Thomas.....	1895—1903
Culler, M. L.....	Mercersburg.....	1881—1890
Culler, S. H.....	Seven Valleys.....	1918—

## D

Daron, E.....	Carlisle, Second.....	1878—1883
Dasher, S.....	Lewisberry.....	1859—1865
	Rossville.....	1861—1867
	New Market, W. Fairview.....	1867—1872
	West Fairview.....	1896—1901 d
Day, C. H.....	Upper Strasburg.....	1903—1905
Dean, O. C.....	Hanover, St. Paul's.....	1924—
Deininger, A. G.....	East Berlin.....	1828—1853
	Salem.....	1835—1879
	Paradise, Christ Church.....	1828—1880 d
Deininger, C. J.....	York County.....	1852—1885 d
	Manchester.....	1857—1865
Deitrich, J. F.....	Dickinson.....	1873—1876
Diehl, C. W.....	Chambersburg, Second.....	1902—1908
	York, Trinity.....	1925—
Diehl, S. A.....	Upper Frankford.....	1875—1885
	Bendersville.....	1902—1909
	Mt. Carmel.....	1909—1920
Diettrich, E. E.....	Riverton.....	1900—1902
	New Chester.....	1906—1914
Diettrich, H. A.....	Rossville.....	1887—1890
Dietterich, H. F.....	Rossville.....	1876—1878
Dietzler, J. M.....	Dover.....	1895—1905
Diffenderfer, G. M.....	Carlisle, First.....	1900—1913
	Carlisle, Sec. Pastor's Fund.....	1913—1918
	Chaplain, U. S. A.....	1918—1919
Dolbeer, W. H.....	Mt. Holly.....	1914—1920
Drawbaugh, D. P.....	McConnellsburg.....	1895—1900
Dutt, E.....	Strasburg.....	1866—1869
	Frankford, Plainfield.....	1869—1874
	West Fairview.....	1874—1875
	Lower Frankford.....	1875—1880

## E

Eggers, E.....	Carlisle, Second.....	1870—1875
Ehrenfeld, C. L.....	Shippensburg.....	1863—1865
Ehrhart, E. H.....	Trindle Springs.....	1908—1910
Ehrhart, M. G.....	Dickinson.....	1866—1868
	West Fairview.....	1886—1888
Ehrhart, W. H.....	Jefferson.....	1903—
Ely, G. B.....	Arendtsville.....	1923—
Enders, G. W.....	Gettysburg, St. James'.....	1873—1874
	York, Christ.....	1882—1921 d
Enders, G. W., Jr.....	Paradise.....	1913—
Engle, O.....	Carlisle, Second.....	1875—1876
Erhard, A. B.....	Rossville.....	1883—1887
Ernest, H. B.....	Boiling Springs.....	1903—1907
Erney, W. C.....	York, Elmwood Advent.....	1923—
Essick, A.....	York, Zion.....	1849—1850
	Gettysburg, St. James'.....	1861—1864
	Chambersburg.....	1883—1904 d
Evans, J.....	Newville, Zion.....	1852—1860
Eveler, G. W.....	Rossville.....	1904—1910

	Dillsburg.....	1913—1922
	Littlestown, St. John's.....	1922—
Everett, T. T.....	Greencastle.....	1870—1872
	York, Zion.....	1898—1914 d
Eyster, C. M.....	Seven Valleys.....	1884—1885
Eyster, D.....	Gettysburg.....	1860—1862 d
Eyster, M.....	Greencastle.....	1846—1849
	New Franklin.....	1846—1847
Eyster, W. F.....	Chambersburg, First.....	1853—1859

## F

Falkenstein, E. S.....	Newville, St. Paul's.....	1924—
Fastnacht, A. G.....	Boiling Springs, Mt. Holly.....	1873—1875
	York, Union.....	1877—1903
	Salem, Dover.....	1905—1916
	York.....	1916—
Fasold, P. B.....	Green Hill.....	1911—1913
	Starview.....	1913—1914
Fassold, J. C.....	McConnellsburg.....	1907—1910
Feldman, W. H.....	York, Union.....	1914—
Felker, A. C.....	St. Thomas, New Franklin.....	1869—1871
	Dickinson.....	1871—1872
Felton, E.....	West Fairview.....	1882—1883
Fetterolf, J. H.....	Mercersburg.....	1898—1905
	Dickinson.....	1901—1905
Fink, J. R.....	Missionary, India.....	1920—
Fisher, J. H.....	Chambersburg, Second.....	1841—1844
Finrock, A.....	Dillsburg.....	1859—1864
Fleck, H. R.....	New Kingston.....	1865—1871
	Newville, Zion.....	1871—1872
	Mechanicsburg, Trindle Springs.....	1872—1875
	New Kingston.....	1881—1899
Fleck, W. K.....	Fairfield.....	1910—1917
	Littlestown, St. Paul's.....	1917—1918
Flick, H. H.....	Upper Bermudian.....	1920—1924 d
Floto, C. F.....	Bendersville.....	1910—1912
	Hellam & Canadochley.....	1918—1922
	Goldsboro, Mt. Zion.....	1922—1925
	Mt. Holly.....	1925—
Floyd, D. B.....	Newville, Zion.....	1885—1899
Focht, C. G.....	Dickinson.....	1890—1893 d
Focht, D. H.....	St. Thomas.....	1853—1855
	Fayetteville, New Franklin.....	1850—1853
Focht, J. R.....	Dillsburg.....	1855—1859
	New Chester.....	1852—1856
	McConnellsburg.....	1874—1876
Förscht, A. C.....	Fayetteville.....	1903—1904
	Hanover, Third.....	1904—1908
	Abbottstown.....	1908—1911
Forthman, J.....	Carlisle.....	1882—1885 d
Fox, J. T.....	Dillsburg.....	1905—1907
Francis, S. A. K.....	York Springs.....	1865—1867
Freas, W. S.....	Carlisle.....	1882—1885
	York, St. Paul's.....	1885—1898
Frey, E.....	York.....	1863—1871 d
Fritz, C. A.....	Carlisle, Second.....	1859—1860
Fry, E. N.....	Dickinson.....	1925—
Fry, J.....	Carlisle.....	1854—1865

## G

Garnes, H. S.	Manchester.	1912—1914
Garnes, S. A.	Dickinson.	1915—1922 d
Garnes, S. S.	Trindle Springs.	1914—1918
Gaver, M. D.	Mt. Holly, Boiling Springs.	1882—1890
Geesey, F. S.	Muhlenberg.	1893—
Geesey, M. D.	Upper Strasburg.	1909—1911
Geiger, C. D.	Chambersburg, Second.	1922—1924
Gelwicks, A.	Upper Strasburg.	1859—1860
	Mechanicsburg.	1862—1868
Gephart, C. F.	Upper Bermudian.	1890—1893
Gerhard, L.	Abbottstown.	1837—1838
	Abbottstown.	1850—1861
	New Oxford.	1852—1862
Gerhart, E. H.	Trindle Springs.	1908—1910
	Mt. Holly.	1910—1914
German, W.	Rossville.	1841—1843
	Quickel's.	1842—1848
	Dover.	1843—1848
Gerstmyer, H. L.	Manchester.	1914—1918
	Newville, St. Paul's.	1918—1923
Gettle, W. G.	Gettysburg.	1889—1896
Getty, G. A.	York, Zion.	1915—
Gibson, W. L.	Fayetteville.	1840—1842
Ginal, H.	Stahley's, Bleimier's, Frey's.	1831—1835
Gladfelder, P.	Green Hill.	1907—1910
	York Springs.	1911—1920
	Abbottstown.	1920—
Glanding, W. M. B.	York, St. Matthew's.	1898—1902
Goettman, J. G.	Dickinson.	1862—1863
Goodlin, J. W.	York, Secy. Home Mission Board.	1871—1883
Gotwald, D.	Petersburg, Adams Co.	1830—1838
Gotwald, F. G.	York, Trinity.	1914—1917
	York, Secy. Board of Education.	1904—
Gotwald, L. A.	Shippensburg.	1859—1863
	Chambersburg, First.	1869—1874
	York, St. Paul's.	1874—1885
Gotwald, L. A., Jr.	Missionary, India.	1921—
Graber, J. G.	Kreutz Creek, Canadochly Stayer's.	—1833
Greenhoe, S. F.	Dallastown.	1904—1912
	Upper Strasburg.	1913—1924
Groff, J. R.	Mechanicsburg.	1861—1862
	Trindle Springs.	1863—1870
Gross, G. D.	New Market.	1880—1882
Gross, L. W.	Mt. Holly Springs.	1909—1910
	Sylvan.	1923—1925
Grossman, A. J.	Seven Valleys.	1911—1912 d
Grossman, H. C.	New Chester.	1867—1868
Grossman, M.	Green Hill.	1898—1899
Grove, E. M.	Mechanicsburg.	1921—1923
Grubb, J. E.	New Kingston.	1908—1912
Gruver, O. H.	Idaville.	1899—1904
	Upper Bermudian.	1900—1904
Guiney, J. B.	Cold Springs.	1895—1904
Guss, A. L.	Dickinson.	1861—1866
Guss, J. M.	Red Lion.	1923—
Guss, U. A.	Boilings Springs.	1914—1917



## H

Hafer, G. T.	Chanceford	1924—
Hain, A. S.	New Freedom	1913—1921
Hamsher, M. R.	York, St. Matthew's	1914—1921
	Mechanicsburg	1923—
Hankey, U. A.	Upper Bermudian	1884—1890
	Bendersville	1894—1902
Harkey, J. S.	Quincy	1871—1872
Harkey, J. M.	Rossville	1848—1850
	Greencastle	1850—1852
Harkey, S. L.	Newville, Zion	1849—1852
Harms, J. E.	Mercersburg	1908—1911
	York, St. Matthew's	1911—1914
Harms, J. H.	Chambersburg, Trinity	1896—1900
Harner, H. O.	Rossville	1920—1923
Harpel, J.	Greencastle	1835—1837
	West Manheim	1839—1842
Hartman, A. S.	Chambersburg, First	1875—1889
	Sec. H. M. Bd.	1889—
Hartman, H. H.	Newville, Zion	1908—1910
Hartman, J. A.	St. Thomas	1885—1895
Hasskarl, G. C. H.	Chambersburg, Second	1896—1898
Hauer, D. J.	Abbottstown	1862—1872
		1901 d
	Manheim	1873—1882
	Muhlenberg, Spring Grove	1880—1889
Hay, C. A.	Hanover and Littlestown, St. John's, New Oxford	1848—1849
	Gettysburg, Theo. Seminary	1844—1849
		1865—1893
Hayes, C. E.	McConnellsburg	1910—1911
Hazeliuss, E. L.	Gettysburg, Theo. Seminary	1830—1833
Hazeltine, R. W.	Quincy	1897—1898
Heathcote, C. W.	Chambersburg, Second	1908—1911
Heck, J.	Newville, Zion	1841—1844
		1850 d
Hedges, S. A.	York Springs	1872—1877
	Newville, St. Paul's	1883—1886
Heffner, W. C.	Fayetteville	1896—1902
Hege, J. H.	Dover, Salem	1916—
Height, A.	St. Thomas, Strasburg	1849—1850
	Mechanicsburg, New Franklin	1852—1854
	Arendtsville	—1857
Heilig, G.	Newville, Zion	—1826
Heilig, W.	Abbottstown	1842—1845
Heilman, A. M.	Dallastown	1892—1894
	Shrewsbury	1894—1906
	Hanover, St. Matthew's	1906—1916
Heilman, H. M.	Mt. Joy	1887—1893
Heilman, J. F.	York Springs	1902—1904
	Shippensburg	1925—
Heindel, J. E.	York Haven	—1898
Heisler, W. L.	Bendersville	1880—1883
	Dillsburg	1887—1891
Held, C.	New Chester	1898—1901
Hench, S. L.	West Manheim	1913—1915
	Dallastown	1915—
Hennicke, T. J.	Chambersburg, Second	1885—1891
Henry, G. C.	Shippensburg	1894—1909 d

Henry, L. E.	Lebanon	1904—1914
Henry, S.	York County	1844—1853
	Littlestown, St. John's	1859—1867
	Littlestown, St. Paul's	1867—1869
Henry, S. S.	East Berlin	1890—1891
Herbst, John	Gettysburg, St. James'	1825—1829
Herring, S. E.	West Fairview	1872—1874
	Wrightsville	1875—1881
	York, St. Luke's	1883—1888
	Dickinson	1888—1889
	Newville, St. Paul's	1889—1893
	Hanover, St. Paul's	1893—1899
	Starview	1904—1908
	Windsor Park	1913—1914
Herman, N.	York County	1840—1841
Herman, P.	York County	1839—1852 d
Herman, S. W.	Wrightsville	1902—1903
Hershey, C. H.	Lemasters	1920—1923
	Hallam	1923—
Hesse, C. F. V.	Shrewsbury	1912—1918
	Red Lion	1918—1922
	St. Paul's	1922—
Hesse, F. D.	New Oxford	1894—1903
Hesse, William	New Franklin	1920—1922
Hesson, A. J.	Mercersburg	1872—1881
Heyer, C. F.	Carlisle	1828—1830
Hill, J. J.	Littlestown, St. Paul's	1906—1916
Hill, R.	Gettysburg, St. James'	1855—1857
Hillner, H. K.	New Cumberland	1921—1924
Hoffman, G. R.	Littlestown, St. John's	1826—1830
Hoffman, J. N.	Chambersburg, First	1833—1843
	New Franklin	1833—1835
	Carlisle	1843—1853
Hoffman, W.	York Haven	1912—1913
Hollinger, A. M.	Seven Valleys	1917—1917
	West Manheim	1917—
Holloway, H. C.	Newville, Zion	1879—1884
Honeycut, J. E.	New Chester	1869—1872
	Upper Strasburg	1872—1876
	New Market	1878—1880
Hooper, S.	Frankford	1863—1864
Horick, P. J.	Sylvan	1920—1923
	Lemasters	1923—
Hoshour, E. E.	Kreutz Creek	1898—1900
Hoy, C. A.	Strasburg, Orrstown	1891—1893
Huber, C. H.	Gettysburg Academy	1894—
Hummer, J. I.	Seven Valleys	1914—1917
	Manchester	1919—1923
	Littlestown, St. John's	1925—

## I

Ibach, W. O.	Riverton	1899—1900
Ide, E. E.	Quincy	1891—1892
Irvine, I. W.	West Fairview	1875—1877

## J

Jacobs, C. F.	York, St. James'	1902—1916
	McConnellsburg	1917—1921
	Spry—Windsor Park	1921—

Jacobs, D.....	Gettysburg, Academy.....	1829—1830 d
Jacobs, M.....	Gettysburg, College.....	1832—1871 d
Janke, O. C. F.....	Wrightsville.....	1925—
Jenkins, J. T.....	Newville, Zion.....	1919—
Johnson, W. S.....	Fairfield.....	1865—1887
Jordy, W. H.....	Dickinson.....	1886—1887
	Wrightsville.....	1887—1889

## K

Kaempfer, J.....	Jefferson, Zeigler.....	1832—1837
	Shrewsbury, Lebanon.....	1833—1843
	Carlisle.....	1843—1848
	West Manheim.....	1848—1853
	Windsor.....	1853—1861
	Glen Rock.....	1863—1867
Kammerer, D. S.....	Littlestown, St. Paul's.....	1925—
Kautz, B. F.....	McConnellsburg.....	1880—1888
	Carlisle, Second.....	1888—1890
	Seven Valleys.....	1898—1907
	Windsor Park.....	1919—1921 d
Keckler, W.....	Waynesboro.....	1862—1876
	Fayetteville.....	1876—1884 d
Keedy, C. L.....	Dickinson.....	1869—1871
Keiser, J. R.....	Gettysburg, St. James'.....	1858—1861
Keister, T. O.....	Greencastle.....	1895—1905
Keller, Benjamin.....	Carlisle.....	—1828
	Gettysburg, St. James'.....	1836—1851
Keller, C. E.....	Dickinson.....	1882—1884
Keller, E.....	Mechanicsburg.....	—1851
	New Kingston.....	1827—1836
Keller, J. H.....	Green Hill.....	1913—1918
Kelly, A. A.....	Trindle Springs.....	1896—1899
	Newville, Zion.....	1899—1904
Kerr, J. J.....	Newville, St. Paul's.....	1894—1914
Ketner, G. J. M.....	New Chester.....	1895—1898
Ketterman, D.....	Newville, St. Paul's.....	1914—1918
Ketterman, W. H.....	Stone Church.....	1872—1903
	York.....	1903—1920 d
	Starview.....	1909—1913
Kistler, J.....	Upper Strasburg.....	1877—1884
	Lower Frankford.....	1884—1887
	Dickinson.....	1887—1888
	Riverton.....	1895—1898
Klinger, O. G.....	Gettysburg.....	1891—1896
	Gettysburg College.....	1909—1914
Klinefelter, F.....	Greencastle.....	1872—1895
	York.....	1899—1903 d
Klink, C. M.....	Dickinson.....	1849—1852
Knipple, J. G. C.....	Lemaster.....	1916—1919
Koller, J. C.....	Glen Rock.....	1867—1877
	Hanover, St. Matthew's.....	1877—1906
		—1907 d
Koons, H. S.....	Hanover (Gettysburg).....	1866—1869 d
Kopp, W.....	McConnellsburg, St. Thomas....	1845—1850
	New Kingston.....	1858—1865
Koser, D. T.....	Arendtsville.....	1887—1923
	Gettysburg.....	1923—
Krauth, C. P.....	Gettysburg, Theo. Seminary....	1834—1867 d

Kroh, H. F.	Kreutz Creek	1889—1891
	Chambersburg, Second	1891—1895
Krout, J. D.	Kreutz Creek	1906—1909
Kuhn, H. B.	Carlisle, Second	1864—1868
Kuhlman, L.	Gettysburg, Theo. Seminary	1903—1916
	Boiling Springs	1920—1922
	Gettysburg	1922—
Kump, W. A.	Chambersburg, Trinity	1913—
Kunkel, C.	Fayetteville, Greenvillage	1840—1845
	Greencastle (Supply)	1849—1855 d
	Strasburg	1850—1854
Kunkelman, J. A.	Chambersburg, First	1866—1868
Kurtz, A.	Chambersburg, Second	1881—1885
Kurtz, B.	Chambersburg, First	1831—1833
Kurtz, D. S.	McConnellsburg	1888—1890
	Lebanon	1890—1893
	Wrightsville	1894—1901

## L

Lake, J. W.	New Chester	1873—1875
	Littlestown, St. Paul's	1875—1877
Lane, P. P.	Mercersburg, St. Thomas	1851—1853
	Littlestown, St. John's	1868—1869
Lantz, C. A.	West Fairview	1917—1923
Lau, D. B.	Kreutz Creek	1900—1904
	West Manheim	1909—1913
Lau, I. M.	Littlestown, St. John's	1911—1922
Lau, J. B.	Dallastown	1902—1904
Lauer	York County	1833—1835
Lauffer, G. N.	New Oxford	1903—1910
	Newville, Zion	1910—1914
Leatherman, C. G.	Lemoyne	1903—1906
Leeser, J. H.	Quickel's Charge	1885—1890
Lehn, J. H.	Dickinson	1923—1924
	New Cumberland	1924—
Leisenring, E. H.	Chambersburg, First	1890—1907
Leisher, W. L.	Upper Bermudian	1904—1907
Lenhart, E.	Manchester	1880—1882
	Dallastown	1882—1886
	Seven Valleys	1890—1898
	York, St. James'	1899—1902
	Windsor Park	1903—1904
Leonard, C.	Wrightsville	1903—1907
Lentz, A. W.	Newville, St. Paul's	1887—1889
Lentz, D. S.	New Franklin	1887—1894
	Greenvillage	1891—1893
Lerch, J. E.	Dickinson	1884—1885
Letterman, H. A.	Lower Frankford	1880—1881
	Upper Strasburg, Orrstown	1889—1891
Lilly, A. W.	York, Zion	1855—1897
Lind, R. W.	Fayetteville	1924—
Lingle, J. W.	West Fairview	1884—1886
Link, S. S.	Dickinson	1853—1855
Little, J. H.	New Chester	1924—
Livingston, G. A.	Lebanon	1901—1904
	Windsor Park	1904—1913
	York, Grace	1907—1913
	Starview	1915—1922
	Dillsburg	1922—



Livingston, P.	Lebanon	1886—1890
	York, St. Mark's	1890—
Livingston, P. Y.	New Kingston	1916—1917
	Wrightsville	1917—1920
Lochman, A. H.	New Kingston	1825—1827
	York, Christ.	1836—1880
	Quickel's	1848—1858
Long, H. F.	Arendtsville	1873—1877
Longanecker, A. R.	Dillsburg	1899—1902
	Trindle Springs	1920—

## M

Magee, I.	Chambersburg, First	1868—1869
Manges, E.	Shrewsbury	1878—1881
	Lebanon	1894—1899
	Green Hill	1899—1902
Manges, E. L.	Lemoyne	1913—1917
	Chaplain	1917—
Manifold, J. H. C.	Manchester	1923—
Mann, L. A.	Mercersburg	1890—1898
	Littlestown, St. John's	1898—1903
Markley, R. L.	Fayetteville	1915—1917
	Chaplain	1917—
Martin, C.	York, Zion	1851—1855
Martin, D. S.	New Freedom	1905—1912
	Hellam	1912—1917
	New Cumberland	1917—1921
	York, Grace	1921—
Martin, J.	Greencastle	1837—1839
	New Chester	1856—1859
Maurer, J. E.	Mt. Holly	1922—1924
Melsheimer, J.	New Oxford	1822—1828
Menges, J. H.	York, Union	1860—1874
	Shrewsbury	1874—1878
Metzger, J. A.	West Manheim	1882—1908
	Mt. Carmel	1908—1909 d
Metzger, J. L.	Upper Frankford	1891—1903
Metzger, W. S. T.	Dillsburg	1891—1899
Metzler, E. J.	Littlestown	1875—1888
Meyer, J. H.	Kreutz Creek	1904—1906
Millar, G. W.	Wrightsville	1907—1917
Miller, A. B.	New Franklin	1906—1908
	Kreutz Creek	1910—1912
Miller, E.	Shrewsbury	1881—1894
Miller, G. E.	Biglerville	1924—1925
	Mercersburg	1925—
Miller, J. F.	Shippensburg	—1829
Miller, J. K.	St. Thomas, New Franklin	1866—1869
	Arendtsville	1860—1866
Miller, M. S.	McConnellsburg	1922—
Minemier, J. J.	New Franklin	1909—1910
Minnick, W. G.	Mt. Joy	1893—1908
Minter, E.	Rossville	1878—1881
Moeller, J. F.	New Franklin	—1829
Mortensen, L. C.	West Fairview	1924—
Mottern, R. W.	Mt. Holly	1897—1901
Mountz, S. M.	York Springs	1922—
Mowrer, B. K.	Mt. Carmel	1921—
Mullen, A. O.	Spring Grove	1914—

Mumford, C.....	Littlestown, St. John's.....	1907—1910
Mumma, J. C.....	Dover, Salem.....	1890—1895
Myers, L. F. M.....	Glenrock.....	1918—

## Mc

McCarney, G. E.....	Lehmaster.....	1913—1917
McCarney, J. C.....	York Haven.....	1904—1907
	Quickel's.....	1922—
McGaughey, J. C.....	McConnellsburg.....	1891—1894
McHenry, S.....	McConnellsburg.....	1854—1859
	St. Thomas, New Franklin.....	1859—1866
	West Fairview.....	1881—1882
	Quincy.....	1888—1889
McKnight, H. W.....	Newville, Zion.....	1867—1870
McLaughlin, A.....	Wrightsville.....	1864—1866
McSherry, G. W.....	Bendersville.....	1883—1890
	Boiling Springs.....	1898—1903

## N

Nashald, F. P. G.....	Carlisle, Second.....	1854—1857
Nicely, G. W.....	Newville, Zion.....	1905—1908
	Hanover, St. Mark's.....	1912—1925
Nichol, W. D.....	Upper Strasburg.....	1905—1907
	New Chester.....	1914—1917
	Sylvan.....	1917—1919
Nicholas, J. C.....	Chambersburg, First.....	1915—1918
	Chaplain.....	1918—
Nicholas, J. L.....	West Fairview.....	1890—1896
Niedecker, E. J.....	Chambersburg, Second.....	1875—1876
Nitterauer, C. N.....	New Kingston.....	1854—1858
Null, T. W.....	Manchester.....	1905—1907

## O

Officer, M.....	York, Sec. Home Missions.....	1870—1871
Ort, M.....	Mechanicsburg, Trindle Springs.....	1875—1895 d
Orwig, S. P.....	Abbottstown, New Oxford.....	1878—1884
Osterloh, J. F.....	York County.....	1829—1835
Oswald, Jonathan.....	York, Christ.....	1828—1836
	York, St. Paul's.....	1836—1862
	Kreutz Creek.....	1862—1875
Oswald, S.....	York.....	1840—1876 d
Owen, S. W.....	Stoughstown.....	1864—1866

## P

Parker, G. G.....	Cold Springs.....	1910—1911
Parr, A. A.....	Spring Grove.....	1890—1905
Parson, E. E.....	Trindle Springs.....	1902—1908
Parson, G.....	Hanover, St. Mark's.....	1868—1875
Peters, W. H.....	Chanceford.....	1920—1923
Peterman, R.....	McConnellsburg.....	1912—1916
Pfahler, M. F.....	Lewisberry.....	1865—1867
Porr, W. S.....	Manchester.....	1882—1892
		—1912 d
Potts, A. D.....	New Franklin.....	1911—1919
Pritchard, T. C.....	Mechanicsburg.....	1868—1871
Probst, J. F.....	Gettysburg.....	1870—1875

## R

Raby, P.	Wrightsville.	1858—1860
	New Chester.	1860—1866
Rasmussen, C. C.	Newville, Zion.	1915—1919
Reck, J.	Greencastle.	1833—1835
Redcay, W. I.	Mt. Holly.	1901—1908
	Hanover, St. Paul's.	1908—1924
Reese, J. W.	York Springs.	1889—1899
	Fayetteville.	1905—1914
Reighard, J. C.	St. Thomas.	1901—1907
Reintz, W. F.	New Chester.	1880—1882
Repas, E. A.	Mercersburg.	1918—1924
Rhoades, G.	Chambersburg, Second.	1864—1871
Rhodes, G. W.	Upper Strasburg.	1884—1889
Rice, J. M.	Wrightsville.	1866—1867
	Bendersville.	1890—1894
Rice, S. L.	Lemoyne.	1907—1912
Richard, R. R.	Chambersburg, Second.	1924—
Rightmeyer, C.	Mechanicsburg.	1856—1861
	Quincy.	1874—
Rinard, H. A.	Gettysburg, College.	1911—1912
Ritter, C. L.	Fayetteville.	1894—1896
	Fairfield.	1903—1909
	York, St. Peter's.	1912—1916
Ritz, B. C.	York, St. James'.	1925—
Robb, J. K.	New Kingston.	1912—1916
Romig, M. S.	New Franklin.	1894—1898
	Manchester.	1902—1904
Rosenberg, J.	Dickinson.	1843—1852
Rosenmiller, D. P.	Newville, Zion.	1832—1840
	Hanover, and St. John's	
	Littlestown.	1851—1856
Roth, G. A.	Arendtsville.	1851—1858
	Mercersburg, Loudon,	
	McConnellsburg.	1859—1862
	Chambersburg.	1883—1899 d
Roth, O. C.	Silver Run.	1881—1883
	Chambersburg, First.	1908—1915 d
Rothrock, S.	St. Thomas.	1835—1836
	McConnellsburg.	1835—1837
Rowe, A. D.	India, Missionary.	1873—1882 d
Ruby, E. C.	Hanover, St. Matthew's.	1905—1906
	York, St. Peter's.	1916—
Rudisill, M. L.	Upper Frankford.	1921—1923
Rudolph, R. R.	Lemoyne.	1912—1913
Ruthrauff, F.	Gettysburg, St. James'.	1832—1836
	West Manheim.	1843—1845
	Wrightsville.	1856—1858
	Littlestown, St. John's.	1857—1858
		—1859 d
Ruthrauf, John.	Greencastle.	1825—1833
	St. Thomas.	1830—1833
Ruthrauf, Jonathan.	Hanover, Abbottstown,	
	Littlestown.	1825—1836
	New Oxford.	1829—1836

## S

Sadtler, B.	Shippensburg.	1849—1852
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Sahm, P.	St. Thomas.	1837—1840
	Greencastle, New Franklin.	1840—1845
Salem, H. C.	Chanceford.	1899—1903
Saltzgeber, W. E.	York, Messiah.	1923—
Sanders, C. F.	Gettysburg, College.	1923—
Schaeffer, C. F.	Carlisle, Frankford.	1830—1834
	Gettysburg, St. Paul's	
	(German) acting pastor.	1859—1865
Schantz, E. E.	New Freedom.	1895—1904
Scherer, M. G. G.	Mt. Holly.	1890—1893
Scherer, W. J. D.	Fairfield.	1887—1902
Scheurer, P.	Abbottstown.	1839—1842
	Stone Church.	1848—1872
	Hanover, New Oxford.	1849—1850
Schindler, C. N.	Dallastown.	1913—1915
Schindler, D.	Hanover, St. Mark's.	1876—1883
	Hanover, Third.	1890—1893 d
Schlager, C. M.	Carlisle, Second.	1861—1862
Schmidt, C.	Carlisle, Second.	1875—1876
Schmidt, H. C.	Carlisle, Second.	1869—1870
Schmucker, J. G.	York, Christ.	1825—1836
	Quickel's.	1842—1852
Schmucker, S. S.	Gettysburg, Theo. Seminary.	1826—1864
		—1873 d
Scholl, G.	Hanover, St. Mark's.	1884—1887
	Secy. Foreign Mission Board.	1887—1923
Schock, J. L.	Chambersburg, First.	1850—1852
Schoppe, F.	Carlisle, Second.	1868—1869
Schultz, W. J.	Upper Strasburg.	1925—
Schulze, W.	McConnellsburg.	1825—1832
Schwankosky, C.	Chambersburg, Second.	1851—1852
Schwartz, E.	West Manheim.	1845—1848
Scott, W. D. E.	Bendersville.	1916—1923
	Gettysburg.	1923—
Scriba, W. H.	Strasburg.	1835—1838
Sechrist, C. W.	Chanceford.	1904—1912
	Sylvan.	1912—1914
Secrist, L. K.	Wrightsville.	1872—1875
	Kreutz Creek.	1875—1889
	Muhlenberg.	1891—1892
Seidel, W. C.	West Fairview.	1888—1890
	Carlisle, Second.	1890—1895
Seifert, H.	Rossville.	1869—1871
		—1905 d
	Dillsburg.	1876—1887
Seligman, W. M.	Cold Springs.	1912—1916
Sell, A.	Cold Springs.	1904—1909
Sell, D.	Rossville.	1851—1853
	Dillsburg.	1872—1873
	New Kingston.	1873—1875
	New Chester.	1875—1879
	E. Berlin.	1880—1887
	Paradise, Christ Church.	1881—1888
Settlemyer, W. H.	Upper Bermudian.	1896—1899
Sharp, H. H.	Mechanicsburg.	1912—1920
Sharp, M. S.	Enola.	1910—
Shatto, M. V.	Dallastown.	1889—1892
Sheaffer, G. F.	New Kingston.	1871—1873
Shearer, T. E.	Trindle Springs.	1911—1913
Sheeder, B. R. M.	Trindle Springs.	1900—1902



Sheeder, P.,	Upper Bermudian.....	1881—1884	
	Silver Run, Gettysburg.....	1884—1896	d
Sheffer, G. E.	West Manheim.....	1915—1917	
	New Oxford.....	1925—	
Shertz, A. H.	Upper Strasburg.....	1869—1872	
	St. Thomas, New Franklin.....	1872—1884	
	Pen Mar.....	1905—1908	
		—1912	d
Shimer, H. D.	New Kingston.....	1899—1905	
Shindle, H. C.	New Chester.....	1883—1895	
Shraeder, H. B.	Chambersburg, Second.....	1898—1901	
Shull, C. H.	Chanceford.....	1912—1919	
	Lebanon.....	1919—1921	
	Goldsboro, Mt. Zion.....	1921—1922	
	Upper Frankford.....	1923—1924	
Sieber, L. L.	Gettysburg.....	1895—1918	
Sill, G.	St. Thomas, New Franklin.....	1855—1859	
Simonton, C. S.	Fayetteville.....	1919—1923	
Simpson, G. W.	Chaplain.....	—1889	
Slaybaugh, G. H.	New Kingston.....	1877—1881	
Slifer, W. G.	Upper Bermudian.....	1894—1896	
	Upper Frankford.....	1903—1911	
	St. Thomas.....	1911—	
Smith, D.	Shippensburg, Strasburg.....	1839—1842	
	St. Thomas.....	1843—1846	
	Greencastle.....	1845—1846	
	Chambersburg.....	1846—1850	
Smith, M. E.	Upper Frankford.....	1912—1915	
	New Freedom.....	1921—	
Smith, R.	Rossville.....	1890—1894	
Smith, S. E.	Upper Bermudian, Idaville.....	1911—1914	
Snyder, H. W.	St. Thomas.....	1909—1911	
	Mercersburg.....	1911—1915	
	Shippensburg.....	1915—1918	
Snyder, J. M.	New Franklin.....	1889—1891	
Snyder, L. T.	Upper Strasburg, Orrstown.....	1893—1903	
Snyder, M.	Strasburg.....	1860—1866	
	Arendtsville.....	1866—1873	
	Abbottstown, New Oxford.....	1873—1877	
		—1902	d
Spangler, H. R.	Missionary, India.....	1910—1924	
	Goldsboro, Mt. Zion.....	1925—	
Spangler, W. M.	Seven Valleys.....	1907—1910	
Spayde, W. C.	Quincy.....	1899—1905	
Sprecher, S.	Chambersburg, First.....	1843—1849	
Sprecher, S. P.	Carlisle.....	1865—1868	
Stahler, W. E.	Shippensburg.....	1887—1894	
Stair, R. S.	Upper Frankford.....	1888—1891	
	Kreutz Creek.....	1892—1897	
	Dickinson.....	1907—1915	
	Goldsboro, York Haven.....	1917—1919	
Stauffer, H. A.	Chambersburg, Second.....	1911—1914	
Stauffer, L. G.	Green Hill.....	1904—1908	
	Manchester.....	1908—1912	
	York Haven.....	1914—1917	
	New Chester.....	1918—1921	
	Star View.....	1922—	
Stecher, H. G.	York County.....	—1831	

Steck, A. R.	Gettysburg, St. James'	1894—1903
	York, Union	1903—1914
	Carlisle, First	1914—
Steck, D.	Gettysburg, St. James'	1875—1881 d
Steck, J.	Shippensburg	1853—1855
	Chambersburg, First	1860—1864
Sternat, F. C.	Abbottstown	1911—1920
Sterner, D. A.	Lower Frankford	1882—1884
Stock, C. M.	Hanover, St. Mark's	1887—1912
		—1913 d
Stock, D.	Sulphur Springs	1864—1868
	Oxford	1868—1871
	Seven Valleys	1874—1875
	Wrightsville	1882—1886
	Hanover	1887—1900 d
Stock, H. B.	Carlisle, St. Paul's	1896—
Stockslager, E.	Mt. Joy	1908—1920
Stoever, C. F.	Trindle Springs	1855—1862
		—1880 d
Strock, J. R.	Missionary, India	1908—
Stroh, N. J.	Newville, Zion	1826—1832
	Shippensburg, Upper Strasburg	1830—1839
	Mechanicsburg, New Kingston	1839—1846
Stroh, M. I.	Trindle Springs	1829—1830
Struntz, G. A.	Carlisle, Second	1860—1862
Studebaker E.	Dillsburg	1874—1876

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|---|--------------------------------------|
| 1. A. S. Hartman, President.                      | 39. A. D. Rowe, Missionary to India. |
| 2. J. W. Goodlin, D. D. Cor. Sec., H. Miss.       | Died during Convention.              |
| 3. L. A. Gotwald, D.D., President Bd. Home Miss   |                                      |
| 4. H. L. Baugher, D. D., Editor S. S. Literature. |                                      |
| 5. E. J. Wolf, D. D., Prof. Theological Seminary. |                                      |
| 6. J. C. Koller, Member Bd. Home Miss.            |                                      |
| 7. A. W. Lilly, President Ch. Ext.                |                                      |
| 8. A. H. Lochman, D. D.                           | 40. J. U. Asper                      |
| 9. E. Miller, D. D.                               | 41. O. C. Roth                       |
| 10. J. W. Tressler                                | 42. J. Oswald, D. D.                 |
| 11. J. Swartz, D. D.                              | 43. C. J. Deininger                  |
| 12. G. W. Enders                                  | 44. H. Seifert                       |
| 13. E. J. Metzler                                 | 45. J. T. Williams                   |
| 14. M. L. Culler                                  | 46. M. Snyder                        |
| 15. F. Klinefelter                                | 47. L. K. Secrist                    |
| 16. M. Ort  | 48. M. J. Alleman                    |
| 17. E. Daron                                      | 49. D. M. Blackwelder                |
| 18. E. D. Weigle, Secretary                       | 50. H. R. Fleck                      |
| 19. E. Breidenbaugh, Treasurer                    | 51. B. F. Alleman                    |
| 20. H. C. Holloway                                | 52. J. B. Wolf                       |
| 21. D. J. Hauer, D. D.                            | 53. J. W. Breitenbach                |
| 22. D. Stock                                      | 54. S. A. Diehl                      |
| 23. P. Anstadt                                    | 55. D. Schindler, D. D.              |
| 24. W. L. Heisler                                 | 56. A. H. Shertz                     |
| 25. S. P. Orwig                                   | 57. A. Stump                         |
| 26. D. Sell                                       | 58. W. F. Rentz                      |
| 27. P. Sheeder                                    | 59. J. Forthman                      |
| 28. J. Conoway                                    | 60. E. Lenhart                       |
| 29. A. G. Fastnacht                               | 61. W. Keckler                       |
| 30. H. J. Watkins                                 | 62. J. A. Metzger                    |
| 31. J. Kistler                                    | 63. L. B. Wolf                       |
| 32. H. A. Letterman                               | 64. C. E. Keller                     |
| 33. L. T. Williams                                | 65. J. W. McSherry                   |
| 34. W. S. Freas                                   | 66. M. D. Gaver                      |
| 35. A. J. Hesson                                  | 67. E. Felton                        |
| 36. J. E. Honeycutt                               | 68. J. A. Sterner                    |
| 37. W. H. Ketterman                               |                                      |
| 38. G. W. Slaybaugh                               |                                      |



(See names on opposite page)

Stump, A.	Rossville.	1881—1883
	York Springs.	1883—1885
	Quickel's.	1890—1922 d
Sunday, W. F.	Chambersburg, Second.	1919—1922
Sutton, F. D.	Green Hill.	1917—1921
	York, Augsburg.	1917—1921
	Rossville.	1925—
Swartz, J.	Carlisle.	1868—1871
	Gettysburg, St. James'.	1881—1894
Swope, D.	Dickinson.	1877—1881
Swoope, W. E.	Camp Hill.	1924—

## T

Tholan, S. F.	Biglerville.	1918—1924
Thomas, A. Z.	Upper Bermudian.	1877—1881
Thomas, T. B.	York, St. Peter's.	1892—1903
	Boiling Springs.	1910—1914
	Chambersburg, Second.	1914—1918
	Boiling Springs.	1923—
Thorn, J. V. E.	Carlisle.	1845—1848
Titus, T. T.	Stoughstown.	1855—1856
Tome, J. S.	Hanover, St. Mark's.	1925—
Tomlinson, J.	Abbottstown, New Oxford.	1884—1892
Traub, W. H.	York, Christ.	1922—
Treibley, D. B.	New Kingston.	1918—
Tressler, J. W.	West Fairview.	1877—1880
	Goldsboro.	1880—1883
Trostle, G.	Sylvan.	1891—1893
	New Kingston.	1906—1907
Trostle, I. W.	Dillsburg.	1907—1913
	Upper Bermudian.	1925—

## U

Ulch, J.	New Chester.	1843—1852
Ulrich, J.	Carlisle.	1834—1842
	York Springs.	1842—1855
	Shippensburg.	1855—1859
	Frankford & Sulpher Springs.	1859—1862 d
Ulrich, S. J.	Dickinson.	1894—1896
	Lebanon.	1900—1901

## V

Van Ormer, A. B. B.	Shippensburg.	1909—1914
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## W

Wagner, A. E.	Gettysburg, Christ.	1913—
Wagner, P. S.	York, Grace.	1918—1920
Wagner, R. L.	Lower Frankford.	1922—
Walter, C. E.	York, St. Paul's.	1898—
Warner, A. N.	Dillsburg.	1864—1868
	Manchester.	1868—1871
	Dallastown.	1871—1882
Weaver, G. P.	Wrightsville.	1867—1871
	Hanover.	1882—1887
Wedekind, A. C.	New Franklin.	1849—1850
	Fayetteville.	—1849
Weeter, J. W.	New Kingston.	1905—1907



Weible, J.	Rossville.	1837—1841	
	Gettysburg.	1841—1857	d
Weigle, E. D.	Littlestown, St. Paul's.	1877—1887	
	Mechanicsburg.	1896—1912	
	Camp Hill.	1912—1923	d
Weimer, D. S.	Lebanon.	1917—1919	
	Boiling Springs.	1919—1920	
Weiser, R.	St. Thomas.	1833—1835	
	Mercersburg, McConnellsburg.	1832—1834	
Welfley, J.	Strasburg, Dickinson.	1856—1858	
Weyl, C.	Gettysburg, St. James'.	1830—1832	
	York Springs, New Chester.	1839—1842	
Whetstone, A. W.	Mercersburg.	1864—1871	
White, C. G.	Chambersburg, Trinity.	1900—1909	
Wile, H. B.	Carlisle.	1885—1899	d
Wiles, C. P.	Rossville.	1896—1901	
Willard, P.	West Manheim.	1842—1843	
	York Springs.	1855—1860	
Williams, J. T.	Shippensburg, Strasburg.	1843—1849	
	York.	1878—1883	d
Williams, L. T.	New Franklin.	1846—1849	
	Littlestown, St. John's.	1870—1874	
	Seven Valleys.	1875—1881	d
Winton, H. B.	Rossville.	1874—1876	
	McConnellsburg.	1876—1880	
Wire, W. C.	Littlestown, St. Paul's.	1887—1892	
	Littlestown, St. John's.	1893—1897	d
Witmer, C.	Abbottstown.	1846—1850	
	New Oxford.	1850—1852	
Wittich, F. J.	Carlisle, Second.	1885—1886	
Wittich, P.	Carlisle, Second.	1883—1885	
Wolf, A. G.	McConnellsburg.	1900—1906	
	W. Fairview.	1906—1917	
Wolf, E. J.	Gettysburg, Theo. Seminary.	1874—1895	d
Wolf, J. B.	Glen Rock.	1877—1918	
		1923	d
Wolf, L. B.	Missionary, India.	1883—1907	
	Sec. Foreign Mission Board.	1908—	
Wolf, M.	Chambersburg, Second.	1861—1864	
Wolf, N. S.	Shrewsbury.	1907—1911	
Wolfe, J. W.	Upper Frankford.	1916—1920	
	Mt. Holly.	1920—1922	
Wolgemuth, W. A.	W. Fairview.	1902—1906	
	Enola.	1906—1910	

## Y

Yeager, C. A.	Carlisle, Second.	1857—1859	
Yeager,	Carlisle, Second.	1862—1864	
Yingling, S.	Hanover, St. Matthew's.	1865—1877	
Young, L. K.	Mt. Joy.	1920—	

## Z

Zerger, J. E.	Mt. Holly.	1894—1897	
	Rossville.	1901—1903	
Zimmerman, H. E.	Dillsburg.	1903—1905	
	Dickinson.	1905—1906	
Zimmerman, M. F.	Gettysburg.	1884—1886	d
Zuber, L.	Chambersburg, Second.	1871—1873	

## MINISTERS WITHOUT CHARGES

A large part of the later history of the West Pennsylvania Synod was made by the useful service of ministers who are not at this time in charge of active pastorates. They include among their number some of the oldest and most honored of our clerical roll, and are therefore entitled to the first place in the following chapters of biographical and historical sketches. In this list of "Ministers without Charges" there will be found also sketches of some of the very active younger men who are engaged in educational and missionary work.

In Chapter XV the sketches are not arranged in alphabetical order, but in the order of seniority in the ministerial service. Among them are brief biographies of men that have held places of conspicuous usefulness, not only in the Synod but in the general work of the Lutheran Church in America,—Presidents and General Secretaries of Home and Foreign Mission and Church Extension and Educational Boards; Professors in our Theological Seminary and College at Gettysburg; and Missionaries actively engaged in the work of our Foreign Board in India.

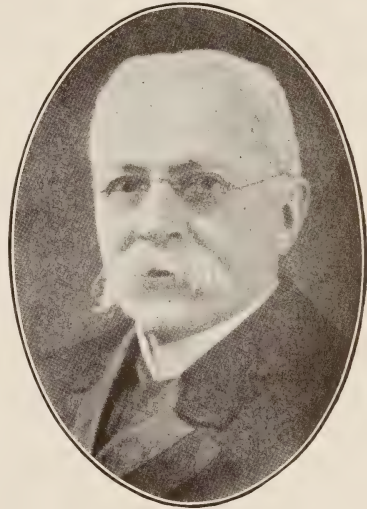
These sketches are necessarily autobiographical, thus insuring accuracy and the statement of such activities as are of most importance; but all have had more or less editorial touching up to accord honors that might otherwise have been modestly unmentioned.

## CHAPTER XV

### MINISTERS WITHOUT CHARGES

#### REV. GEORGE SCHOLL, D. D.

Rev. George Scholl, D. D., was born April 22nd, 1841, near Connersville, Indiana, being the next to the youngest in a family of ten children, of whom he is the only one still living. The names of his parents were Jacob and Elizabeth (Reed), whose ancestors came from the Black Forest in Germany in the year 1750, and settled in Schuylkill County, Pennsylvania. They removed to Indiana in 1833, when that part of the country was still new and comparatively unimproved. Quite a colony of relatives made the journey with them, the head of the undertaking being the grandfather of the subject of this sketch, John Jacob Scholl, who served in the war of 1812. He died in 1869 in his ninety-seventh year.



Jacob Scholl, the father, who was born in 1804 and died in his ninetieth year, lived upon the same farm for sixty years. The parents were devoted members of the Lutheran Church and brought up their large household under the reign of law as well as the gospel, administering a strict discipline not unlike that of West Point. Daniel, the oldest son of the family, was also in the Lutheran ministry. He died in 1923, in Seattle, Washington, in his ninety-third year. These colonists from Eastern Pennsylvania were really the founders of the Lutheran Church in Central Indiana.

The school advantages of that day and locality were quite meager, being limited to two and a little later on to three months in the year and, at best, were of an inferior character. In view of this condition of things Daniel had been sent from home to an academy for two years, after which he served as the teacher

of the younger members of the family as well as of his parents who, up to that time, spoke only the German Language.

After a course of thorough instruction in the catechism by the Rev. Solomon Wiles, George was confirmed at an early age in St. Paul's Lutheran Church at Lyonsville, Indiana. Not content with the meager and elementary training of the public schools, the lad at the age of fourteen was sent to a distant academy and afterwards to a high school where he pursued advanced studies, after which he enjoyed the incomparable benefit, which is the boast of many successful men, of teaching school for three terms.

During the winter of 1860-61 he took a course in a commercial college in Cincinnati, Ohio, after which he was employed for a time in a large business house in that city. His heart was set on entering the legal profession and a year was spent on Blackstone when, to complete his preparatory course, he entered Miami University, Oxford, Ohio, where he acquired his first knowledge of Latin and Greek under the tuition of Prof. David Swing, later the famous preacher of Chicago.

But the Head of the Church had planned for him another career and led him by unexpected paths to an institution of his own church. In 1864 he entered the freshman class of Wittenberg College, Springfield, Ohio, and four years later carried off the first honors of his class. His fellow students elected him as the debater of the Excelsior Society in their literary contest. His theological course under Rev. Samuel Sprecher, D. D., LL.D., was brief, but with such a teacher time becomes an indifferent factor. The impress of the learned and gifted professor was left on the mind of the scholar and he left the Seminary at Springfield, Ohio, deeply realizing that his theological studies had only been begun. During the latter part of his college course and while in the Seminary he preached fifty-seven times, being called upon to supply different churches within a radius of one hundred miles of Springfield.

His first pastoral charge was at New Philadelphia, Ohio, an old congregation that had enjoyed the services of distinguished preachers. He began his labors here March 29th, 1869, and on relinquishing the same after two years and seven months left an active and united congregation and a handsome new church erected at a cost of \$15,000.00 during his pastorate.

In November, 1871, he became the first pastor of the newly organized Second Church in Altoona, Pa. The work was commenced with a charter membership of twenty and with a like number, counting officers, teachers and scholars, in the Sunday School. This church enterprise, though humble in its beginning, through the devotion and liberality of three outstanding members, D. K. Ramey, William Bell and J. B. Wesley, was self-sustaining from its beginning. The rented hall was soon outgrown and a large church, costing \$25,000.00, was built and occupied in part



during a pastorate of two years and nine months. It was the privilege of the first pastor of this church to preach the twenty-fifth anniversary sermon in 1896; and the rare privilege of preaching the Fiftieth Anniversary sermon in 1921 when the church that had grown from a membership of *twenty* to *one thousand and fifteen* celebrated its GOLDEN JUBILEE.

On the removal of Dr. E. J. Wolf to the Theological Seminary at Gettysburg, Rev. Scholl became his successor in the Lombard Street Lutheran Church, Baltimore, Md., a church which had enjoyed the ministrations of such divines as Drs. C. P. Krauth, J. A. Seiss, Joel Swartz and others well known throughout the church but which, notwithstanding the unfavorable changes in that locality, never had a period of larger prosperity than during his pastorate of almost ten years,—a period longer than any to which his distinguished predecessors had attained.

From Baltimore he removed to Hanover, Pa., where he was pastor of St. Mark's Church for three years. About this time Western Maryland College conferred on him the title of Doctor of Divinity. During his pastorate St. Mark's Church was rededicated after having been remodeled at a cost of over \$12,000.00.

At the meeting of the General Synod at Carthage, Illinois, in 1877, Rev. Scholl, together with other brethren in Baltimore and Washington, was appointed a member of the Board of Foreign Missions. After serving ten years as Recording Secretary the Board elected him as its General Secretary. He resigned the pastorate of St. Mark's Church, Hanover, Pa., and on January 1st, 1887, took charge of all the clerical and executive work of the Board. During his sixteen years of service in this capacity he traveled from fifteen to eighteen thousand miles a year visiting the churches and presenting the cause of Foreign Missions. During this period he represented the Board at all the Biennial Conventions of the General Synod; attended and addressed the various Student Volunteer Conventions in the United States and Canada; the annual conferences of the Boards of Foreign Missions of the United States and Canada, held in New York City, of which Conference he was president one session; and the World's Ecumenical Conference in Carnegie Hall, New York, where he made three addresses. He was the editor of the foreign department of the MISSIONARY JOURNAL eighteen years and a frequent contributor to the church weeklies confining his productions mainly to foreign mission issues.

In the summer of 1896, through the liberality of a friend, he was enabled to make a European tour, visiting England, Holland, Belgium, Germany, Switzerland and France. During his administration the missions in India and Africa made notable progress. A goodly number of missionaries were sent to the field, the College and Woman's Hospital in India were successfully launched, and for the completion of the college building he was in-

strumental in securing a gift of \$10,000.00 from two of his former parishioners, Mr. Gerald S. Watts and his son, George W. Watts. In 1923 he retired from the work after being in the service of the Board for twenty-six years.

Owing to a serious accident, sustained while traveling in the interests of Foreign Missions, Dr. Scholl has been incapacitated for pastoral or other work requiring physical activity. However, he has not been idle. For four years and four months he was Superintendent and Business Manager of the Franklin Square Hospital in Baltimore. In 1907 when Concordia Church, belonging to the Joint Synod of Ohio, became vacant he was called upon to supply the pulpit until a pastor could be secured. He continued in this relation to the church for five months in which time the congregation severed its relation to the Joint Synod of Ohio and was received into the Maryland Synod. Later on he again supplied this church for seven months and a year later again for four months.

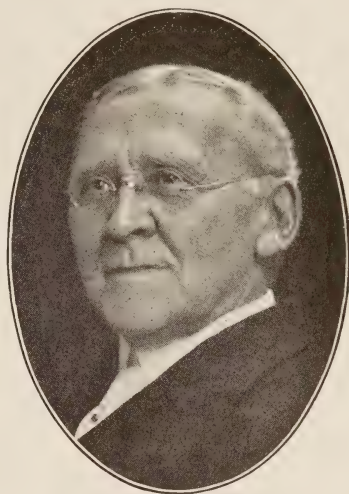
During his so called retirement he has supplied the pulpits in thirty-nine different churches in Baltimore and Washington, besides many others in Maryland, Virginia, Pennsylvania, New York, Ohio, and Indiana, preaching as often as thirty and forty and one time ninety-four times in one year. For a number of years he has taught a Bible Class in the First Church, Dr. E. K. Bell, pastor. During his eighty-third year he preached twenty-eight times.

He was elected president of the Maryland Synod at its meeting in Hagerstown in 1879, and at different times represented the Allegheny Synod, the Maryland and that of the West Pennsylvania in the Board of Directors of the Seminary at Gettysburg. For forty-nine years he has been a member of the ECLECTIC CLUB of Baltimore, an organization that limits its membership to seventeen and is composed of the leading clergymen of eight different communions.

Rev. Scholl was married December 1st, 1869, to Miss Barbara Emma Barr of Springfield, Ohio, a graduate of Mt. Auburn Seminary, Cincinnati. This union has been blessed with four children, two of whom died in infancy; a son, a graduate of the Johns Hopkins University and Medical School and a successful practitioner for twelve years, who died in his thirty-ninth year; and a daughter, Maud Isabelle, the wife of Rev. James Cattnach, pastor of the Govans Presbyterian Church in Baltimore, with whom he has made his home since the death of Mrs. Scholl which occurred about eight months after the celebration of their Golden Wedding. He has two grandsons, graduates of the Johns Hopkins University and both in the Medical Department of the same institution, one in the class of 1924 and the other the class of 1925.

## PROFESSOR JACOB A. CLUTZ, D. D., LL.D.

Dr. Clutz was born January 5, 1848, near Gettysburg, Adams County, Pennsylvania. His parents were Henry and Hannah (Buffington) Clutz. He was baptized by the Rev. Solomon Sentman and confirmed by the Rev. Levi T. Williams, both of them pastors in Taneytown, Maryland. Until he entered the ministry his membership was in the Mount Joy Lutheran church, near Gettysburg, which at that time was a part of the Taneytown charge. As a child he attended the public school near his home. During the winter of 1862-'63 he was a pupil in a private school in Taneytown conducted by Mr.



Andrew McKinney. In the fall of 1863 he entered the Preparatory Department of Pennsylvania College, and in the fall of 1865 he entered the Freshman class in the college. During the fall of 1864 he served four months as a soldier, having enlisted in response to a special call for volunteers issued at the time of the burning of Chambersburg by the Confederates under General McCausland. He graduated from the college in 1869 and from the theological seminary at Gettysburg in 1872, his class being the first to have a full three years course in the seminary. He was licensed by the Maryland Synod in the Third Lutheran church of Baltimore in 1871, and was ordained by the same synod in 1872 in Trinity Lutheran Church, Hagerstown.

During the summer of 1870 Mr. Clutz supplied the Lutheran charge in Clearfield County, Pennsylvania. The summer vacation of 1871 was spent in Hagerstown, Md., in the supply of Trinity Lutheran church, during the illness of the pastor, Dr. T. T. Titus. Before the vacation closed Dr. Titus resigned to accept the Principalship of Hartwick Seminary, and the congregation desired Mr. Clutz to remain with them as their permanent pastor. He referred the matter to the synod, which declined to permit him to leave the seminary to accept this call. On the completion of his seminary course he was called to Zion Lutheran church, Newville, Pa., and in the fall of 1873 he took charge of St. Paul's Lutheran Church of Baltimore as its first pastor. This was a missionary enterprise of the other Lutheran churches of the city and had been organized only a short time before. He served this church ten years.

In 1877 Mr. Clutz was a delegate to the General Synod which met in Carthage, Illinois. He was there appointed a member of the Board of Foreign Missions the location of which was transferred at that time from New York city to Baltimore. When the new Board was organized Mr. Clutz was elected Corresponding Secretary which was then equivalent to Executive Secretary, though no salary was attached to the office. He filled this office in connection with his duties as pastor until the fall of 1883 when he became the General Secretary of the Board of Home Missions, when he resigned as secretary but remained a member of the Foreign Board. As secretary of the Foreign Board he took the initiative in the founding of the Lutheran Missionary Journal, and later, from 1883 to 1889, he was the editor of its Home Mission department. In 1873 he assisted in the organization of the Children's Missionary Society which undertook the support of Rev. A. D. Rowe as their missionary in India. He was also the treasurer of the society and designed a number of the souvenir certificates which were given each year to those who contributed through it to the support of Mr. Rowe.

At the meeting of the General Synod in 1883 the Boards of Home Missions and Church Extension were separated and a new Board of Home Missions was appointed with its headquarters at Baltimore. Mr. Clutz was elected to the General Secretaryship of this Board and accepted the office to take effect October 1. This necessitated his resignation as the pastor of St. Paul's Church, and also as the secretary of the Board of Foreign Missions though he retained his membership in the latter Board until his removal to the west in 1889. August 1, 1889, he resigned as secretary of the Board of Home Missions, having been elected as the first president of Midland College, a new Lutheran institution which had been opened two years before at Atchison, Kansas, under the auspices of the Board of Education of the General Synod.

At the annual commencement of the same year, 1889, the degree of Doctor of Divinity was conferred upon Mr. Clutz by his Alma Mater. He served as president of Midland College from August 1, 1889, to February 1, 1904. During this time he was largely instrumental in inducing the Board of Education to open a theological department in connection with the college in 1893 and he assisted in arranging its curriculum. In 1895 this department was developed into the Western Theological Seminary. In addition to his duties as president of the college, Dr. Clutz served as professor of Homiletics and Christian Ethics in the seminary from 1893 to 1904. At the meeting of the General Synod in Lebanon, Pennsylvania, in 1891, Dr. Clutz was elected president. It might be added that during the last forty years of the life of the General Synod, Dr. Clutz attended every meeting but three, either as a delegate or as the official representative of one of the Boards or institutions of the church.



February 1, 1904, Dr. Clutz resigned the presidency of Midland College to accept a call as pastor of St. James' Lutheran Church, Gettysburg, Pa. On the death of Dr. J. W. Richard in the spring of 1909, he was elected to succeed him as professor of Practical Theology in the seminary at Gettysburg, and entered on the duties of this chair September 1. He also succeeded at the same time to Dr. Richard's interest in the Lutheran Quarterly and since then has been one of the three editors of this old and valued periodical. Soon after his return to the East Dr. Clutz was elected to fill a vacancy on the Board of Home Missions of the General Synod and served as a member of this Board until it was merged with the Board of Church Extension in 1915. During most of this time he was the treasurer of the Board, and from 1913 to 1915 was its president.

At the meeting of the General Synod in Richmond, Indiana, in 1909, Dr. Clutz was appointed a member of the Committee on the Common Service. He continued to serve on this committee until the Merger in 1918, since which time he has been a member of the Committee of the United Lutheran Church on the Common Service Book. At the same meeting of the General Synod in Richmond, Dr. Clutz offered a resolution, which was adopted, and which provided for a restatement of the Doctrinal Basis of the General Synod to be prepared by the Common Service Committee in harmony with various actions taken from 1864 to 1909. As a member of a sub-committee he assisted in the framing of this restatement, which was reported to and approved by the General Synod at Washington in 1911, and which was subsequently approved by every synod connected with the General Synod, as reported at the meeting in Atchison, Kansas, in 1913. This was one of the things that prepared the way for the Merger of 1918 and made it possible. As a member of these committees he assisted also in the preparation of the New "Common Service Book," of the Common Order for Ministerial Acts, and of the collection of "Hymns and Prayers for Church Societies and Assemblies."

When the Merger was projected in the spring of 1917, Dr. Clutz was appointed a member of the joint-committee to frame a constitution for the proposed new body. At the meeting of the General Synod in 1917 he was made a member of its Committee on Ways and Means which was to co-operate with similar committees from the General Council and the United Synod in making all the arrangements for the Merger. When the three committees met for organization, Dr. Clutz was elected secretary of the joint-committee. In this position he had a large and responsible part in the work which ended so happily in the organization of the United Lutheran Church in America in New York City, November 14-18, 1918, and because of his familiarity with all the details of the work he was appointed to act as assistant to the

president and secretary of the new body at its first convention. He was also elected at this convention as a member of the first Executive Board of the U. L. C., and at the Washington convention in 1920 he was re-elected for another term of four years.

Since 1905 Dr. Clutz has been a member of the Board of Trustees of Pennsylvania, now Gettysburg College, and he is now serving a third term of five years on the Executive Committee of the Board. He was also the chairman of the Administrative Committee which had charge of the conduct of the college during the vacancy in the presidency between the resignation of Dr. Granville, March 1, 1923, and the election of Dr. Hanson at the June Commencement of the same year.

As a member of the Synod of West Pennsylvania since 1904, Dr. Clutz has served on many important committees. Up to the time of his going to the seminary he was a member of the Committee on Ministerial Education and the Examining Committee. He was chairman of the committee appointed to frame the new Constitution and By-Laws adopted in 1922. He was also chairman of the committee that has had in charge the preparation and publishing of the Centennial History of the Synod, and also a member of the committee to arrange the program for the proper celebration of the synod's centennial, and he represented the synod as a delegate to the meetings of the General Synod at Pittsburgh in 1905, at Sunbury in 1907, at Richmond, Indiana, in 1909, at Washington in 1911, at Atchison, Kansas, in 1913, at Chicago in 1917, and to the Conventions of the United Lutheran Church in New York in 1918, in Washington in 1920, and in Buffalo in 1922.

To quote the word's of another, "Dr. Clutz's career embraces such a wide variety of usefulness, such a large number of responsible positions occupied, and such a long period of faithful service for the Lord, as would be very difficult to parallel in the whole Lutheran Church in America."

Dr Clutz has published a number of pamphlets on practical subjects connected with the work of the Church, and has written numerous articles for the Lutheran Quarterly and for other periodicals. He is the author of several tracts which were widely distributed by the Board of Church Extension of the General Synod, one of them, entitled "Mrs. Brocht's Confession," having passed the hundred thousand.

In 1920 he received the honorary degree of Doctor of Laws from Midland College, Fremont, Nebraska, and when a chapter of the Phi Beta Kappa fraternity was organized in Gettysburg College in 1923 he was elected to an Alumni membership.

The last distinguished service that Dr. Clutz rendered was as a member of a committee of the United Lutheran Church to attend the Universal Christian Conference on Life and Work that was held in Stockholm, Sweden, during the month of August, 1925. While in Stockholm he was struck by an automobile truck

and seriously injured. Apparently recovering from the injury, he left the hospital and started on his homeward journey, but died suddenly of heart failure while on the train soon after leaving Stockholm, on Monday, September 7th. His body was brought to Gettysburg, Pa., and after a largely attended funeral service in the College Church was laid to rest in the Citizen's Cemetery of that place on September 24, 1925. Testimonials to the beauty and strength of his Christian character, to his ability as a preacher and a teacher, and to his influence and usefulness in the Lutheran Church were published in the secular and religious press. As chairman of the committee charged with the preparation of this History of the West Pennsylvania Synod, the publication of the above sketch of his life seems particularly appropriate here.

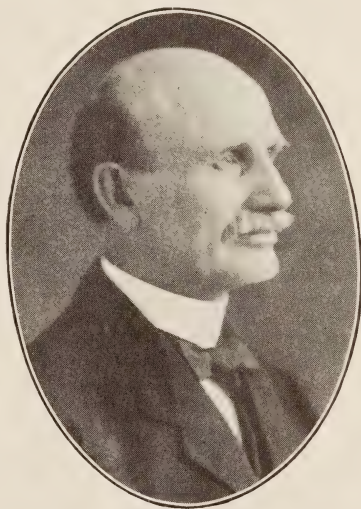
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REV. A. STEWART HARTMAN, D. D.

Rev. A. Stewart Hartman, D. D., was the oldest son of Moses and Elizabeth Rebert Hartman and was born on a farm and mill property in Franklin Township, Adams County, Pa., near the village of Cashtown, on the 19th of December, 1845.

His grandfather was Jacob Hartman, a pioneer settler in that section of the country, a prominent farmer and for many years a devoted and influential member of the Lutheran Church at Arendtsville. His maternal grandparents were also old residents in the same community and were faithful members of the Flohr's Reformed Church on the Gettysburg and Chambersburg turnpike near Cashtown. In the spring of 1847 in the month of March when the subject of this sketch was about fifteen months old, his parents moved from the place of his birth in Franklin Township to a large farm in Mt. Joy Township in the southern part of the county just one mile north of the famous "Mason and Dixon" line and four miles west of Littlestown and within the parish bounds of St. John's Lutheran Church, the oldest distinctly Lutheran organization in the county, located one mile west of Littlestown.

It was on this farm known as "Achnacloy," originally occupied by the Scotch-Irish that young Hartman passed the years of his



childhood and youth until he was seventeen years of age and ready to take up his work at college in preparation for the ministry of the Gospel.

He received his early schooling in the country public school located about three-quarters of a mile from his home. At that time it was a genuine "backwoods" school of frontier-days type that here and there survived.

It was a small wooden building with very primitive equipment located in the midst of the "forest primeval" and reached only over uncharted roadways and bridle paths through the gloomy woodland. He attended this school during its sessions which usually covered about four months of the late fall and winter, extending from the first of November to March, from the time he was five years of age.

Near the close of the school term in the spring of 1861, an unexpected visitor appeared at the home on a Saturday afternoon in the person of Rev. Frank B. Wolf, the principal of a recently established classical academy in Littlestown.

Rev. Wolf was a graduate of Pennsylvania College and of the Theological Seminary and had been licensed by the West Pennsylvania Synod.

He came to induce the father to send his son to the academy. The father agreed to do so and on the 14th of April, 1861, he was enrolled as a student in the Littlestown Classical Institute. He pursued his studies in that school at much inconvenience and with the experience of not a little physical hardship. During the summer months he boarded at home and was obliged, a large part of the time, to walk to and from school, a distance of fully nine miles, daily, and in addition, he assisted in doing the "chores" morning and evening.

During the winter months, he roomed at a hotel in the village which was of much advantage as it gave him more physical comfort and better opportunity to study.

He attended this Academy until June, 1863. At that time the principal retired and entered the work of the Sanitary Commission of the Union Army.

These were days of great anxiety and turmoil. The invasion of Pennsylvania by the Army of Northern Virginia under General Lee was in progress and the battle of Gettysburg occurred a few weeks later on July 1st, 2nd and 3rd, and made a profound impression on this hitherto quiet and rather obscure country side.

Young Hartman then a young man of seventeen years, was busy during those strenuous days carrying bread and pies to the soldiers in camp and hospitals in the neighborhood and in visiting various sections of the battlefield after the retirement of the contending armies. His father had planned to have his son enter college at Gettysburg at the opening of the fall term in September, 1863, but owing to the disturbed state of affairs incident to the



battle, both in his own home and in the college, the plan of going to college at that time was indefinitely postponed.

But after the battle and the retirement of the armies, matters quite rapidly assumed their normal condition and the decision was reconsidered and the son was entered as a student in the Preparatory department of the college on the first of November, 1863. The following year he was admitted to the freshman class and completed his college course in the class of 1868.

His course was slightly interrupted at the beginning of his Junior year when, in order to improve his financial status, he engaged in teaching for a period of five months. He accepted the appointment of principal of the schools in Taneytown, Md., and filled that position from September 1st, 1866, to February 1st, 1867.

He then returned to college and resumed his place in his class. In September following his graduation, he entered the Seminary at Gettysburg and completed his first year in theology in that institution.

Owing to the fact that his father, a farmer of limited means, desired to devote his three sons to the ministry of the Gospel, and who at that time, was providing the means for their education thus assuming rather a heavy task, this eldest son felt that it was incumbent upon him, if possible, to relieve him of some of the financial strain.

In seeking a solution of that problem, he conceived, that he found it in the opportunity to take his last two years in theology in the Union Seminary of New York and decided to embrace it.

He believed that he would be able to secure a position as teacher or in some other suitable vocation and be able to earn enough to meet his financial obligations. In that matter his hopes were realized. He completed his two years in that Seminary, was graduated with the class of 1871 in the Madison Square Presbyterian Church of which the distinguished Dr. Wm. Adams was then pastor.

During his Seminary course, he frequently supplied pulpits in his own church and in other denominations.

In the vacation between his Junior and Middle years, he supplied the pulpits of the Greencastle, Pa., pastorate. He also supplied pulpits at Suffolk, L. I., Presbyterian; Whippeny, N. J., Methodist; Greenwich, Conn., Congregational and others.

As the Sunday School Missionary of St. James' Lutheran Church of N. Y., he organized a mission Sunday School in a slum-mish section of the city at Broome and Delaney Sts., east of the Bowery which was supported and equipped by the mother church. He also conducted preaching services in the chapel at night.

He was licensed to preach by the New York Synod at its Convention in October, 1870, at Ghent, N. Y. The following year he was ordained at Germantown, N. Y., by the same Synod.

The Christ Church of Ghent was vacant at the time of his

licensure and he was asked by the President of the Synod to supply the pulpit as he might have opportunity.

After supplying for a few Sundays, the congregation extended him a call to the pastorate, against his earnest protest and which he was constrained to decline as he did not see his way clear to take up the work of a regular pastorate while six months of his Seminary course were still unfinished and with the long cherished hope of taking a year in some German university, at the close of his theological course in this country, unrealized.

The call, however, was urgently renewed and on the advice of his pastor, Dr. A. C. Wedekind and the President of the Synod, Dr. H. N. Pohlman, he yielded and accepted the call to begin January 1st, 1871, with the condition that he would not be expected to do any pastoral work except preaching on Sunday, other than he might be able to do on that day.

He removed to Ghent in May, 1871, and assumed full charge of the work. After two years and five months of a most delightful pastorate, he was called to St. Matthew's Church of Brooklyn, N. Y., which he reluctantly accepted, as the church had suffered severely from a vacancy of more than a year and seemed to be in a seriously demoralized state. His predecessor was Dr. I. K. Funk, founder of the large Publishing House of Funk & Wagnels. He assumed charge on the 15th of May, 1873, and had the joy of seeing the diverse forces harmonized and the work revived and strengthened.

During his pastorate here, he canvassed a new, growing section of the southern part of the city and organized a Sunday School under hopeful auspices which was successfully conducted by members of St. Matthew's Church.

In the midst of his important work here, and without his desiring or seeking it, he received a call to the First Church of Chambersburg, Pa., as the successor of Dr. Luther A. Gotwald.

As this call seemed to be entirely providential and as it offered apparently a large field of useful service in the church, he was constrained to accept it and took up his work in that historic pastorate on the 15th of May, 1875.

After a happy ministry of nearly fourteen years and six months, he was called to the position of General Secretary of the Board of Home Missions of the General Synod, which he accepted.

This work he took up on the first of October, 1889, and removed to Baltimore on the first of November, following.

He was re-elected at the beginning of 12 successive bienniums and held the position until the first of February, 1916, a period of 26 years and four months.

In May, 1883, he was elected a member of the Board of Home Missions at the convention of the General Synod at Springfield, Ohio, and served in that capacity until June, 1889, after which he became General Secretary.

When the consolidation of the Board of Home Missions and Church Extension, authorized at the Akron convention in 1915, went into effect on the first of February, 1916, Dr. Hartman was made Associate Secretary of the consolidated Boards and served in that capacity until the Merger of the three General bodies was effected in 1919.

At the organization of the Board of Home Missions and Church Extension of the U. L. C., he was elected Educational Secretary of Home Missions and Church Extension which position he still holds.

Thus he has had official relation to the work of the church for the space of nearly 42 years and with his service as a Home Missionary for two years, he has been identified with the Home Mission work of the church for a period of 44 years.

During the years of his connection with the Home Mission cause, especially as General Secretary, he traveled many thousands of miles in the interests of that work and co-operated in the canvass of many fields and advised in regard to the organization of many mission churches in new fields. He personally inspected and assisted in the canvass of such important fields as Cleveland, Toledo, Detroit, Duluth, Minneapolis, Winnipeg and Toronto, Canada, Clinton and Waterloo, Ia., Chattanooga and Nashville, Tenn., St. Louis and Kansas City, Mo., Quincy and Rockford and Chicago, Ill., Canon City, Boulder, Glenwood Springs and Denver, Colo., Salt Lake City and Ogden, Utah, Santa Fe and Albuquerque, N. M., Napa, San Francisco, Santa Cruz, Stockton and Fresno, Cal., and many others in the eastern section of our country as Troy, Schenectady, Amsterdam, Syracuse and Buffalo, N. Y., and many others.

For a period of twenty-five years he had editorial charge of the Home Missionary department of the "Lutheran Missionary Journal" and was a frequent contributor to the church periodicals on subjects related to the Home Mission work of the church.

He filled a number of other responsible positions in other spheres of church activity. For twenty-one years he was a member of the Board of Trustees of the Tressler Orphan's Home at Loysville, Pa., and for twenty years was the secretary of the Board. He was also for the same time a member of the Executive Committee and of the Building Committee.

For three years, from 1880 to 1883, he was the President of the West Pennsylvania Synod. He filled the position of a Director of the Theological Seminary for one term.

He was four times elected as a delegate to the General Synod, at Wooster, O., in 1879; at Springfield, O., in 1883; Omaha, Neb., in 1887; and at Akron, O., in 1915.

He prepared and presented to the General Synod all the reports of the Board of Home Missions for twenty-six years.

In the churches which he had the privilege of serving as

pastor, he strove to inculcate in his people a vigorous missionary spirit and especially to encourage a friendly attitude towards our Home Missionary work, being strongly of the opinion that this cause is essential to the growth, efficiency and largest prosperity of the church and of all the agencies of the sacred ministry.

While pastor at Ghent he initiated and promoted an effort in the growing neighboring village of Chatham that resulted in the organization of our church at that place.

During his pastorate in Chambersburg, Pa., he inaugurated the movement that ultimately led to the establishment of Trinity Lutheran Church in the growing northern section of the town. He selected and secured an option on the very eligible lots on which the church was subsequently built. He thus endeavored to illustrate his faith by his works.

Dr. Hartman was twice married. His first marriage was to Miss Julia C. Hollinger and was solemnized at her home, "Rose-lawn," near Gettysburg on the 7th of June, 1871.

The ceremony was performed by Rev. H. Louis Baugher, D. D., a Professor in Pennsylvania College.

After eight years and three months of a happy married life, this capable and helpful wife, in the midst of her usefulness, entered into rest, being stricken with a serious form of malarial fever.

She left behind, besides her bereaved husband, four young children to mourn her loss—two sons and two daughters. The oldest son, Robert N., after completing his course at Gettysburg College, pursued a post graduate course at Johns Hopkins University, receiving his Ph. D. degree at the age of 22 years in 1894. As Professor of Chemistry, he successfully taught at Susquehanna University, Tufts College, Mass. and the School of Mines, Colo.

In the pursuance of his duties in the latter institution, he met a tragic death by asphyxiation in May, 1903. The younger son, Herbert H., took the full college and Seminary course at Gettysburg and entered the ministry in 1903. His first pastorate was Bridgeport, Conn.; the second, Zion's, Newville; the third, his present one, Augsburg, in Baltimore.

The two daughters early took up the vocation of teaching in Baltimore. Later the older one accepted a position in Midland College, Atchison, Kansas, where she was married to Prof. Granville H. Meixell. After sixteen months of married life, she was widowed by his death from pneumonia, leaving her with an infant daughter. The mother and daughter reside in New York where the mother is connected with the educational department of the Popular Science Monthly and the daughter is a librarian at Columbia University, being a graduate of that institution. The younger daughter has been a teacher in the Baltimore schools for many years.

Dr. Hartman was married a second time on the 6th of June,



1881, to Miss Emma J. Rowe, of Emmitsburg, Md. Two children were born of this union, a daughter and a son. The daughter is now a teacher of English in Wilson College, Chambersburg, Pa., and the son is at home with his father.

By the generosity of the Board of Home Missions, Dr. Hartman was afforded the privilege of attending the "World's Missionary Conference" at Edinburgh in June, 1910, and in connection with the trip he not only visited interesting sections of England, Scotland, and Ireland; but also several countries of Continental Europe, Holland, Germany, Belgium and France. Dr. Hartman received the degree of A. M. from his Alma Mater in 1871 and the degree of D. D. from Wittenburg College in 1888.

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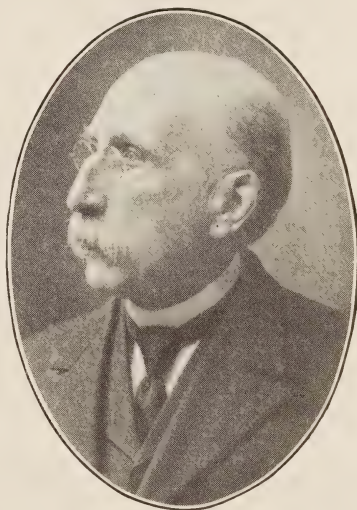
REV. A. G. FASTNACHT, D. D.

Rev. A. G. Fastnacht, D. D., was born near Ephrata, Lancaster County, Pa., June 30, 1845. His parents were Jehu and Mattie Fastnacht. He was baptized by Rev. Samuel Trumbauer and confirmed by Rev. S. R. Boyer, October 20, 1860, both ministers being members of the Pennsylvania Ministerium.

After teaching school several years he took a year's course in the Preparatory Department of Pennsylvania College and entered that college in 1865, graduating in 1870, having been absent four terms while teaching. In 1865 he united with St. John's Lutheran Church, Lancaster, Pa.,

Rev. Dr. A. C. Wedekind, pastor. As a beneficiary of the East Pennsylvania Synod during his college and seminary course, he was licensed by that Synod at Easton, Pa., October 1, 1872. He spent the summer vacation of 1871 and 1872, supplying the Luthersburg charge in Clearfield County, Pennsylvania, and was elected pastor of this charge, the call to go into effect at the end of his Senior year in the Seminary in 1873. He suggested calling Rev. E. Manges and the suggestion was at once followed.

In March, 1873, he was elected as the first pastor of the newly organized Mt. Holly and Boiling Springs charge, the call to go into effect April 1. The call was accepted and he served the charge until October 1, 1875.



He was married to Miss Mary E. Warren of Gettysburg, June 10, 1873.

After leaving his first charge he did some work for the Lutheran Publication Society, Lutheran Observer and supplying of pulpits. He was elected pastor of the Union Lutheran Church of York, Pa., January 1, 1877, and entered upon his work there February 1, 1877. He continued to render a popular and useful service during a pastorate of 26 years, until June 14, 1903, when failing health made it necessary for him to relinquish the heavy duties of a large and growing charge.

Regaining his strength he did considerable pulpit supply work until July 9, 1905, when he began his work in the Salem (Dover) charge which he served until May 31, 1916, and has since then resided at 1548 West Market street, York.

He has served his Synod as trustee of the Orphan's Home at Loysville, delegate to General Synod four times, director of the Theological Seminary, member of the Historical and Centenary committees of Synod, Necrologist of Synod, and was President of Synod, 1889-1891.

He is also President of the Board of Trustees of the York County Academy. Pennsylvania College honored him with the degree of Doctor of Divinity in 1902.

By order of Synod for free distribution in its congregations, there was published a four-page tract on Plans of Systematic Benevolence, written by Dr. Fastnacht; also, by request of publishers, Memorial Addresses on the life and work of Revs. Drs. D. J. Hauer and M. J. Alleman, Best Method of Catechising, Building up a large Sunday School, anniversary and historical sermons, etc.

Before and since his retirement, many acts of kindness have been shown him by the people of the Union Lutheran Church. On retiring from the pastorate they presented him with almost \$1400. Two members remembered him in their wills, as also one person not a member. They elected him Pastor Emeritus and give him a pension of \$300 a year. Constant substantial favors and words of kindly feeling come to him and his companion. The increasing prosperity in the congregation is a continued cause of joy to both of them.

Rev. Fastnacht spent all his ministerial life, since ordination, in the bounds of West Pennsylvania Synod; and he is the oldest minister on its roll in point of continuous membership, a period of more than 52 years.

## REV. EDMUND MANGES

Rev. Edmund Manges was born January 25, 1842, in Alleghany Township, Somerset County, Pa. His parents were Joseph Manges and his wife Catharine, nee Geiger. At six years of age having lost his father by death, he lived with his mother except for a period of a few years during which he made his home with a half-brother.

Having saved up a little money, when 17 years of age he went to County Normal School and began teaching Public School.

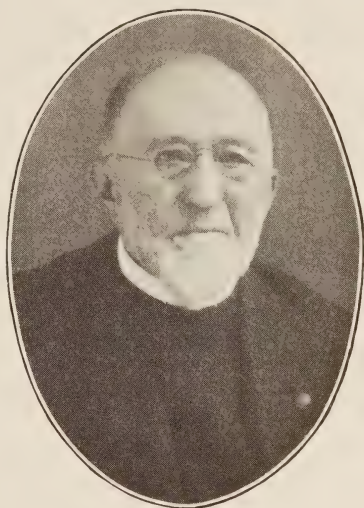
In September, 1864, he entered the Civil War, was detailed as Regimental Clerk of the 52nd Regiment Pennsylvania Volunteers, and filled this position till the close of the War, June, 1865.

In the fall of 1865, he entered the preparatory department of Pennsylvania College and graduated from the College in 1870. In the same year he went to the Theological Seminary and graduated in 1873.

He married Miss Margaret Whisker in May, 1872. Seven children, three boys and four girls, all living, brought their blessing to this union. His oldest son, the Rev. Lewis C. Manges, D. D., is pastor of Memorial Lutheran Church, Harrisburg, Pa., and at the time of this writing is President of the East Pennsylvania Synod. Another son in the Lutheran Ministry is the Rev. E. L. Manges, pastor of the flourishing church at Huntingdon, Pa. His third son, Willis F. Manges, M. D., has attained high reputation as an X-ray specialist in Jefferson Hospital, Philadelphia, Pa.

After a happy pastorate of about five years, he resigned the Luthersburg Charge in Clearfield County, Pa., about January 1st, 1878, to take effect April 1st, 1878. Very reluctantly, even refusing to accept his resignation, his people gave him up in order that he might enter upon the service of the Shrewsbury charge, which he held for a period of three years. During this time there were added to the membership of the charge 177, by baptism, confirmation, and transfer from other churches.

During the first part of January, 1894, he visited the Lebanon Charge, York County, Pa., received a call, and entered the field soon afterwards. The charge consisted of the Lebanon Congregation, St. Paul's, Felton, St. James' and St. Luke's in Chance-



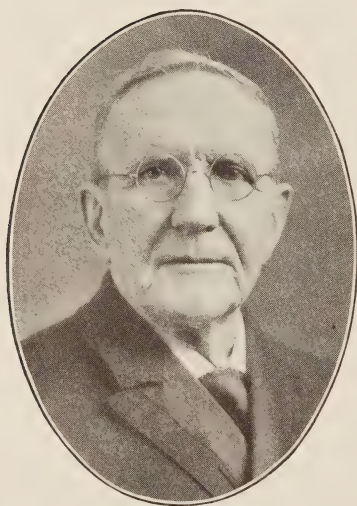
ford Township. At the meeting of Synod at Hanover in October, 1898, the charge was divided, St. James' and St. Luke's becoming Chanceford Charge; Lebanon and St. Paul's constituting the Lebanon Charge. This arrangement was consummated in April, 1899.

This division left Lebanon and St. Paul's a very weak charge. The church at Loganville being without a pastor, and nowhere else connected, was added to the charge on the 4th of June, 1899. He severed his connection with the Lebanon Charge in October, 1899, and accepted the pastorate of the Green Hill Charge, consisting of Green Hill, a suburb of York, Spry, Yorkanna and Loganville. During his service in the Lebanon Charge there were added by baptism, confirmation and from other churches 463 members; and in the Green Hill charge, 28 members.

On May 25th, 1902, he ended his pastorate of the Green Hill Charge, and since that date has retired from active pastoral service, though continuing to preach from time to time as a supply. He is now one of the honored senior members of our West Pennsylvania Synod.

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REV. DAVID T. KOSER, D. D.



David T. Koser, son of Samuel and Mary Koser, was born on a farm near Shippensburg, Pennsylvania, March 7th, 1845. He was confirmed by Rev. L. A. Gotwald, then pastor of the Lutheran Church of Shippensburg.

He received his education in the local public schools and later at the Missionary Institute of Selinsgrove, Pa., at Pennsylvania College, and the Theological Seminary at Gettysburg, Pa., graduating from the latter institution in 1874. He was licensed by the West Pennsylvania Synod at its meeting in St. Paul's Lutheran Church, York, Pa., in

1873. His first pastorate was that of the Addison Charge of Somerset County, Pennsylvania; then that of the Riegelsville charge of Riegelsville, Pennsylvania. He accepted a call to the Arendtsville Pastorate of the West Pennsylvania Synod, in August, 1887. Here he spent the last 36 years of his active work and rendered a faithful service in the ministry. He retired to



private life May 1st, 1923, and moved to Gettysburg, Pennsylvania.

On June 30, 1874, he married Miss Rachel A. Gelwicks, daughter of John and Lena Gelwicks, who died after thirteen years of wedded life. Later he married Mrs. Sarah E. Peters, daughter of Henry and Margaret Little. His children are: Mrs. L. Grace Campbell, wife of Dr. E. E. Campbell, President of Irving College; Rev. John G. Koser, Pastor of the Lutheran Church of Glade, Pennsylvania; Miss Ruth E. Koser of Williamsport, Pennsylvania; and Mrs. Vida E. Rice, wife of Prof. Ed. Rice, of the Arendtsville Vocational School.

He is a member of the Board of Trustees of Tressler Orphans' Home, Loysville, Pa., and of the Board of Directors of the Gettysburg Theological Seminary.

He was honored by his Alma Mater with the degree of Doctor of Divinity.

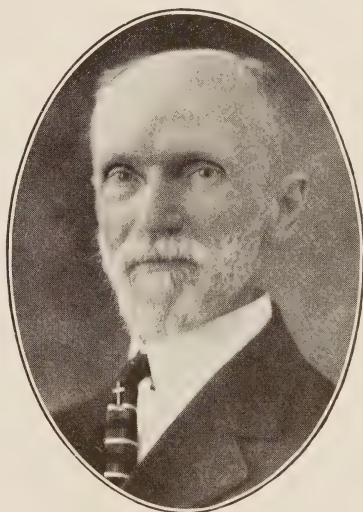
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#### REV. LUTHER KUHLMAN, D. D.

Inasmuch as I am to set down here some things concerning myself about which I have perhaps more intimate knowledge than any other, I may as well write in the first personal singular—and let it go at that.

I was born November 8th, 1851, in Somerset County, Pennsylvania. My parents were Rev. J. F. Kuhlman, and his wife Louisa Smith. On the maternal side, therefore, I am widely connected. My father came with his parents from Germany when he was eight years old. He is still living, approaching his ninety-fifth year. My mother was born in this country, and was called home at the early age of twenty years, before she had opportunity even to impress the memory of her child.

So it came about that I entered the home of my paternal grandparents. They were so limited in worldly goods that when they landed in this country they owed their passage money. But they were sober, industrious people, and a measure of prosperity rewarded their toil. The foundation of their home was simple honesty, and its atmosphere was clean and wholesome. I did not



realize it at the time, but I have long felt my obligation to that home. It was a good place in which to be brought up. My grandmother was in some respects an unusual woman, possessed of some homely philosophy and a strong, pietistic religion. Through the mysterious touch and influence of one life upon another, she left her impress upon my mind and heart. If it were in place to make her the subject of this sketch I could write some interesting things.

Under these conditions life was not the easiest. There was always so much to do, that little time was left for play. Yet I had some days off, and I recall walking fourteen miles to know the thrill of Robinson's show. Comforts were few, and of luxuries I did not dream. Educational advantages were limited, and such as they were my use of them was frequently cut short by the spring sugar making and other work in which I participated. However, I made such progress in my studies that before I was seventeen I was teaching my first district school. This was particularly important, for it put me in a position to earn money to bear the expenses of further schooling.

The next seven years were spent in the home of my father in Nebraska. Father, with the rest of the family, had come hither several years prior as the home missionary of the Allegheny Synod, one of the earliest, perhaps the second, Lutheran preacher to cross the "Big Muddy." Thus I passed from the quiet, settled life of the mountains to the wider, adventuresome life of the vast, wind-swept prairies. The change was significant in more ways than I have space to indicate. As we ordinarily measure them, fine opportunities, unsought, came my way. One man, and he was fully able to do so, offered to establish a drug store if I would take charge of it, and we would divide the profits. A lawyer, a leader in his profession, urged me to study law, agreeing to take me as an equal partner—the day I should be admitted to the bar. The governor of the state, a friend of my father, said to him, "I will appoint Luther to the Military Academy at West Point, if you wish it." After the appointment had been given to another, my father told me of the offer that had been made to him, and when I asked him why he did not consult me about it, he replied "I was afraid you might be foolish enough to desire it." From this distance I can understand the process of elimination through which I was passing.

The employments of these years were varied, farming, carpentering, clerking, surveying and teaching. Father gave every possible encouragement and assistance for my further education. So, when the State University was organized, I was one of the first to enter its opened doors. The record will show that I am a charter student of that now worthwhile University, that I had a share in the establishment of two of its literary societies, the founding of its first student publication, "The Hesperian Student,"

and the running of its first public lecture course. I remained at the University two years and a half, and my attachment to the institution was warm and sincere. During this period I was confirmed, by my father, in the Lutheran Church at Dakotah City.

Again the scene changes. I returned to my native state, and in January, 1876, became a member of the Class of '79 in Pennsylvania College. In College I was an active Philo, but did not join any of the fraternities. I was an anniversary speaker, and in due time graduated with my class, receiving second honor and the valedictory. My theological course was taken at Gettysburg, and during my first seminary year I also taught in the Preparatory School. I was licensed and ordained, the latter in 1882, by the Allegheny Synod at Salisbury, Pa.

My engagements since entering the Lutheran ministry have been as follows, not giving fractions of years:—two years at Jennerstown, Pa., four years at the Second Lutheran Church, Baltimore, sixteen years at the Evangelical Lutheran Church, Frederick City, Md., thirteen years as Professor of Biblical Theology in the Seminary at Gettysburg, three years as Field Secretary of the Board of Foreign Missions of the General Synod, with residence in York, Pa., and two years as pastor of St. John's Lutheran Church, Boiling Springs, Pa. For three years I have been Bishop at large—I can think of no better phrase just now—with no recognized position. As a peculiarity this position has no vacation attached, so I have been busy practically every Sunday, and some times for months, continuously, in the same pulpit and congregation.

During my ministry I have received my full share of recognition from my brethren and the Church. I have been a member of many, some times important and troublesome, committees, president of my synod, repeatedly a delegate to the General Synod, Secretary of the General Synod, delegate to the Convention of the United Lutheran Church, given a Holman Lecture and many sermons and addresses on special occasions, and the degree of doctor of divinity from my Alma Mater. I am also a member of Phi Beta Kappa.

What, whether little or much, has been accomplished during the years thus briefly reviewed, is not for me to say. It will not be unseemly, however, for me to say that I have some satisfaction in thinking of my participation in two particular lines of work. For I do not know how many years I was a member and chairman of the education committee of the Maryland Synod, and had to do with the selection and care of candidates for the ministry. This was to me important and serious business, and I sought to give it the best judgment of which I was capable. The other special work to which I refer has to do with foreign missions. Early in my ministry, after I had become pastor of the Second Church, Baltimore, and upon the death of Dr. Charles A. Stork,

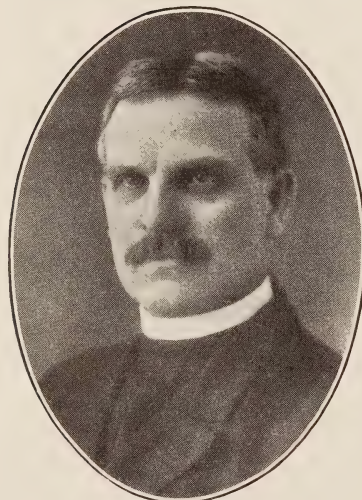


who was then president of the Board of Foreign Missions of the General Synod, I was elected a member of that Board, and remained a member, continuously, for thirty-two years. Nineteen of these years I was president of the Board. The work entrusted to this Board enlisted my full interest and sympathy, and to have had a part in the conduct and development thereof, to have advocated it before the Church by voice and pen, and to have explained and vindicated the course of the Board in some trying situations, all this was a fine privilege. After my resignation from the Board, I served it three years as Field Secretary.

In September, 1882, I was united in marriage with Alice Louise Warren, of Gettysburg. One of my chief good fortunes has been and is, that she remains with me to this present. She has been a loving, faithful wife and companion, a sympathetic and efficient helper and adviser in every task with which I have had to do.

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REV. L. B. WOLF, D. D.



Luther Beniah Wolf was born November 29, 1857, at Abbottstown, Adams Co., Pa., the son of John George and Eleanor Bittinger Wolf. He was reared in the atmosphere of religious interest and devotion. For over twenty-five years his father was an elder in St. James' Lutheran Church of Chambersburg, Pa. Three of his mother's brothers were ministers in the Lutheran, Presbyterian, Congregational and Christian Churches. His mother's uncle endowed a professorship in Gettysburg College. There is also a militant blood in his veins, for two of his mother's brothers were Lieutenants in the

Civil War,—one of them a prisoner in Andersonville. Nicholas Bittinger was a Lieutenant in the Continental Army, and was taken prisoner at Ft. Washington, Pa.

After his graduation from the Gettysburg High School in 1875, Mr. Wolf took the full course in preparatory work at Pennsylvania College and graduated with the class of 1880. Continuing his studies in the Theological Seminary at Gettysburg, he graduated in 1883.



He has been honored with the following degrees: 1893 Fellow of the Madras University in India; A. B. and M. A. in course of Pennsylvania College; D. D. from Wittenberg College.

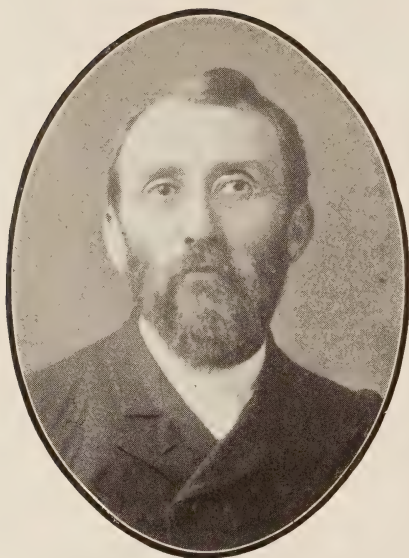
He was licensed by the West Pennsylvania Synod at its meeting in Littlestown in 1882, and ordained by the same Synod at Gettysburg, on August 5th, 1883.

Accepting an appointment by the Board of Foreign Missions, December 28th, 1882, he went to India as a missionary and served as Principal of the American Lutheran College, Guntur, in affiliation with the Madras University, from 1885 until 1907. He was President of the Guntur Conference from 1902 to 1907. During the entire time of his presidency of the College he was Professor of English and English Bible. On June 5th, 1908, he was elected Secretary of the Board of Foreign Missions of the Lutheran General Synod; and in 1911 he was made the Treasurer of the Board. His official position at the present time is that of Secretary-Treasurer of the Board of Foreign Missions of the United Lutheran Church in America. The American Evangelical Lutheran College at Guntur, India, was organized by him.

He was the first editor of the "Gospel Witness," English periodical of the India Lutheran Mission during the first years of its issue. He is the author of several books on missionary subjects: "After Fifty Years in India," in 1893, published by the Lutheran Publication Society; "Missionary Heroes," in 1908, published by the Lutheran Publication House; and numerous articles in the "Lutheran Quarterly Review."

On July 3rd, 1883, by Drs. Wolf and Schwartz, in St. James' Lutheran Church, Gettysburg, he was married to Miss Alice Catherine Benner, the daughter of Josiah and Edith Norris Benner. Her mother was the daughter of Captain Norris of Revolutionary fame. The following children were born of this union: George Benner, who died of cholera in India in 1889; Edith Norris, the wife of Dr. John F. Crigler, Charlotte, N. C.; Eleanor Bittinger, wife of Dr. George A. Stewart. She is a graduate of Goucher College, and pursued a course of study in medicine at Johns Hopkins University leading to the degree of M. D. She was a missionary in India from 1914 to 1920. Anna Dryden Wolf, a fourth child, is now Superintendent of the Rockefeller Nurses' Training School, Peking, China; she is a graduate of Goucher College, and received her M. A. degree from Columbia University. Paul Benner Wolf is Assistant Engineer of the Baltimore City Paving Commission.

## REV. W. D. E. SCOTT



Rev. W. D. E. Scott was born February 6th, 1856, in Mt. Joy Township, near Barlow, Adams County, Pa. He was the son of Hugh Guinn Scott and Elizabeth Eyler Scott. His early education was received in the public school of his district and until he was seventeen he worked on the farm. He went one term in the spring of 1874 to county superintendent of the schools of Adams County, and in the fall of the same year started to "Prep." After four years he was graduated from Gettysburg College with the class of 1880. He studied theology in the Theological Seminary at Gettysburg and was graduated in 1883. Was

licensed on October 2nd, 1882, by the Maryland Synod and ordained by the same synod in Baltimore, Md., October, 1883.

He preached trial sermons in the Loysville Charge (3 congregations), November 11, 1883, received a call November 28th, and assumed charge December 13th.

He was married to Miss Laura Edwards Pfeffer of Gettysburg, on November 20th, 1884, daughter of Wm. and Susan Pfeffer. To them were born six sons and three daughters.

During his pastorate of the Loysville Charge all three of the churches were extensively repaired and many improvements were made, bringing the charge to rank high among the congregations of the Central Pennsylvania Synod. The Twentieth Anniversary of the pastorate of the charge was fittingly celebrated in December, 1903, with services lasting four days and a fine banquet as a closing feature. The centennial of the building of the first church in Loysville was properly commemorated in September, 1904, some of the former pastors and several sons of the congregation taking part in the services. At this time the monument erected to the memory of Rev. John Wm. Heim was dedicated. Rev. Heim had served this church for thirty-six years and six months, and the monument was paid for by a number of the congregations in Perry County.

He resigned the pastoral care of the Loysville Charge, December 31st, 1906, to assume duties at Tressler Orphans' Home,

January 1st, 1907, as Pastor of the Home and Superintendent of the Printing Department, and served in this capacity for about nine years, making a total of thirty-two years spent in the ministry in Loysville.

He preached every two weeks in the Home Chapel from the time it was dedicated in June, 1900, until he resigned from the Home in 1915. Served as a member of the Board of Trustees of the Home for a number of years and also as a member of the Executive Committee and was Secretary of the Board from 1900 to 1913.

He was a member of the Central Pennsylvania Synod for thirty-two years, and served as Secretary 1889-1890, and from 1899 until 1912; and as President for three years, 1912-1914. Was delegate to the General Synod in 1891, 1895, 1907 and 1911. Also served on the Examining Committee of the Synod several years.

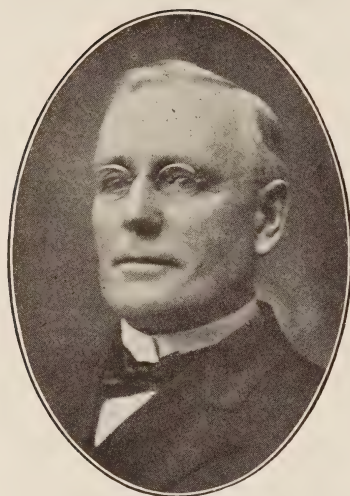
Upon resigning from the charge to become pastor of the Home he was elected superintendent of the town Sunday School where he served for about nine years.

After he resigned his work at the Home he preached trial sermons in the three churches of the Bendersville Charge, Adams County, December 5th, 1915, and was unanimously elected pastor and took up the work here January 1st, 1916, becoming a member of the West Pennsylvania Synod. He served this charge for nine years, during which time a debt on the new church at Aspers was paid and the membership of that church increased from 45 to over 90.

A building fund was also started in the Bendersville congregation which in 1923 amounted to about \$3000. In 1921 this congregation celebrated the 80th anniversary of its organization, the 75th anniversary of the building of the first church and 25th anniversary of the building of the present edifice. Five of the former pastors took part in the services which lasted four days, namely Revs. H. F. Long, G. W. McSherry, S. A. Diehl, C. F. Floto and Joseph Arnold.

After serving in this pastorate for almost nine years very happily and in the ministry for forty years, owing to impaired health he retired from the charge and from the active work of the pastorate, September 30th, 1923. He is now living at 785 Baltimore St., Gettysburg, Pa., still serving as supply as opportunity offers.

## REV. WILLIAM HESSE, D. D.



On October 9, 1856, Rev. Hesse was born in Martinsburg, West Virginia, of Ludwig and Agatha Velder Hesse. He was baptised by the pastor of the German congregation at Martinsburg, West Virginia, and was catechized and confirmed by Rev. M. L. Culler, D. D., pastor of St. John's Lutheran Church, Martinsburg. His early education was received in the public schools, and after a short course in Dr. Hyde's college, he taught in the public schools. Being under deep conviction to preach the Gospel, he was persuaded to enter the United Brethren Church in 1880. By this denomination

he was ordained at Hagerstown, Maryland, in 1883 by Bishop J. Dixon, and he served churches in Virginia and Pennsylvania conferences until 1888.

Through the endeavors of Rev. J. M. Ditzler, of Annville, Pennsylvania, and Rev. G. W. Enders, D. D., of York, Pennsylvania, he returned to the Lutheran Church. At Cumberland, Maryland, in October, 1888, he was received into the Maryland Synod. He accepted a call to Harper's Ferry Charge, where he was installed December 9, 1888. On November 10, 1889, he became pastor of the charge at Martins Creek, Pennsylvania, in the East Pennsylvania Synod. During his first year here there were 104 accessions. On April 20, 1893, he accepted a call to the Plumville Charge in the Pittsburgh Synod. While here he organized the St. Matthew's congregation at Rockville and built two churches. His next pastorate was at Minerva, Ohio, where he began his labors on May 4, 1897. Here he built a fine new church and the congregation was put on a firm basis. Two years later he entered upon the work of the Pleasant City Charge, of the East Ohio Synod. At Cambridge, Ohio, he organized what is now a flourishing congregation. On October 1, 1902, he began his pastorate at Brookville, Pennsylvania, and while here two young men were led to the Gospel ministry. He was called to Grace Lutheran Church at Leechburg, Pennsylvania, on May 15, 1907. In September, 1911, he entered upon his new field of labor at Coatesville, Pennsylvania, as pastor of the Church of Our Saviour. Here he finished the building of the church edifice and secured the liquidation of a large portion of the debt. He received



a call from the New Franklin Charge in Franklin County, Pa., November 3, 1920, and entered upon the duties of this pastorate eleven days later. He devoted himself with great earnestness to the work here, emphasizing the strength of the Lutheran doctrine and seeking to establish firmly the Lutheran membership of this union charge. But after a vigorous pastorate, in the midst of which he labored under the trial of his wife's serious illness with typhoid fever, he resigned, and closed his labors here on June 30, 1922. He then retired to his home near Martinsburg, West Virginia, where he is living at the time of this writing, and continuing his ministerial service as a pulpit supply when called upon.

In addition to his equipment for the work of the ministry that he received in the United Brethren Church, he read Theology and Philosophy under the direction of Dr. M. Valentine and Dr. Richard, also a special course outlined by Dr. H. W. McKnight. He later studied Philosophy at Wooster University and received the degree of Doctor of Divinity from Muskingum College in June, 1904.

He married Ruth Elizabeth Van Metre, of Martinsburg, West Virginia, on June 6, 1878. To them have been born five children: Mary Agatha, wife of Rev. J. Fulton Wilson, Bellevue, Pennsylvania; Louella Virginia, deceased wife of Rev. Charles Brosius, Muhlenberg Mission, Africa; Charles Felder Van Metre, pastor of St. Paul's Charge of the West Pennsylvania Synod; Margaret Jane, a Red Cross nurse in the United States Navy; and William Nelson, who is employed by the Tidewater Oil Company as a chemist.

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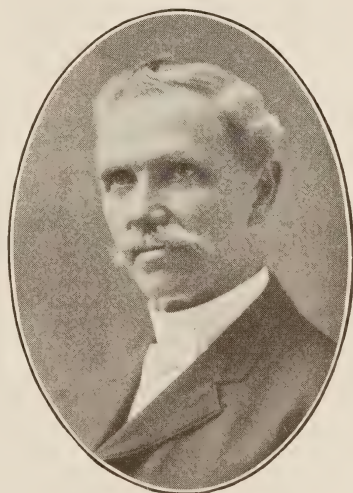
#### REV. JACOB E. MAURER

The subject of this sketch, the son of Mr. and Mrs. Jeremiah Maurer, was born in Jenner Township, Somerset County, Pa. in October, 1854.

He was confirmed in St. James' Lutheran Church, of his native County, in December, 1868, by Rev. J. B. Crist.

At the age of thirteen he was clearly and solemnly impressed with a call to the gospel ministry. He was licensed by the Alleghany Synod, September 10, 1882, at Salisbury, Pa.; and ordained by the Kansas Synod, October 28, 1883, at Eureka, Kansas.

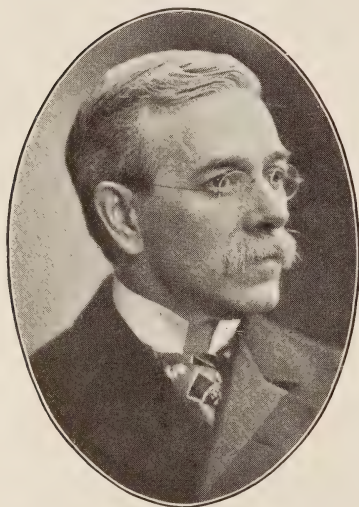
The first nine years of his ministerial service were spent in



the home missionary field, and for a period of about three years he directed the activities of the Pittsburgh Synod as their Missionary President. He has served pastorates of the Lutheran church at Boonsboro. Md., Lititz, Pa., Mt. Carroll, Ill., Minerva, Ohio. Lovettsville, Va., and Mt. Holly Springs, Pa. He was President of the Maryland Synod, 1901 and 1902.

Since October 1, 1924, when he relinquished the work of the Mt. Holly Springs Charge, he has been living at Lititz, Pa., and continuing his usefulness in the ministry as a supply pastor and preacher.

### REV. MELANCHTHON COOVER, D. D., LL. D.



Born March 26, 1861, son of Jacob and Ann Margaret (Lindsay-Teeter) Coover of Johnstown, Pa.

After preparation under private tutorship he entered Pennsylvania College, Gettysburg, Pa., in 1883, and was graduated in the class of 1887 with the degree of A. B., one of three first honor men of the class. He was graduated from the Lutheran Theological Seminary, Gettysburg, Pa. 1890. The degree of A. M. was conferred by his Alma Mater in 1890; D. D., by Franklin and Marshall College, 1905; LL.D. by Gettysburg College, 1923. His fraternity membership is in Phi

Gamma Delta, and Phi Beta Kappa.

During his seminary course he served as tutor in the Gettysburg Academy (Steven's Hall), 1887-1890. His pastorates were, St. Paul's Church, Ardmore, Pa., 1890-1901, Christ (College) Church, Gettysburg, Pa., 1901-1904. In 1904 he was elected to the chair of the English Bible and Chaplain in Pennsylvania College; in 1905 he became professor of New Testament Exegesis and Ecclesiastical History in the Lutheran Theological Seminary of the General Synod, Gettysburg, Pa., which chair he filled from 1905 to 1916, in which year the chair was changed to the subjects, New Testament Language and Literature, which subjects he continues to teach to the present.

He served as a member of the Board of Directors of the Lutheran Publication Society, General Synod, 1908-1915; member

of the American Section of the International Sunday School Lesson Committee, 1908-1914; member of the Society of Biblical Literature and Exegesis.

Author, *Quest and Query*, Badger, the Gorham Press, Boston; *The Tempted Messiah*, *Peter's Confession and Keys*, Lutheran Publication House; Article, *Liturgics of the Sunday School*, in the Encyclopedia of Sunday Schools and Religious Education; lecturer on the Holman Foundation of the Augsburg Confession, art. xviii, in the Lutheran Theological Seminary, 1903; contributor and department editor of Current English Religious Thought in the Lutheran Quarterly Magazine, 1901-1906; contributor of various articles in the same magazine, 1900-1914; and in the Lutheran Observer.

Married to Lucy May Moses, Johnstown, Pa., September 3, 1891; children, Donald Bruce Coover, M. D., New Cumberland, Pa., and Margaret H., wife of Rev. Howard R. Gold, New Rochelle, N. Y.

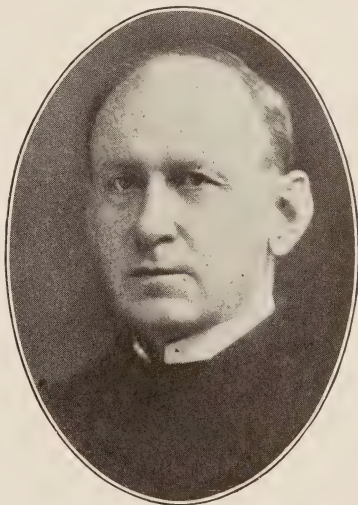
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#### REV. FREDERICK GEBHART GOTWALD, D. D.\*

The subject of this sketch was born in Aaronsburg, Centre County, Pennsylvania, May 11, 1869. His grand-father, Rev. Daniel Gotwald, was ordained by the West Pennsylvania Synod in 1829, and was a pioneer pastor in Adams and Centre Counties, Pennsylvania. At the time of his death, in 1844, at Aaronsburg, he was preaching at sixteen different points throughout that section.

Three of his sons entered the Lutheran ministry and one of these, Rev. Luther Alexander Gotwald, D. D., was the father of the subject of this sketch. He was ordained by the West Pennsylvania Synod in 1859, and served pastorates in this Synod in Shippensburg, Chambersburg and St. Paul's, York.

The subject of this sketch was confirmed by his father, in St. Paul's Church, York, at Easter, in 1880. His preparatory



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\*Dr. Gotwald died suddenly of heart failure on Thursday night, February 4, 1926, at Harrisburg, Pa., where he had gone to spend the evening.



education was secured in the York County Academy and York Collegiate Institute. He entered the Sophomore Class of Pennsylvania College in the fall of 1885 and in December of 1885 transferred to Wittenberg College, Springfield, Ohio, and was graduated in 1888. He studied theology at Wittenberg Seminary, graduating in 1891. He took some post-graduate work in English and German Universities in 1899-1900. He holds the degrees of A. B., A. M. and B. D. from Wittenberg College and D. D. from Midland College. He was ordained in October, 1891, by the Miami Synod, in the First Lutheran Church of Dayton, Ohio, where his father had been pastor from 1865 to 1869. Upon his removal to York, Pa., in 1904, his Synodical membership was transferred from the Miami Synod to the West Pennsylvania Synod, where it has been ever since.

He was organizer and first pastor of the Fifth Lutheran Church, Springfield Ohio, 1891-1896; of Calvary Lutheran Church, Springfield, Ohio, 1900-1904 and of Trinity Lutheran Church, York, Pa., 1913-1917. During these pastorates the congregations were provided with buildings and self-supporting membership developed in each.

His literary works have consisted of articles on historical, educational and churchly subjects, which have appeared in *The Lutheran Quarterly*, *The Lutheran Church Review* and in the publications of the Board of Education. In addition to the three pastorates served, he has been editor and manager of *The Lutheran World*, Cincinnati, Ohio, 1895-1897; editor and manager of *Lutheran Church Work*, the official Weekly of the General Synod, 1912-1916; editor and manager of *Lutheran Church Work and Observer*, 1916-1919; and manager of *The Lutheran*, 1919; Executive Secretary of the Board of Education of the General Synod and of the United Lutheran Church in America since 1904.

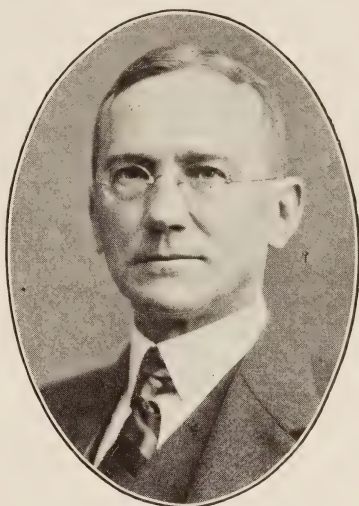
During his ministry he has been a member of the Board of Trustees of Wittenberg College, President of the State Luther League of Ohio, Secretary and President of the Miami Synod, President of the West Pennsylvania Synod and active in the Home Mission work of the York County Conference.

He was married, June 10, 1897, to Miss Julia Agnes Small, of York, Pa., and lived from 1897 to 1904, in Springfield, Ohio, and since that date in York, Pa. There have been four children born to them; Luther Alexander, educated at Gettysburg College and Seminary and ordained by the West Pennsylvania Synod in 1921 and now a Missionary in India; David E. S., educated at Gettysburg College and now teaching in the York County Academy; Mary F. S., now a student at Elmira College, Elmira, N. Y., and Julia S., who died in infancy.



## REV. CHARLES H. HUBER, LITT. D.

Charles H. Huber, the son of Rev. Eli and Mary Ellen (Deibert) Huber, was born on June 7, 1871, at Nebraska City, Neb. The early years of his father's service in the ministry were spent in home missionary work on the western frontiers of our country. Later he occupied important pastorates in Pennsylvania and gave the last years of his active life to the professorship of the English Bible at Pennsylvania College, Gettysburg.



The subject of our sketch received his education in the public schools of Philadelphia, and after further preparatory training at Gettysburg Academy he entered Gettysburg College in the fall of 1888. He was graduated with the degree of A. B. in 1892. He completed his theological course in the Seminary at Gettysburg in 1896, and in the same year was granted the degree of A. M. by his Alma Mater. He was honored with the degree of Doctor of Literature by Gettysburg College in 1914. He was licensed by the West Pennsylvania Synod at its meeting in Chambersburg in 1894 and ordained by the same Synod at Hanover in 1896.

In the fall of 1892 he became an instructor in Gettysburg Academy; the following year he was made Vice-principal of the Academy, continuing at the same time his course of study at the Theological Seminary. With recognized ability as a teacher, when the office of Headmaster of the Academy became vacant in 1896 he was elected to this important responsibility, and has continued to serve in this capacity until the present. Under his administration the Academy has made steady progress; the material equipment has been more than doubled, but the increase of applications for enrollment has more than kept pace with the accommodations that have been added. A sketch of the Academy's history may be found on an earlier page of this volume.

During the period of the World War he served as Chairman of the Adams County Committee of Public Defense; Chairman of the War Savings Committee; Chairman of the War Recreation Committee; and was a member of the Four Minute Men.

He married Miss Louise Annan, of Beloit, Kansas; their children are Mrs. Elizabeth Annan Welch, of Philadelphia, Pa.; and Charles Henry Huber, Jr.

## REV. HARVEY EDMUND BERKEY

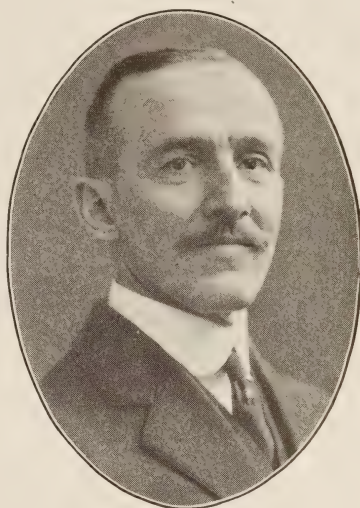


Harvey Edmund Berkey, son of Peter Franklin Berkey and Charlotte (Walker) Berkey was born near Jennerstown, Somerset County, Pa., January 21, 1866. Confirmed, Christ Lutheran Church, Jennerstown, Pa., 1884. Farmer, cooper, public school teacher, traveling salesman. Educated, public and local normal schools, Gettysburg Academy, 1887; Gettysburg College, class of 1892; Gettysburg Theological Seminary, 1895; post graduate student, Erlangen, 1908, Leipzig, 1909. Licensed, Meyersdale, 1894. Ordained, Somerset, 1895. Married Miss Cora Elizabeth Hartman, of near Gettys-

burg, Pa., (Gettysburg College, class of 1894), June 18, 1895. Pastor at Red Lion, Pa., 1895-1901; Sharpsburg (Pittsburgh), 1901-1903; Monongahela, 1903-1908; St. John's, Baltimore, 1909-1910; Apollo, Pa., 1910-1914; Roaring Spring (Altoona), 1914-1921. Author: "Can the Church As Now Constituted Meet Present Demands?" (Lutheran Quarterly, Gettysburg, Pa., April 1902). Abstract of same article in Literary Digest, New York, June 14, 1902; "Professor Hoskins on the Lutheran Church and the Reformation," (Lutheran Quarterly, October, 1907); "The Quin-Centenary Jubilee of Leipzig University," (Lutheran Quarterly, January, 1910); "Tschackert vs. Richard on the 'Augsburg Confession'" same "on the Lords Supper," and "-on the Formula of Concord," (Lutheran Observer, September 30, and October 7, and 14, 1910); various articles in The Homiletic Review, New York, etc. Delegate to the General Synod, Des Moines, Iowa, 1901, Atchison, Kansas, 1913. President, Pittsburgh Synod, G. S., 1912-1914. Address: Gettysburg, Pa.

## REV. CHARLES FINLEY SANDERS, D. D.

Rev. C. F. Sanders was born at Mifflinburg, Pennsylvania, on the 11th day of February, 1869. His childhood and youth were spent on his father's farm; prepared for college at Central Pennsylvania College, New Berlin, Pennsylvania; taught public school for a year; graduated from Gettysburg College in 1892, and from the Seminary at Gettysburg in 1895. A year after leaving Seminary, Rev. Sanders took up his post graduate work under the direction of the Seminary and continued it for four years, receiving the post graduate degree of B. D. in 1900. His



zeal for an understanding of the roots of religion and civilization generally, led him to supplement this work by further post-graduate work in the field of philosophy under the guidance of Dr. Stuckenbergh. Finding that philosophy requires an understanding of psychology, he got into contact with Professor William James and took up psychology. This pursuit of training came to its culmination in 1905 when he gave up his work and went to Leipzig to devote himself wholly to study. This period continued through three semesters. His work at Leipzig covered the following subjects: Psychology under Wundt, Philosophy under Heinze, Education under Volkelt, Systematic Theology under Ihmels, Christian Ethics under Kirn, History of Apostolic Age under Hauck.

Rev. Sanders received the degree of A. B. upon graduation in 1892; A. M. in 1895; B. D. post-graduate in course in 1900; D. D. from Lafayette in 1913 (honorary). He is a member of the American Sociological Society; The American Association for the Advancement of Science; The American Association of College and University Professors; Phi Beta Kappa, and Kappa Phi Kappa.

For a number of years Rev. Sanders was a regular contributor to the Lutheran Observer and to the Lutheran Quarterly. In 1910 he published an English translation of Jerusalem's Introduction to Philosophy. In 1912 he brought out a translation of Höffding's Brief History of Modern Philosophy. In 1918 he published a translation of Jerusalem's Problems of the Secondary Teacher.

Rev. Sanders was licensed to preach at Lewistown, Pa., by the Central Pennsylvania Synod in September, 1894; ordained by

the Pittsburgh Synod in Bethany Church, Pittsburgh, in October, 1895; transferred his synodical membership to the West Pennsylvania Synod in 1923. On December 27th, 1894, he married Miss Harriet E. Hesson of Taneytown, Md. He entered upon his first charge, at Avonmore, Pennsylvania, on the first of June, 1895; in April, 1898, he accepted a call to Blairsville, Pa., where he remained seven years, severing his relation there to go to Europe for further study. He was President of the Pittsburgh Synod, 1904-1905.

During the Blairsville pastorate, Rev. Sanders was on the Faculty of Blairsville College for Women, teaching History of Philosophy, Logic, Sociology and Economics. Upon his return from Europe he was appointed Instructor in Mental Science at Pennsylvania College. The following year, 1907, the chair of Philosophy was established and he became the first Professor in the new chair, in which capacity he is still serving the institution. During this period he started the work in the department of Education which has recently been separated into a distinct department of the College. He also started the work in the field of commerce and business administration which was soon turned over to the department of Economics. In 1922 he organized the Gettysburg College Summer School and continues to be its Director. He is now under appointment for the organization of a new course in Freshman orientation for the College. For this course he will bring out a new Syllabus.

Since his appointment in College, Professor Sanders has done considerable preaching and lecturing on the Gettysburg territory. During the War period he served the Y. M. C. A. for two periods as Camp Lecturer, visiting the camps about Norfolk and at Petersburg, Va.



## REV. SYLVESTER CLARK BURGER

Sylvester Clark Burger was born January 24, 1870, at Quincy, Pa., the son of Gideon and Lavina Burger. He was baptized and confirmed by the Rev. P. Bergstresser, D. D.

After a course of preparatory studies he entered Pennsylvania College at Gettysburg, graduating with the class of 1895. His theological education followed, in the three year course at the Gettysburg Theological Seminary of the Lutheran Church, from which he was graduated in the spring of 1898. He received the degree of A. B. at graduation, and the degree of A. M. in 1898 from his Alma Mater, Pennsylvania College.

He was ordained to the gospel ministry by the West Pennsylvania Synod at Hanover, 1898.

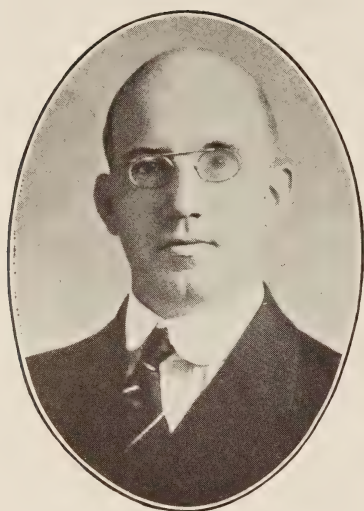
Immediately after his graduation from the Theological Seminary, he received and accepted a call to go as a foreign missionary to India, setting sail from New York City in October, 1898, and arriving at his field of service in India in December of the same year.

During the years since that time he has been doing faithful and valuable service under our Foreign Mission Board, giving all of his ministerial life to the self-sacrificing work of evangelizing the people of India. He has served in various capacities and in several districts, as the particular needs of the mission work seemed to demand; first, in the Boys' Boarding School and Seminary at Guntur; then as a missionary in the Tenali District; then Tenali-Bapatla; and at the present writing he is stationed at the Hermansburg Mission.

In 1901 he was united in marriage with Miss Magdalen Keith, of Gettysburg, Pa. A son, Keith Burger, was born to them, at Guntur, India, on January 12, 1903.



## REV. J. ROY STROCK



I was born about two miles from Churchtown (Allen P. O.), Cumberland Co., Pa., on June 8, 1882, my parents being Mr. and Mrs. George Wood Strock. My mother's maiden name was Herman, and she is the eldest daughter of the late Mr. George T. B. Herman, for many years an active member of the First Lutheran Church, Carlisle, Pa.

My earliest recollection of Church services and Sunday School goes back to the Lutheran Church at Churchtown, of which the Rev. Mr. Fleck was then pastor. We moved to Carlisle when I was about ten years of age and joined the First Lutheran

Church. I was confirmed in this Church at Easter in 1898 by the Rev. Henry Barr Wile, D. D., our pastor, and I may say that the short prayer that he offered as he placed his hands upon my head in the confirmation service had a very great influence upon me and contributed at least to some extent to my deciding within the next two years to devote my life to the Christian ministry.

From "the little red school house" between Boiling Springs and Lutztown, Cumberland County, I entered the public schools of Carlisle and was graduated from the High School in 1898. After a year in Dickinson Preparatory School I was admitted to Dickinson College and secured my A. B. degree from that institution in 1903. I was also elected a member of the Phi Beta Kappa Society. My other Greek letter affiliations are with Kappa Sigma.

After teaching for two years in Perkiomen School, Pensburg, Pa., I entered the Theological Seminary at Gettysburg and was graduated with the B. D. degree in 1908. The same year I secured my A. M. degree from Dickinson College. In 1917 I pursued a special course in Teachers College, Columbia University.

I was appointed as a missionary to India in April, 1908, and sailed from New York in September, arriving in Guntur on the 1st of November, 1908. During the summer of 1908 I served as pastor of the York-Haven-Goldsboro charge in York County.

I was licensed by the West Pennsylvania Synod at its regular meeting in 1907. My ordination took place in the First Lutheran Church, Carlisle, Pa., Dr. G. M. Diffenderfer, Pastor, at a special meeting of the West Pennsylvania Synod on the 3rd of September,

1908. Dr. T. T. Everett, President of the Synod, preached the Ordination sermon. I was commissioned as a missionary at the same service by Dr. Luther Kuhlman, President of the Board of Foreign Missions.

In 1911, Miss Elizabeth M. Evans (Ph. B. and A. M., Dickinson College, and a graduate of the West Chester State Normal School) came to India to become my bride, and we were married in St. Matthew's Lutheran Church, Guntur, on November 9, 1911, in the presence of the missionaries and a churchful of Indian students and friends.

In India I have held the following positions since passing the Telugu examinations: A. E. L. M. College, Guntur—Vice-Principal and Lecturer, 1909-13; Principal, 1913-16; 1919-22; in charge of the Palnad Field, 1918-19; Noble College, Masulipatam, Acting Principal, 1922-1924; Convener, Board for Examinations of the Madras Representative Council of Missions, 1921-24; Member of the Executive Committee of the Missionary Educational Council of South India, 1921-24; Recording Secretary, Guntur Mission Conference, 1910-1912; Corresponding Secretary, Guntur Mission Conference, 1918-1921; President, Guntur Synod, 1918-1919; Secretary, Guntur-Rajahmundry Joint Conference, 1920-1921; President, Council of the India Mission, 1922-1923; Member of the Senate of the University of Madras, 1923-1924; Member of the Academic Council and of the Council of Affiliated Colleges, University of Madras, 1923-1924.

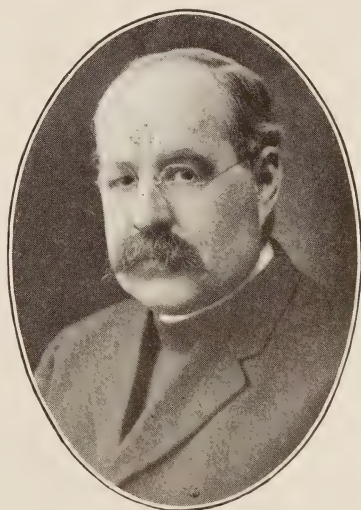
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#### REV. WILLIAM C. ERNEY

Rev. William C. Erney, the eldest child of John and Christiana Erney, was born August 4, 1875, near Newberrytown, York County, Pennsylvania. After attending the public schools of his neighborhood he entered the York County Academy and prepared for College.

On March 25, 1894, he was confirmed in St. Peter's Lutheran church, the Rev. T. Bahn Thomas, pastor; but later became a member of St. Paul's Lutheran Church, York, Pennsylvania, the Rev. William S. Freas, D. D., then pastor.

Entering Susquehanna University in 1896 he found, however,





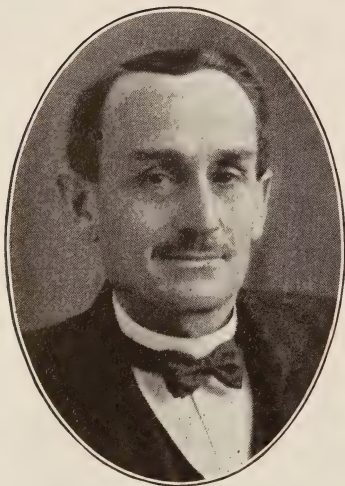
at the close of the Freshman year that ill health would prevent a further continuance of study. Later, under the tutorship of the Rev. C. E. Walter, D. D., pastor of St. Paul's Church, he was prepared and accordingly licensed at the meeting of West Pennsylvania Synod held in Zion Lutheran Church, York, in 1918. The following year he was ordained at the meeting of the same Synod held in St. Matthew's Church, Hanover, Pennsylvania.

He served the "Calvary Charge of Carroll County," Alesia, Maryland, from December 2, 1917, to December 16, 1923. Since retiring from active work he has supplied various pulpits in and around York. After conducting the East York-Elmwood census he was actively engaged during the summer of 1924 in the organization of the Advent Lutheran Sunday School of East York.

On November 10, 1898, Rev. Erney was united in marriage to Miss Anna J. Conway, of York, Pennsylvania.

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#### REV. MARTIN L. RUDISILL



The subject of this sketch, the son of Emmanuel and Leah (Spangler) Rudisill, was born near Gettysburg, Pa., June 18, 1860. He was baptized in infancy, and received into communicant membership in St. Luke's Lutheran Church by confirmation in the year 1875 by Rev. E. J. Metzler.

He received his early education in the public schools of Adams County, and entered Gettysburg Seminary in September, 1902.

In January, 1893, he married Miss Addie Alice Young, daughter of Mrs. Cynthia Young. The ceremony was performed by the

Rev. T. J. Barkley, D. D., pastor of the Reformed Church of Gettysburg, Pa. To this union two daughters were born, Ruth Alverta and Esther Cynthia Leah.

His early pastoral service was in the ministry of the United Brethren Church. He was licensed by Bishop Mills, October 16, 1903. In 1906 he received a call to the United Brethren Church of New Paris, Pa., and entered upon his work there December 10. His next charge was the pastorate of the U. B. Church of Sabillasville, Md., where he began his work in September, 1910.



He was ordained as a minister of the Lutheran Church, December 4, 1918, by the Maryland Synod, Rev. U. S. G. Rupp, D. D., President. In 1917 he accepted a call to Trinity Lutheran Church, Needsmore, W. Va., where he continued to serve until November 1, 1921, at which time he entered upon the duties of the Upper Frankford Pastorate of the West Pennsylvania Synod. Ill health compelled his relinquishment of the active pastorate, and he resigned March 1, 1923, since which time he has been engaged in pulpit supply service as his health would permit.

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### REV. JAMES RUSSELL FINK\*

James Russell Fink was born April 2, 1896, in North York, Pa. His parents are John Edward and Sadie Alice Fink. Mr. Fink's parents moved from North York to the country when he was a small boy. Thus he was reared on the farm at Roundtown, Manchester Twp., York County.

His parents were members of Quickel's Church, Zions View, Pa. Thus he was nurtured from infancy to manhood by Dr. Adam Stump, who was the pastor of the Quickel's Charge for some 33 years. He was baptized and confirmed by Dr. Stump. He was confirmed Nov. 13, 1910.

Mr Fink went to the village school at Roundtown until he was 14 years of age. At the earnest desire of his pastor, and the eagerness of his parents to prepare for college, he began his preparation in the year 1911 at the York County Academy under the supervision of Prof. Gardner. In the fall of 1913 he entered Gettysburg College with the distinct purpose to prepare for the ministry. He graduated from that institution in the spring of 1917. He then entered the Theological Seminary at Gettysburg, and graduated with the degree of B. D., in the spring of 1920.

He was licensed at the meeting of the West Pennsylvania Synod in Hanover, October 15, 1919; was ordained October 14, 1920, at First Church, Chambersburg. The ordination sermon was preached by Dr. G. A. Getty of Zion Lutheran Church, York, Pa. Mr. and Mrs. Fink had become members of Zion Lutheran Church, York, because they were undertaking their support as their Foreign Missionaries in India. So it particularly was appropriate that their own pastor should be called upon to preach the ordination sermon.

On the 11th of October, 1920, Mr. and Mrs. Fink were commissioned as missionaries to India at the United Lutheran Convention which was held in Washington, D. C. The sermon was preached by the late Dr. Brown. Setting sail for India on the

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\*See picture on page 685.

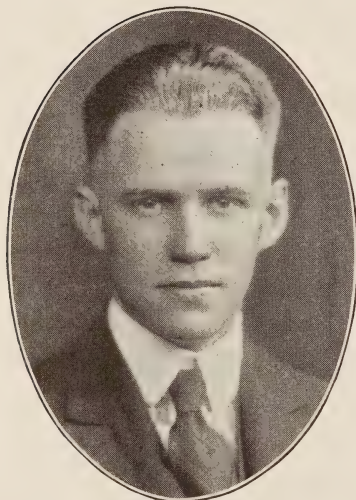
23d of November, 1920, they arrived on the Mission Field, January 4, 1921.

The first year in Guntur was given to studying Telugu, and teaching Bible in the College. In the second year they were associated with Rev. Dunkelberger in the work at Sattenapalli. After passing the second examination in Telugu, Mr. Fink was given full charge of the Sattenapalli Field. He has in his charge one Boarding School and a Higher Elementary School. In addition to the station work, he has 120 congregations to shepherd. Some of the congregations have over 500 baptized members. He has a hard work and too much for any single missionary to do real intensive missionary work. He had over 400 baptisms during the year 1923, and visited 143 villages.

Mr Fink was married to Fairy Leona Fink of Manchester, Pa., on June 9, 1920. Their union has been blessed by the birth of one child, Mary Elizabeth.

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#### REV. LUTHER A. GOTWALD



On July 28, 1898, in Springfield, Ohio, Luther Alexander Gotwald, was born, the first child of Frederick G. and Julia Small Gotwald. He was baptized by his grandfather, Rev. Luther A. Gotwald, D. D. on November 20, 1898, for whom also he was named.

The first six years of his life were spent in Springfield, but in 1904 his parents moved to York, Pennsylvania. Here he attended St. John's Lutheran Parochial School, the York Collegiate Institute, and the York County Academy, for his elementary and high school education. In St. Paul's Lutheran

Church, York, on April 9, 1911, he was confirmed by the Pastor, Rev. C. E. Walter, D. D. After finishing his schooling in York, he entered Gettysburg College, and graduated in 1918, with an A. B. degree. After a very short period of service in the U. S. Army, he attended the Lutheran Theological Seminary, at Gettysburg, and in 1921 graduated with the B. D. degree.

At the meeting of the West Pennsylvania Synod in Hanover, in October, 1920, he was licensed for the gospel ministry. He

thus became the fourth generation in the Gotwald family, to enter the gospel ministry; all of whom, at one time or other, were members of the West Pennsylvania Synod, and his grandfather and father were Presidents of this Synod. On July 29, 1921, at a special meeting of Synod, called at Trinity Lutheran Church, York, Pa., he was ordained to the gospel ministry by the officers of Synod, and was commissioned as a Foreign Missionary, by representatives of the Foreign Mission Board of the U. L. C.

Sailing from the United States, about two months later, he and his wife reached Guntur, India, on December 1, 1921. They are at present stationed at Guntur, where he has charge of the College and High School Hostel, and also has teaching work in the College.

On July 27th, 1921, in Morgantown, W. Va., he was united in marriage to Ethel Grace, the daughter of Rev. and Mrs. Will F. Bare. Two children, Frederick G. and Emily Irene, have been born in India, to bless their home.

The arrangement of the following chapters is first in alphabetical order of the Conferences and then in the same order of the Charges in each Conference and then in the same order of the Churches of each Charge.

Nearly all of the biographical and historical sketches have been furnished by the pastors of the various Charges and according to the action of the Synod in 1923 (Minutes, p. 85) "contain such items as dates and circumstances of organization, securing charters, lists and lengths of pastorates, facts in connection with buildings, any special activities of the congregations, or items of unusual interest which bear upon the general history of the Synod;" together with "whatever biographical mention of former pastors may be desired by the congregations."



CHAPTER XVI

ADAMS COUNTY CONFERENCE

REV. PAUL GLADFELTER

(PASTOR OF ABBOTTSTOWN CHARGE.)

Paul Gladfelter, son of Henry S. Gladfelter and his wife, Amanda Jane, was born in York County, Pennsylvania, on the 16th day of January, 1882. His early life was spent on the farm toiling early and late. He attended the country school from the age of six to fourteen years. Hearing the call to the Christian ministry very early, he entered the Glenville Academy in the fall of 1898, preparing for Gettysburg College. At the age of eighteen years he entered Gettysburg College, graduating in the spring of 1904, and from the Gettysburg Theological Seminary in 1907.



He was ordained to the ministry by the West Pennsylvania Synod, meeting at Carlisle, St. Paul's Evangelical Lutheran Church, in the fall of 1907.

His first charge, which he accepted while still in the Seminary, was the Green Hill Charge of the West Pennsylvania Synod. Here he remained until October 1, 1910.

On the 18th of June, 1907, he was married to Miss Amy Blanche Bailey. One daughter, Marguerite Rozella, was born to the union.

Having received a call from the York Springs Charge, he resigned the Green Hill Charge and became Pastor at York Springs October 1st, 1910. Here he labored in the Master's vineyard until August 15, 1920, when he resigned to accept a call to the Abbottstown Charge, taking up his work there August 16, 1920.

Thus far his entire ministry has been spent in the West Pennsylvania Synod, and being a son of the Synod, his education has been acquired and his life thus far spent on the territory of old West Pennsylvania Synod.

ST. JOHN'S EVANGELICAL LUTHERAN CHURCH OF  
ABBOTTSTOWN, PA.

(Abbottstown Charge)

REV. PAUL GLADFELTER, PASTOR



ST. JOHN'S LUTHERAN CHURCH, ABBOTTSTOWN, PA.

The early history of this memorable congregation must of necessity be very meagre, owing to the fact that the first records were destroyed by fire, as will be recounted further on. The history up to the year 1829 will, therefore, not be absolutely authentic, inasmuch as it can be only traditional.

So far as known, this congregation is an offspring of St. Matthew's of Hanover. The first services were held in a small log school house located at the present entrance to the cemetery. Sometime between 1760 and 1770 a weather-boarded log edifice was erected, which structure remained until destroyed by fire in 1829. On June 11, 1830 the cornerstone of the new brick structure was laid with appropriate ceremonies, the following ministers being present: Rev. Jonathan Ruthrauff, Pastor; Rev. J. G. Schmucker, D. D., York, Pa.; Rev. J. Oswald, D. D., York, Pa.; Rev. A. H. Lochman, Harrisburg, Pa.; Rev. Charles Schaeffer, Philadelphia, Pa.; Rev. S. Gutelin, Hanover, Pa.; and Fernand Edward Vandersloot.

So far as we are able to gain information, the following named

pastors served this congregation: Rev. George Bayer, 1768-76; Rev. Schraeder, 1780-87; Rev. . . . . Grob, 1788-99; Rev. . . . . Rabenack, 1804-05; Rev. . . . . Raymond, 1807-19; Rev. J. Meltzheimer, 1820-24; Rev. Jonathan Ruthrauff, 1829-36; Rev. Leonard Gearhart, 1837-38; Rev. Peter Scheurer, 1839-42; Rev. William Heiling, 1842-45; Rev. Charles Witmer, 1846-50; Rev. Leonard Gephart, 1850-61; Rev. Daniel J. Hauer, D. D., 1862-72; Rev. Michael Snyder, 1873-77; Rev. M. Alleman, time not known; Rev. D. Sell, time not known; Rev. S. P. Orwig, . . . 1884; Rev. John Tomlinson, 1884-92; Rev. R. H. Clare, D. D., 1892-1908; Rev. A. C. Forscht, Ph. D., 1908-1911; Rev. F. C. Sternat, 1911-1920; Rev. Paul Gladfelter, 1920—

It is to be noted that of all those who served this congregation as pastor all have fallen upon sleep except the last two.

In 1890 the 1830 edifice was razed and replaced by the present one at an approximate cost of \$13000.

This congregation has established quite an enviable record for itself, particularly in view of the fact that it is but a rural congregation, by dedicating the following to the gospel ministry: Rev. Lewis Henry Baugher, 2nd President of Gettysburg College; Rev. Samuel Henry, deceased; Rev. J. B. Wolff, deceased; Rev. L. B. Wolff, Secretary of U. L. C. Foreign Mission Board; Rev. Howard Heilman, Joliet, Ill.; Rev. A. M. Heilman, Chicago, Ill.; Rev. William Jordy, New York; Rev. Adtkin Wolf, Silver Run, Maryland; Rev. H. D. Hoover, President of Carthage College, Ill.; Rev. H. E. Clare, deceased; Rev. R. D. Clare, Baltimore, Md.; Rev. M. L. Clare, Apollo, Pa.; Rev. N. S. Wolf, Bloomsburg, Pa.

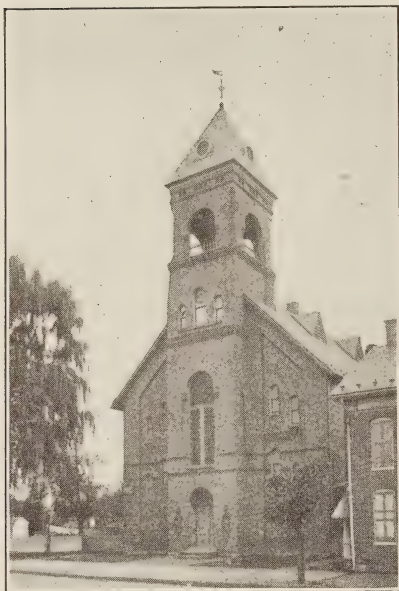
There is reason for pride also in calling attention to William Bittinger, who endowed a chair of philosophy in Gettysburg College.

This congregation has always been in a flourishing condition, and the adoption of the Duplex Envelope System has placed the finances upon a very permanent working basis, this congregation in 1924 was the first in the West Pennsylvania Synod to meet its benevolence apportionment.

TRINITY EVANGELICAL LUTHERAN CHURCH AT EAST  
BERLIN, PA.

(ABBOTTSTOWN CHARGE)

REV. PAUL GLADFELTER, PASTOR

TRINITY LUTHERAN CHURCH  
EAST BERLIN, PA.

Sometime thereafter the records speak of the German Reformed Church and it is possible that they purchased the Presbyterian share; or, maybe, were one and the same thing all the time. The record is not clear.

The building remained in this unfinished condition for some years, just exactly how long cannot be ascertained.

Tradition says that a Rev. Speck was the first pastor, at least associated with this congregation in the beginning of its history. How long he was connected with the organization we do not know.

Some time in the year 1822, or possibly before and during Rev. Speck's pastorate, the church building seems to have been completed. (Tradition says that the partly completed building was used for a sheep fold for a number of years).

An organization was effected by the adoption of a constitution and regulations for the government of the church, and in connection therewith the Rev. Jacob Albert appears as pastor.

The first record we have of Trinity Evangelical Lutheran Church is in 1811, when a small company of men met and organized for the purpose of circulating a subscription paper to secure means to build a union church, the size and material to be determined by the majority of the subscribers.

The name of this organization was "The Lutheran and Presbyterian Society."

The fund secured at that time was insufficient, but a beginning was made and the structure partly erected. This evidently was the beginning of the old union church which stood in the corner of the present union cemetery of East Berlin.



Thereafter the congregation seems to have had a slow but steady growth until 1887, when the old building, badly in need of repair and no longer adapted to the needs of the congregations, now Lutheran and Reformed, was considered unsafe for continued use.

A movement was inaugurated by Rev. John Tomlinson, the pastor, and Rev. G. W. McSherry, a son of the congregation, for a new church structure. Accordingly the Lutheran congregation sold their share of the old church to the Reformed congregation for the amount of \$250.00. The membership at this time was about seventy-five in good standing; and while the membership was small, the people had a "mind to build."

The congregation agreed that a definite amount, which was named, must be procured in GOOD subscriptions before building operations should begin. This was speedily done, and the present site of church was purchased. The service for the corner-stone laying took place on the 20th day of May, 1888; and the dedicatory service took place on the 26th day of May, 1889.

From this time on the church had a steady growth. The following pastors served the congregations:

Rev. Speck, 1811-1822;  
Rev. Jacob Albert, 1822-1828;  
Rev. Andrew Deininger, October, 1828-1853;  
Rev. Leonard Gerhart, May, 1853-1861;  
Rev. Dr. D. J. Hauer, September, 1861-1873;  
Rev. Micholl Snyder, November, 1873-1877;  
Rev. M. Alleman, May, 1878-1879;  
Rev. S. P. Orwig, May, 1879-1885;  
Rev. John Tomlinson, March, 1885-1892;  
Rev. Dr. R. H. Clare, July, 1892-1908;  
Rev. A. C. Forscht, Ph. D., 1908-1911;  
Rev. F. C. Sternat, 1911-1920;  
Rev. Paul Gladfelter, August, 1920-.

The following men have entered the Christian ministry from Trinity, East Berlin, Pa.: Revs. George W. McSherry, Charles M. Eyster, David Lau, J. B. Lau, Irvin M. Lau and Jacob M. Spangler.

## REV. GEORGE B. ELY

(PASTOR OF THE ARENDTSVILLE CHARGE)



Rev. George B. Ely was born in Hegins, Pa. He was educated at the following schools: Millersville Normal, Chautauqua Assembly, N. Y., Muhlenburg College and Gettysburg Theological Seminary. Rev. Ely taught in the public school, High School, and at the Keystone and Cumberland Valley State Normal Schools thru a period of fifteen years. By this method he earned his money to pay his way thru the schools.

He was married to Miss Caroline V. Hoy, of Bellefonte, Pa. They have three children, Dorothy E., 12; Louise C., 8; and George W., 4.

His first charge was at Turbotville, Pa., where he stayed 10 years; after which he went to Arendtsville where he has been for one and a half years.

The West Pennsylvania Synod licensed Rev. Ely at York, Pa., in 1912, and he was ordained at Jersey Shore by the Susquehanna Synod in 1914.

## FLOHR'S LUTHERAN CHURCH, ADAMS CO., PA.

(ARENDTSVILLE CHARGE)

## REV. GEORGE B. ELY, PASTOR

The History of Flohr's Church dates back to 1822, when the two churches (Lutheran and Reformed) entered on a work of erecting a house of worship. In 1875 the Lutheran Church, which owned an interest in Flohr's Church with the Reformed up to that time, purchased the latter's interest for \$400, and the Lutherans bought the lot on which the church stood for \$25. On the same site the present Lutheran Church now stands, half way between McKnightstown and Cashtown. Some of the original documents belonging to the Lutheran Church were destroyed in the rebel invasion of 1863, hence the date of organization and names of the original members are unknown. The date of the building of the first church is also unknown.

The second church was built of brick where the present church now stands. It was dedicated in 1822 and used, as already stated, by the Reformed and Lutheran denominations until 1875. The present church was erected in 1875-76, and dedicated in the latter year.

Following are the names of the pastors of Flohr's Church: Revs. John Herbst, Charles Weyle, Frederick Ruthrauff, Benjamin Keller, George Roth, L. J. Bell, J. K. Miller, Michael Snyder, H. F. Long, D. M. Blackwelder, Dr. David T. Koser and George B. Ely.

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### TRINITY LUTHERAN CHURCH, ARENDTSVILLE, PA.

(ARENDTSVILLE CHARGE.)

REV. GEORGE B. ELY, PASTOR



TRINITY LUTHERAN CHURCH AND PARSONAGE  
ARENDTSVILLE, PA.

The vicinity of Arendtsville was settled between 1736 and 1740 by "Scotch Irish," Presbyterians and afterward by Germans from York, Lancaster and other sections. The German settlers were, as a rule, members of the Lutheran and Reformed Churches.

"The exact date of church organization at Arendtsville is not known, but likely occurred about 1780 or 1785." The following is from the pen of Rev. A. J. Heller: "A lot of ground was conveyed, April 30, 1781, by Sophie Sentmier and Jacob Arendt to Frederick Stanour and Phillip Hartzell, trustees of the Lutheran

and Reformed Congregations, on which a church was erected in 1787. This lot was situated in Cumberland Township, York County, on the waters of the Great Conowago, now the central part of the town. The church was a log building, weather-boarded. It was two stories, having galleries on three sides. The pulpit was in the shape of a barrel, and set against the wall. The altar was enclosed by a chancel railing.

"It stood on the north east corner of the square, opposite the present church building. A school and sexton house then stood where the present church stands. In 1851 the foundation of a new church was dug on the site of the old school and sexton house, the corner stone being laid May 15th, and the church dedicated on Christmas day of the same year.

"The Reformed and Lutheran Congregations built this church jointly and called it Zion. This Zion Church was 55 x 42 feet in dimension and was built of brick. It was two stories with galleries on three sides. Its pulpit was without sounding board and was modern in style. The altar was without chancel railing, and every part of the interior is destitute of all ornament and was made in the plainest possible manner.

"No steeple or cupola indicated to the stranger the sacredness of the edifice, and no church bell here ever called together devout worshippers."

The following ministers have served the Lutheran Congregations in both church buildings, viz: Rev. Metzheimer, 1816; Revs. Heiney and John Herbst, 1819; Rev. Charles Weyle, 1830; Rev. Frederick Ruthrauff, 1832; Rev. Benjamin Keller, 1836; Rev. A. R. Height, 1857 from spring to fall; Rev. George Roth, 1857; Rev. S. J. Bell, 1858; Rev. J. K. Miller, 1860; Rev. Michael Snyder, 1866; Rev. H. F. Long, 1873; and Rev. D. M. Blackwelder, 1877. The years given indicate the beginning pastorate.

For many years, up to June 24, 1873, both congregations, jointly used the same church record. The first recorded communion was held by the Lutherans on May 9th, 1790. Through its whole past history of about one hundred years the Lutheran congregation has been blessed with a good share of prosperity.

Inasmuch as Zion Church needed repairs and as there was no disposition to repair it as a union church; and inasmuch as the doctrines held and taught and the usages practised in the two denominations had, through the introduction of Nevinism and semi-Romanism made them so diverse in sentiment and in feeling; therefore, a prevailing desire had been felt and expressed by the Lutherans to have their own house of worship.

This desire assumed shape during the years 1880 and 1881 and resulted in a successful effort to build a new church suitable to meet the growing necessities. In the early spring of 1881 the Lutheran congregation sold out its half interest in all the union church property to the Reformed Congregation, for eleven hun-



dred dollars and began to build Trinity Lutheran Church of Arendtsville, adjoining the parsonage on High Street on a site secured from Elias Spangler for one hundred and fifty dollars.

In the erection of the new Lutheran Church, Daniel Arendt, Solomon Hartman, Elias Spangler and Isaac Byers composed the subscription soliciting committee; while Peter Taylor, Henry Beamer, John F. Bushey, John Frank Hartman and Michael Rice composed the building committee. The contracting mechanics were all from the Lutheran Congregation and were George W. Lady, mason; Amos H. Lady, carpenter; John Jacobs, plasterer; and George H. Grammer, painter. The great mass of the membership gave money, labor and material liberally.

The first congregational meeting for the consideration of the building of the new church was held in Zion Church, February 6, 1881.

Ground foundation was broken May 14, 1881.

The sermon was preached in Zion Church by Rev. M. J. Alleman. The corner stone was laid by the Pastor, Rev. D. M. Blackwelder.

The first sermon was preached by the pastor in the lecture room on Sunday, June 11th, 1882.

The building was finished by the Committee on September 27, 1882.

The new church was dedicated as Trinity Evangelical Lutheran Church of Arendtsville, Adams County, Pa., on October 22, 1882.

The President of West Pennsylvania Synod, Rev. A. S. Hartman of Chambersburg, preached on Saturday evening previous and on Sunday morning, Rev. F. W. Conrad, D. D., Editor of the Lutheran Observer, preached the dedication sermon and in the evening Rev. Dr. Joel Swartz of St. James', Gettysburg, delivered the closing sermon. The ground and building cost about \$8000. Of this amount \$1500 was raised on the day of dedication and the church and all it contained was consecrated to God free of debt.

The pastors of Trinity Lutheran Church have been as follows:

Rev. D. M. Blackwelder, June 15, 1877 to March 31, 1887; Rev. David T. Koser, D. D., May 1, 1887 to May 1, 1923. During Dr. Koser's pastorage Trinity Lutheran Church built a new parsonage in 1915 at an expense of \$3500.

Rev. H. E. Berkey, May 1, 1923 to December 5, 1923; Rev. George B. Ely, December 5, 1923-.

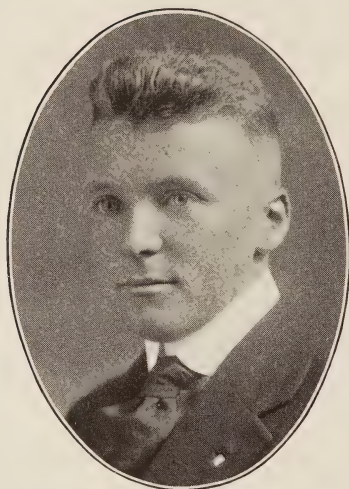
Trinity Lutheran Church built in the year 1924 a modern Sunday School building adjoining the church at a cost of \$4500. A heating plant was installed for the church and Sunday School buildings at a cost of \$3000. Electric lights were also installed at a cost of \$400. Also several other minor improvements so that altogether the new building and improvements amounted to about \$8000.

More extensive improvements are under consideration and as soon as the work is finished there will be a dedication and rededication service held.

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### REV OLIVER D. COBLE

(PASTOR OF THE BENDERSVILLE CHARGE)



Rev. Oliver D. Coble was born in Allegheny, Pa., August 2nd, 1898. His parents, J. A. Coble and Susie Kistler, were born and raised in Franklin County, Chambersburg, R. D. No. 6. In 1900 his parents moved to the country near Lemaster where they are still living.

In 1916 he graduated from Lemaster High School and the following year from Chambersburg High School. He entered Gettysburg College in the fall of 1917, and graduated in the spring of 1921 with the A. B. degree. Three years later he graduated from the Theological Seminary at Gettysburg and received di-

ploma; and at the graduation exercises of Gettysburg College in the spring of 1924 received degree of A. M.

During the summer of 1922, he supplied the Union Deposit Charge, consisting churches at Union Deposit, Hoernerstown, and Sand Hill, Pa.; and during the summer of 1923 he supplied the Rossville Charge of the West Pennsylvania Synod.

Upon graduating from Seminary in the spring of 1924, he assumed charge of the Bendersville Charge, consisting of Bethlehem, St. James', and Christ's Churches.

He was married June 28th, 1925, to Miss Hazel Maude Van Dyke, of Gettysburg, Pa.

BETHLEHEM LUTHERAN CHURCH IN BENDERSVILLE,  
PENNSYLVANIA

(BENDERSVILLE CHARGE)

REV. OLIVER D. COBLE, PASTOR



BETHLEHEM LUTHERAN CHURCH, BENDERSVILLE, PA.

Among those who early settled in the upper end of what is now Adams county were a number of German families, Lutheran and German Reformed. These people gathered at school houses at several places and were served with preaching at irregular intervals by pastors from Petersburg, now York Springs. This was before 1835.

On the 2nd of April, 1836, a congregation was organized in Baldwin's school house in what is now Wenksville, by Rev. Daniel Gotwald, pastor at York Springs. This was doubtless a preaching place for some time previous to this, for an election for officers was held previously for elders and deacons at this place on March 5th, 1836.

A number of those who entered into the organization at Baldwin's school house later withdrew and organized the Bethlehem congregation. This was effected on the 27th of December, 1840, under the supervision of Rev. C. Wyle, who was pastor at York Springs. At the same time an election was held and those elected were installed into office by Rev. Weyl; elders, Peter Rice and David Meals; deacons, John Weigle, Sr., and Jonas Routsong. There must have been a Reformed congregation in existence about the same time, and the affairs of the two congregations in those

early days must have been jointly administered, for on the 11th day of February, 1844, officers were elected for the German Reformed and Lutheran congregations and installed by Rev. John G. Fritchey, Refd. pastor. The membership of either congregation at this time must have been small for under date of June 1st, 1844, is this record: "The following persons reported themselves as members of the two congregations: Peter Rice, G. R. (German Refd.) Elizabeth Rice, L. (Lutheran) John Rice, Jr., G. R., Peter Rice, L., Susan Rice, G. R., Daniel Plank, L., John Eppleman, G. R., Jane Eppleman, G. R., Henry Eppleman G. R., Leah Eppleman, L., Henry Crum, G. R., Judith Crum, L., John Christ, L., Jacob Eppleman, G. R., Eve Crist, L., Elizabeth Crist, L., Sarah Crist, L., John Tazer, G. R., Mary Magd Tazer, G. R., John Weigle, L., Mary Weigle, L., Daniel Hertzal, G. R., Frederick Hertzal, G. R."

After Rev. Wyle left York Springs, Rev. John Ulrick became pastor there and began also to preach at Bendersville. Rev. John G. Fritchey was pastor of the German Refd. congregation. This was about 1842 or 1843. Soon after the question of a church building began to agitate the minds of the people of the two congregations. This project took definite shape late in 1844 or early in 1845. A meeting was called and the following record appears, without any date, however:

"Bethlehem Church at Bendersville, Pa.

"The Members of the Lutheran and German Reformed congregations in and around Bendersville, finding it rather inconvenient to their former place of worship upon several consultations to have a church erected in their midst it was agreed upon to erect a house to the honor and glory of God in the village of Bendersville in which they and their families might worship the common Father."

The ground on which the church is erected was presented to both congregations by Messrs. Charles Myers and Jonas Rout-song. The corner stone of the aforesaid church was solemnly laid in the presence of a crowded assembly on Whit-Monday, May 12th, 1845. The ministers present on the occasion were Rev. John Ulrick, Lutheran, Revs. J. G. Fritchey and C. F. Hoffmier, Reformed. An interesting item is the copy of the instrument of writing inclosed in the cornerstone:

"In the name and through the assistance of God, Amen.

"On Whit-Monday the 12th day of May in the year of our Lord 1845, and the 70th of the independence of the United States, his excellency James K. Polk, Pres. of the same and his excellency Francis R. Shunk being Governor of the State of Pennsylvania, was laid the cornerstone of a new church in Bendersville, Adams County, Pa. This church shall be known by the name of the Bethlehem Church of Bendersville. It shall be the exclusive



property of the Ev. Lutheran and German Reformed congregations worshipping in it. The lot of ground upon which this church is to be built was given as a donation by Charles Myers and Jonas Routsong. List of articles. The following brethren constitute the present church council: John Tazer, John Eppleman, Peter Rice, Henry Crum and Thomas Snodgrass, G. R., John Crist, John Weigle and Daniel Plank, Luth. The number of members of the said congregations are about 69."

On the 19th day of October, 1845, the church was dedicated to the service of the triune God as the Lutheran and German Reformed Church of Bendersville. On this occasion were present Rev. Charles Hay of Gettysburg, Rev. J. W. Glessner of Lancaster, Rev. John Ulrick and Rev. C. F. Hoffmeier, the last two pastors of the church. The building committee were Jonas Routsong, John Crist and George Bender, Lutheran, Peter Rice, John Eppleman and Conrad Wener, G. R., Masons, Lazarus and Jacob Weidner: Plasterer, Josiah Weaner: Carpenters, George Bender and Jonas Routsong.

The two congregations continued to worship on alternate Sabbaths for many years, in apparent peace. Following the completion and dedication of the new church, a meeting was assembled on the 30th of March, 1846, for the purpose of adopting a constitution. This document remained in force many years.

Most interesting items appear as one goes over the communion lists year after year. Some names appear time after time for years showing how regular they were at the Lord's table, a striking example being the name of Judith Yeatts, which is on record first, October 24, 1852, and last in April, 1910, her death occurring May 7th, 1910.

This congregation at first was served by pastors living at York Springs. Later it was attached to the Arendtsville charge and was served by pastors from that point until about 1880 when Bendersville, Wenksville, Benders church and a new congregation at Biglerville became a separate charge. This relation continued until the later part of 1912, when the work of the four congregations demanded more than one pastor could give and after several meetings it was decided to divide the charge. Bendersville and Wenksville constituted one charge and Benders church and Biglerville the other. This separation was made during the pastorate of Rev. C. F. Floto, he becoming pastor of the newly formed Biglerville charge.

Under some of the pastors special revival services were held which resulted in great good to the church and community. From the beginning the church has had a succession of faithful pastors, none of whom however remained for a long period of years, as is sometimes the case. About 900 persons joined the church during these 80 years. Many of them remained faithful until death, many others removed to other places and became

members there. Some made shipwreck of their faith losing hold on the church and God. Some remain nominal members of the church, while, thank God, others are still faithful until this day. There are on the church roll today about 200 names with about 140 communicants. In 1914 thirty-five or 40 members withdrew and organized a congregation at Aspers which will in time become a flourishing congregation having now a fine new building.

After the separation of Bendersville from Arendtsville, a house was purchased for a parsonage, an addition to the house was erected and the Rev. William Heisler, who was called as pastor, became the first occupant in 1880.

The old stone church had served the congregation for many years and there was manifest an increasing desire either for extensive repairs to the old church or the erection of a new building. After much discussion it was finally decided to erect a new church. This was done under the pastorate of Rev. U. A. Hankey. The cornerstone was laid on Sunday July 5th, 1896; Rev. D. T. Koser of Arendtsville preached the sermon, and the cornerstone was laid by the pastor. The offerings of that day, although it rained, amounted to \$92.88. The dedication of the new church took place on Sunday, December 13th, 1896, in the presence of an immense crowd of people. The sermon was preached by Rev. E. J. Wolf, D. D., of Seminary and the finances were in charge of Rev. H. H. Weber. About \$575 subscribed, being sufficient to cover all indebtedness remaining.

The building committee was Rev. Hankey, Pres., Stephen Weidner, Treas., Hiram Yeatts, Secy., Henry Eppleman, Eli B. Slaybaugh, George W. Weaner, Henry Weigle and Jacob B. Routson; the mason was Louis Fohl, the carpenter was Jacob Patterson. The cost of the church was \$4000.

During the pastorate of Rev. S. A. Diehl repairs were made to the church. The outside woodwork was repainted, the inside walls frescoed, a Kelsey hot air furnace was placed in the basement and an acetylene light plant installed, the cost of all being about \$700. The church was reopened for services on November 8th, 1908. The sermon was preached by Rev. T. C. Billmimer, D. D., of Seminary from the text "The greater glory of the latter house."

It yet remains to give a list of the ministers serving this congregation. The first recorded name is that of Rev. Daniel Gottwald who resided at York Springs and visited this community as early as 1830 to 1835. Then follows at short intervals a number of ministers who resided also at York Springs and some were supplies from Seminary. Rev. C. Weyl, 1840, Rev. John Ulrick, 1842, who also admitted members to the church as late as 1850. He was assisted at different times by the following seminarians for about six months each: Rosenberg, Welker, Kunkel, Fink, Height. Then began somewhat more settled pastorates.

Rev. D. H. Focht, 1851;  
Rev. George Roth, 1851-1858;  
Rev. L. J. Bell, 1858-1859;  
Rev. J. K. Miller, 1860-1865;  
Rev. M. D. Snyder, May, 1866 to October, 1872;  
Rev. H. F. Long, October, 1873—May, 1877;  
Rev. D. M. Blackwelder, June, 1877, to May, 1880.

The pastors of the new charge:

Rev. W. L. Heisler, August, 1880-1883;  
Rev. G. W. McSherry, June, 1883-1890;  
Rev. J. M. Rice, June, 1890-1894;  
Rev. U. A. Hankey, November, 1894—February, 1902;  
Rev. S. A. Diehl, April, 1902—October, 1909;  
Rev. C. F. Floto, January, 1910—December, 1912;  
Rev. Joseph Arnold, February, 1913—October, 1915;  
Rev. W. D. E. Scott, January, 1916—September, 1923;  
Rev. Oliver D. Coble, May, 1924—.

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CHRIST LUTHERAN CHURCH, ASPERS, PA.  
(BENDERSVILLE CHARGE)

REV. OLIVER D. COBLE, PASTOR



CHRIST LUTHERAN CHURCH, ASPERS, PA.

On November 24, 1913, the President received a communication from Rev. Joseph Arnold, Bendersville, stating that a number of people at Bendersville Station were anxious to organize a Lutheran congregation at that place and build a church. On December 4, 1913, the President visited the place and preached a sermon in the school house, after which a petition signed by five persons was forwarded to the President, December 11, 1913, asking for constitutional privileges to organize a congregation. On January 4, 1914, the congregation was duly organized and a constitution adopted, the name approved was Christ Lutheran Church, of Aspers, Pa. The following officers were elected: H. J. Bream, H. G. Baugher, elders; Martin Baugher, H. Red, H. Brough and Harry Eppleman, deacons. There were thirty-seven charter members. The council organized by electing H. J. Bream president, H. Red secretary and M. Baugher treasurer. A Sunday School was organized with H. G. Baugher superintendent. The congregation then asked the Bendersville charge to supply them with preaching. At a joint council meeting January 29, 1914, this request was refused. Rev. C. F. Floto, of Biglerville, then consented to supply for the present. A lot of ground was secured and a new church building erected, which was dedicated free of debt, Sunday, September 5th. The building is of brick, gothic in architecture, 45 x 75 feet, one of the finest rural buildings in the vicinity. The entire cost of building, including lot, but not about \$1,000 which was donated in material and labor, was \$12,000. This congregation now became a part of the Bendersville Charge, Rev. Joseph Arnold, Pastor, who was also present upon this occasion, and rendered splendid help during the progress of this enterprise.

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## ST. JAMES' LUTHERAN CHURCH, WENKSVILLE, PA.

(BENDERSVILLE CHARGE)

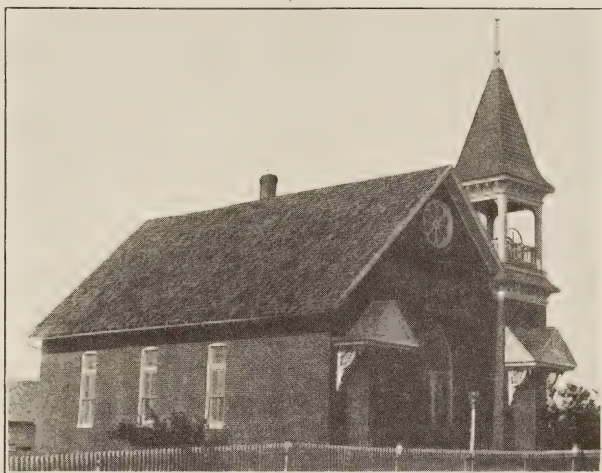
REV. OLIVER D. COBLE, PASTOR

At the meeting of the West Pennsylvania Synod that was held at Wrightsville, Pa., in September, 1878, an application was presented from the "Wenksville Lutheran Church, located five miles from Arendtsville, to be received into this Synod, and incorporated into the Arendtsville Charge." The request was granted. But two years later, at the meeting held in Greencastle, Pa., September, 1880, the Synod ratified a division of the Charge, by which the "Bendersville and Wenks Churches" formed a new Charge to be known as the Bendersville Charge.

The St. James' Church has been served thereafter by the



pastors of the Bendersville Charge, the Rev. W. L. Heiser being the first of the pastors of this Charge.



ST. JAMES' LUTHERAN CHURCH, WENKSVILLE, PA.

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## THE BIGLERVILLE CHARGE

The Biglerville Charge at present consists of two churches: St. Paul's, located at Biglerville; and Bender's located about a mile and a half from Biglerville. From the time of organization until 1912 these two churches were included in the Bendersville Charge. In 1912 these two churches withdrew from the Bendersville Charge and formed a separate charge known as the Biglerville Charge. At the time of this publication the charge is without a pastor.

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## BENDER'S LUTHERAN CHURCH

(BIGLERVILLE CHARGE)

Records are not available to give much of this congregation. The congregational history dates back to 1780. The church since the time of its organization has been a union church. It was known as the Bender's Lutheran and Reformed Church. It belonged to the Bendersville Charge. About 1894 extensive repairs were made. The building was changed to a two story building.

It had been one of the old type, having the pulpit in the center surrounded by three galleries. Needed repairs were made again in 1902. The records are silent as to the pastors serving this congregation prior to 1894. Since that date there are recorded the names of five men: Rev. U. A. Hankey, Rev. S. A. Diehl, Rev. C. F. Floto, Rev. Samuel Tholan, Rev. G. E. Miller.

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## ST. PAUL'S LUTHERAN CHURCH

### (BIGLERVILLE CHARGE)

The St. Paul's Lutheran Congregation of Biglerville, Adams County, Pennsylvania, was organized March 27, 1881, with a membership of 21 individuals. The congregation was organized by Rev. W. L. Heisler, pastor of the Bendersville Charge, of which this congregation formed an integral part. Divine services were held in the school-house. In May preliminary steps were taken to purchase a lot of ground on which to erect a church edifice. The congregation purchased a lot on the Arendtsville road and plans were started to erect a building. On August 28th, 1881, the cornerstone of the church was laid in the presence of a very large audience with appropriate services. Rev. E. Breidenbaugh officiated at the laying of the stone. The church was dedicated to the worship of Almighty God May 7th, 1882. Work began, and on Sunday, May 21st, 1882, the Sunday School was organized with about 40 scholars.

Repairing was done to the building in 1899 and on October 1st, 1899, the church was rededicated. Rev. U. A. Hankey, then pastor, took charge of the service. In 1908 the church building was enlarged because of the growth of the congregation. From a membership of 21 the St. Paul's congregation has grown to the present membership of 245 confirmed members. The Sunday School has shown an equal growth, having at present an enrollment of 246 scholars. Six pastors have served this congregation since the time of its organization, as follows: Rev. W. L. Heisler, Rev. U. A. Hankey, Rev. S. A. Diehl, Rev. C. F. Floto, Rev. Samuel Tholan, Rev. G. E. Miller.

## REV. RALPH W. BAKER

(PASTOR OF ZION LUTHERAN CHURCH, FAIRFIELD, PA.)

Rev. Ralph W. Baker was born in Youngstown, Ohio, on October 17th, 1898. He is the son of Rev. C. W. Baker, D. D., and Anna K. Baker, of New Bloomfield, Pa. His early education was secured at Lena and Princeton, Illinois. He graduated from the High School at New Oxford, Pa., in 1914, from Gettysburg Academy in 1915, from Gettysburg College in 1919, and from Gettysburg Theological Seminary in 1921. He gained a year in Seminary by taking his first year in Seminary together with his Senior year in College. From Seminary he accepted a call to the Zion Lutheran Congregation of Fairfield, where he is still pastor. On June 12th, 1924, he was married to Miss Garnette O. Frye, of New Alexandria, Pa.



## ZION LUTHERAN CHURCH, FAIRFIELD, PA.

REV. RALPH W. BAKER, PASTOR

Zion Ev. Lutheran Congregation was organized at Fairfield in 1854. Soon after, the present church building was erected. It was at first a union church,—the Reformed church of Fairfield holding their services in conjunction with the Lutherans.

The earliest pastor on record is W. S. Johnson, who took charge in 1865. He served the congregation faithfully for about 22 years. During his ministry the Reformed Church withdrew from the Union Church and went to themselves. The Lutheran Church then united with the Lutheran Charge at Emmitsburg, Maryland.

In 1887 Rev. J. W. D. Sherer was called as pastor. He served a faithful ministry of 13 years. During his ministry a parsonage was bought at the end of town. The church building was also renovated and remodeled, as well as a Sunday School room added in 1891. The building was used as a Field Hospital on the 3rd. of July 1863 to care for the wounded of the U. S. Sixth Virginia Cavalry, when they retreated thru Fairfield.

Rev. C. L. Ritter was called as pastor in 1900 and served for 11 years. During his ministry the congregation removed from Emmitsburg and supported their own pastor. As the congregation grew it became evident that more room was needed, so an infant room was added. This completes the building as it stands today.



ZION LUTHERAN CHURCH, FAIRFIELD, PA.



ZION LUTHERAN CHURCH AUDITORIUM



In 1911 Rev. W. K. Fleck was called as pastor and served for 7 years. During his ministry many were added to the congregation and thru his evangelistic work many were turned to the right path of life. The parsonage was sold and the property adjoining the church bought in its stead.

He was succeeded by Rev. W. S. Bonnell, who served for almost three years.

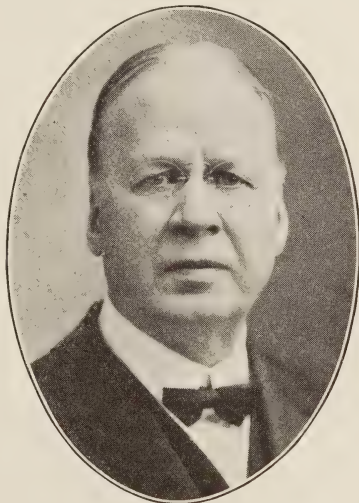
After a vacancy of some months the present pastor, Rev. Ralph W. Baker, was called and took charge on June 1st, 1921. Since his coming about 88 new members have been added, the Sunday School greatly increased. In 1923 the entire church was remodeled and renovated, and in 1923-24 the old parsonage was torn down and a fine modern one erected in its place. The work is progressing steadily and the future promises much.

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REV. ALPHEUS E. WAGNER, D. D.

(PASTOR OF CHRIST CHURCH, GETTYSBURG, PA.)

Alpheus E. Wagner was born at Washingtonville, Ohio, son of Rev. Samuel and Catherine Keiser Wagner. He received his secondary education in the schools of his birthplace, took his Freshman year in Wittenberg College, completed his academic course at Mt. Union College, Alliance, Ohio, and pursued his theological studies at Wittenberg Theological Seminary. He received the honorary degree of Doctor of Divinity from Gettysburg College, Pa. He was married on February 15, 1885, to Minnie E. Illig, daughter of Gus. F. Illig, M. D., (deceased) and Mary M. Illig.



He has occupied the following pastorates: First Lutheran Church, Wapakoneta, O., Second Lutheran Church, Springfield, O., First Lutheran Church, Topeka, Kansas, Second Lutheran Church, Altoona, Pa., and since September 15, 1913, Christ (College) Lutheran Church of Gettysburg, Pa.

He was President of the Kansas Synod and President of the State Sunday School Association of Kansas; he was Vice President of the Missouri State Sunday School Association for four years

and for two years of this period was State lecturer and Normal teacher; for a number of years he was a member of the Lutheran Board of Education of the General Synod; for a number of years a member of the Board of Directors of the Theological Seminary at Gettysburg, Pa., representing the Alleghany Synod; for several years a member of the Board of Trustees of Susquehanna University at Selinsgrove, Pa., and since June, 1907, has been a member of the Board of Trustees of Gettysburg College.

He was a delegate to the General Synod at Mansfield, O., Baltimore, Md., Sunbury, Pa., Washington, D. C., Chicago, Ill., and at the Merger Convention of The U. L. C. in New York City.

### CHRIST CHURCH, GETTYSBURG, PA.

A. E. WAGNER, D. D., PASTOR



CHRIST LUTHERAN CHURCH, GETTYSBURG, PA.

NOTE: Many of the historical facts of this sketch have been taken from an "Historical Discourse" prepared in 1877 by the Rev. Charles A. Hay, D. D., pastor, 1866-1893.

The history of Christ Church dates from February 5, 1835. It was an offshoot of the German Lutheran (now St. James) Congregation which had been organized late in the preceding century.

With the founding of the Seminary and the College it was thought that the interests of these institutions could be best served by an English Lutheran Church. Accordingly an effort was made to see if sufficient funds could be secured for such an undertaking. Those interested in the enterprise called a meeting on February 5, 1835, of which the following is the record:

“Gettysburg, February 5, 1835

“Agreeably to notice, those persons who had purchased pews and parts of pews in the English Evang. Lutheran Church about to be built in the borough of Gettysburg met at the house of Samuel Fahnestock. The meeting was organized by appointing Thomas C. Miller, Esq., Chairman and George Ziegler Esq., Secretary.

At this meeting a committee was appointed to recommend a building site. On February 16th the Committee reported and the “pew-holders” selected the lot on which the church now stands, paying for the same the sum of \$750.

From February 16, 1835, to February 8, 1836, there is no record of what was done. On the last named date a meeting was held for the purpose of organizing an English Evangelical Lutheran Church. Of this meeting we have the following minutes: “The meeting was organized by calling President Krauth to the Chair. Prof. Reynolds was appointed Secretary.

On motion of Dr. Gilbert it was resolved:

“That we associate ourselves together as an English Evangelical Lutheran Church, with the title of Christ Church, and declare our intention by subscribing our names to this resolution.” To this resolution the following names are appended:

C. P. Krauth, S. S. Schmucker, M. Jacobs, H. L. Baugher, Wm. M. Reynolds, Samuel H. Buehler, Geo. Shryock, D. Gilbert, Conrad Weaver, Jacob Kuhn, Christian Dobler, Rob. W. Middleton, Geo. E. Buehler, John Zamer, John Slentz, George Little, A. D. Buehler, G. Chritzman, Andrew Polley, A. B. Kurtz, Peter Weikert, Samuel Gilbert, Wm. Gillespie, Adam Walter, George Leas, F. K. Heisley, C. F. Himes.

In 1838 the church was legally incorporated. The charter sets forth the relation of the congregation to the Seminary and College. It provides: “The church shall forever, on every alternate Sabbath, in the forenoon, be at the service of the professors of the Theological Seminary located at Gettysburg.” At the first meeting of the congregation it placed on record the following resolution: “Resolved, That the Faculty and Students of Pennsylvania College be invited to worship statedly with this

congregation, and that the Faculty be requested to officiate whenever the church is not otherwise occupied."

In 1843 the trustees were instructed to set aside the western tier of pews for the exclusive use of the students of the Seminary and the students of the College. Later the entire west tier was assigned to the students of the College and a section of the east tier for the students of the Seminary. The present arrangement is that the upper classes of the College occupy the west tier and the students of the Seminary a section in the East tier, in the morning service, and that in the evening service the Freshmen occupy the entire west tier and the students of the Academy the entire east tier. It is therefore not surprising that the church has come to be known as "College Church."

From time to time the church edifice has been improved and enlarged until today it stands, with its stately colonial exterior and its chaste and beautiful interior, a fitting memorial to its founders and a joy to its present occupants. The periods of improvement and enlargement have been as follows. In November 1863, repairs made necessary by its use as a hospital, at a cost of \$1200. In 1875-76, the edifice enlarged by the addition of 25 feet and the entire reconstruction of the building at a cost of \$9000. In 1897 the main auditorium was newly frescoed, newly carpeted, seated with improved pews, choir gallery enlarged, new chancel furniture added and the exterior and interior repainted.

In 1917 the main auditorium was newly frescoed, a new heating plant installed, new lighting system adopted, new carpet, new stairway connecting the S. S. room with the main auditorium, and all the windows of the auditorium and the vestibule made memorial, at a cost of \$5000.

The church at this date (August, 1923) is free from debt, always meets its Synodical apportionment with a surplus, has a permanent endowment fund in the sum of \$1000, the gift of Miss Kate McCreary, a fund of \$500 for the erection of a chapel, the gift of Mrs. Amos Eckert, and the W. H. & F. M. Society a permanent endowment fund in the sum of \$500, the gift of Mrs. Amos Eckert.

The present resident confirmed membership is 307.

This sketch will not be complete without a list of its illustrious pastors:

- 1835-36—Rev. Frederick Ruthrauff;
- 1836-39—Rev. Benjamin Keller;
- 1840      Prof. H. I. Smith;
- 1841-52—Pres. H. L. Baugher;
- 1853-55—Dr. S. S. Schmucker;
- 1855-61—Dr. C. P. Krauth;
- 1861-65—Dr. H. L. Baugher;
- 1866-93—Dr. Charles A. Hay.



The above served as pastors in connection with professorial and other duties.

The following gave their entire time to the work of the congregation:

1893-96—Dr. Luther S. Black;

1896-00—Dr. Herbert C. Alleman;

1901-05—Dr. M. Coover;

1906-11—Dr. Henry Anstadt;

1913- Dr. A. E. Wagner.

No sketch of this church however brief would be complete without a passing reference to the patriotic and humane service it rendered at the time of the great battle, July, 1863. As the conflict progressed, it became evident that the public buildings of the town would be needed as hospitals. This church was the first of the churches to be used for this purpose and was so used during the time of the battle and for nearly six weeks afterward by the Second Division of the First Corps. Forty wounded men were crowded into the lecture room, and one hundred into the auditorium.

On the Sunday morning following the battle during a brief service conducted by Dr. Baugher, five of these wounded soldiers died.

In front of the church stands a granite tablet with open Bible, commemorating the tragic death of Rev. Horatio Howell, Chaplain of the 90th Pennsylvania Volunteers, who was shot on the afternoon of July first as he stood upon the steps of the church. Chiseled into the open Bible on this tablet are the words of Psalm 18:48.

## REV. EARL JEROME BOWMAN

(PASTOR OF ST. JAMES' LUTHERAN CHURCH, GETTYSBURG, PA.)



The subject of this sketch was born at Millersburg, Pa., the son of Joseph E. and Agnes L. Bowman. He was confirmed in St. Paul's Lutheran Church of that place in 1904. His preparation for college was secured in the High Schools at Millersburg and Williamsport, Pa. In September, 1907, he entered Gettysburg College, graduating in 1911 as valedictorian of the class. He graduated from Gettysburg Theological Seminary in 1914.

In May of that year became pastor of First Lutheran Church of Philipsburg, Pa., of the Alleghany Synod, serving this congregation from May, 1914, to December 1, 1919.

June 12, 1916, he married Miss Alma Alleman of Millersburg, Pa.

He became the pastor of St. John's Lutheran Church, Steelton, Pa., of the East Pa. Synod, December 1, 1919, continuing a successful work there until February 1, 1923, when a call was accepted to become pastor of St. James' Lutheran Church, Gettysburg, Pa.

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ST. JAMES' LUTHERAN CHURCH  
GETTYSBURG, PA.

The authentic history of St. James' Lutheran Church of Gettysburg, Pa., dates from 1789. Since there were Lutheran churches in neighboring parts of Adams County earlier than this date, it is probable there were Lutherans here even previous to 1789. However, at that date the Lutherans and Reformeds were worshipping in an old log school house at the corner of High and Stratton Streets.

The pioneer preacher who served the congregation was Rev. J. George Baugher, who lived at Hanover from 1753 to 1763 and again from 1777 to 1785. He preached at many mission stations

scattered from Baltimore to York and across the mountain to the vicinity of Chambersburg.

In 1803, the old log school house being too small, an attempt was made to raise funds for a new church. The effort was unsuccessful and from that date until 1814 the congregation worshipped in the Court House, which from 1800 to 1859 stood in the middle of the square in Gettysburg. Later the Reformed and Lutheran congregations raised sufficient money to build, and on the site of the old school house at the corner of High and Stratton Streets a two story brick structure was erected where for thirty-five years the two denominations worshipped on alternate Sundays. The building was dedicated October 16, 1814, the corner stone having been laid August 27, 1812. The following Lutheran pastors were present at the dedication: Rev. John Herbst and Rev. J. G. Schmucker of York, Rev. Melsheimer of Hanover, and Rev. John G. Grobp of Taneytown, Md. The latter was the first pastor to supply the Lutherans with regular services in the new church. Rev. Breinig followed him, for a short while. From 1818 to 1819 Rev. Heine was pastor.

The first pastor to leave a self-written record was Rev. Johann Herbst, Jr., who served from 1819 to 1829. There were three important events in his pastorate. In 1826 the Gettysburg Theological Seminary was founded. He was one of the first contributors, giving \$100. The next year the school which in 1832 developed into Gettysburg College was founded. Rev. Herbst was closely associated with Rev. S. S. Schmucker in its organization. In October, 1827, the General Synod met in Gettysburg. The record shows that "the delegates elected by the different synods, together with other clergy present, assembled at the house of the resident pastor and at 10 o'clock A. M. proceeded to the Lutheran Church." Entertaining the General Synod was not a burdensome task as there were but fifteen delegates.

Rev. Charles Weyl while a student in the Seminary in 1830 became pastor. He served until 1832.

That year Rev. Frederick Ruthrauff became pastor. He remained until 1836. The most important event of his pastorate was the formation in 1835 of Christ Lutheran Church of Gettysburg. The College and Seminary authorities felt it was advisable to have an English Lutheran Church in the town, since the union arrangements with the Reformed congregation gave the Lutherans the use of the church only on alternate Sundays, and on one of these the services were in German. This made possible only one English service a month. Other reasons contributed to the separation, though there was no enmity between the mother and daughter. Rev. Ruthrauff served as pastor of both congregations, the professors preaching at Christ Church on such Sundays as he was not able to be there. The old church came to be known as

the German and the new one as the English Church. It was in the minds of the promoters of the movement for a new congregation, that St. James' should serve the German element, and Christ Church should serve the English speaking people and the educational institutions located here. Fortunately the leaders of St. James' saw the wisdom of providing for her young people in the English language. Thus the mistake frequently made in German congregations was avoided here. Rev. Ruthrauff's pastorate ended May 1, 1836. The old church records show this entry:

"On the first of May, 1836, I preached my farewell sermon to a numerous congregation in Gettysburg; Text 2 Cor. 13:11, after laboring four years.

F. Ruthrauff."

Later in the same year began the pastorate of Rev. Benjamin Keller, who served until 1851 making his term of service the longest pastorate in the history of St. James'. He also served



ST. JAMES' LUTHERAN CHURCH, BUILT 1848

Christ Church, and three congregations in the country at the same time. This long pastorate was marked by several very important events, the chief of which these: the severance of relations with Christ Church, December 24, 1839, when Christ Church accepted Rev. Keller's resignation; the adoption of the name St. James', 1840; the founding of the Sunday School, January 5, that year; the separation from the German Reformed congregation;



and the building of a new church on the site of the present structure in 1848. The separation from the Reformeds was marked by friction and at one time by a threatened law suit. In 1846 St. James' became an incorporated body. The congregation received \$300 for their interest in the union church, and the small bell, and retained joint ownership of the union grave yard.

The new church deserves mention. It was built at the corner of York and Stratton Streets on a lot sold to the Council by Hon. George Smyser for ten cents, for which he paid \$375. The cornerstone was laid April 26, 1848. The following ministers were present: Dr. S. S. Schmucker, Rev. S. W. Harkey, Prof. H. L. Baugher, Rev. S. Sprecher and Dr. C. P. Krauth. The building was dedicated December 31, 1848, with German services in the forenoon and English services in the afternoon. The church cost \$4,425.00. To pay for the new edifice the pew rent system was adopted. The revenue provided in this way was not sufficient, and to make up the deficit, the old parsonage, an old house on York Street, was sold; the pastor then lived in another section of town.

Rev. Keller resigned September 22, 1851, and on Sunday, October 12, he preached his farewell sermons.

He was succeeded by Rev. Peter Anstadt, who became pastor in 1852, and who served until 1854, the date of resignation being June 12 of that year. During this pastorate an attempt was made by Christ Church to unite with St. James' in calling a pastor. The attempt was a failure, though the two congregations worshipped together for several years.

From 1855-1857 Rev. Reuben Hill was pastor. During this pastorate Dr. C. F. Shaeffer of the Seminary was requested to preach German every other Sunday afternoon. The abrupt introduction of the robe and full liturgical service by the Germans precipitated trouble. The use of these was forbidden by action of the Council in 1857 and in a short time the German portion of the congregation withdrew and formed St. Paul's German Lutheran Church, this being the third Lutheran Church in Gettysburg. The first notice of the new congregation in the Synod minutes is in 1859. Dr. Shaeffer was appointed first pastor of the small congregation of thirty-five communicant members. On May 6, 1865, after an unsuccessful attempt to keep the congregation alive, the effort was abandoned and the seceders were received back into St. James'.

It was during this period of division at home and the stress of the approaching Civil War that Rev. James R. Keiser became pastor. He served from 1858 until May 4, 1861, when he resigned. During this pastorate the parsonage, which was demolished in 1911 when the present one was built, was bought.

In August, 1861, Rev. Abraham Essick came here as pastor. He was pastor in July, 1863, when the great battle was fought at

Gettysburg. On April 20, 1862, he confirmed a class of twenty-three, among whom was Mary Virginia Wade, the heroine who under the name of "Jennie" Wade is known wherever the story of the battle is told. For five weeks following the battle St. James, was a hospital. From the steeple the pastor observed the early stages of the battle on July 1.

The Church Council which had the difficult task of readjusting matters after the battle was composed of the following:

## TRUSTEES

Samuel Herbst  
Samuel Weaver

## ELDERS

William B. Meals  
Daniel Polly  
George Wolf  
J. Rupp

## DEACONS

D. K. Snyder  
Henry Rowe  
George Bushman  
John Cashman  
William K. Gallagher  
John Herbst  
William Chritzman  
J. Bender

In 1867 extensive repairs, necessitated by the use of the building as a hospital, were made, at a cost of \$2,024.17. In May, 1915, a check for \$120.00 was received from the government to cover the damages.

In spite of the disturbances due to the war, the pastorate of Rev. Essick was one of progress, peace and harmony among the members. He received 103 persons into membership. He closed his work in 1865.

April 1, 1865, Rev. Edward Breidenbaugh, father of Dr. E. S. Breidenbaugh of the College Faculty, became pastor. His pastorate of six years was a hard one following the devastation of the battle; but it was marked by a large measure of success. It was under his leadership that the repairs referred to above were made. They included the complete overhauling of the auditorium and the Sunday School rooms on the first floor. Some of the pews used during the war were sold to the Lutheran Church at East Berlin, Pa., where they are still to be found in the Sunday School room. This pastorate also saw the happy reconciliation with the Germans who had left to form St. Paul's Church.

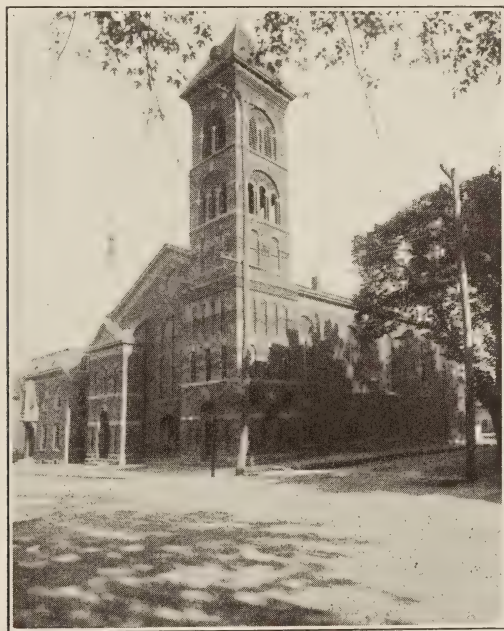
An elaborate service was held in conjunction with Christ Church in 1867 to mark the seventh semi-centennial of the Reformation. The Jubilee offering given by St. James' that year, and used for benevolent purposes, was \$1067.24. Rev. Breidenbaugh resigned because of impaired health January 1, 1872, but served until March of that year.

March 28, 1872, Rev. William Sailor Heindel, a senior in the Seminary, was elected pastor. His work began favorably, but was cut short because Synod refused to ordain him. He served less than a year.

May 1, 1873, Rev. George W. Enders became pastor. His

pastorate was short but busy. He introduced the envelope system as an aid to the pew rent system, organized a Choral Society, reinstituted German services and one Sunday each month took charge of the Sunday School turning it into a catechetical class. February 1, 1874, failing health forced him to take a six months' leave of absence, during which Rev. Probst was acting pastor. At the end of the six months Dr. E. J. Wolf of the Seminary began to supply the pulpit, which he did until November 1, 1874, when Dr. Ender's impaired health forced him to resign.

Rev. Daniel Steck became pastor April 1, 1875. During this pastorate the Reformeds and Lutherans sold the cemetery south



ST. JAMES' LUTHERAN CHURCH, IMPROVED 1888

of High Street, to the county, having removed the bodies to the Evergreen Cemetery, and to the old graveyard across the street. Failing health of Rev. Steck caused the council to call Rev. D. Z. Foulk in March, 1881, as his assistant. Pastor Steck went to his reward June 10, 1881. He was the only pastor of St. James' to die during the pastorate here. The loss of this eloquent preacher and faithful pastor was greatly lamented.

That same year saw the beginning of the pastorate of Rev. Joel E. Swartz, which continued until 1894. This period saw

many forward steps. A parish paper, the first in the history of the congregation, was published. Extensive improvements to the church edifice were made, consisting of a new tower, new bell, new pews and other less conspicuous items. The dedication was held August 5, 1888. Addresses were delivered by Dr. Hay, pastor of Christ Lutheran Church, and Dr. Valentine of the Seminary. Dr. Conrad, editor of "The Lutheran Observer," had charge of the finances. By the time of dedication all the cost of the improvements, \$5,600, had been provided. During the remodeling Mr. Herman H. Spence, a member, met death as he fell from a scaffolding near the top of the tower.

Two years later extensive repairs were made to the parsonage.

In 1889 the Christian Endeavor Society at St. James' was organized. It was the first in the County. April 1, 1882, Mrs. Swartz organized the Woman's Missionary Society. In this busy pastorate over 600 new members were received into the church.

Rev. Swartz preached his farewell sermon the first Sunday in April, 1894.

September 1, 1894, he was succeeded by Rev. Augustus R. Steck, D. D., son of the former pastor, Rev. Daniel Steck. This pastorate was marked by healthful, steady growth, especially in young peoples' work. An active interest was developed in the Cold Spring Mission. In 1894 St. James' furnished the funds for the room, now occupied by Dr. Singmaster, in the Recitation Building at the Seminary. In 1902 the individual communion set was introduced. As late as 1901 services were occasionally held in German. Dr. Steck resigned in 1903.

February 1, 1904, began the pastorate of Rev. Jacob A. Clutz, D. D., who came here from the presidency of Midland College, Kansas. His pastorate was marked by steady advancement in every department of the Church's life and work. October 27, 1907, after an unsuccessful attempt one year earlier, the old pew rent system, in vogue for about sixty years, was abolished, and the weekly envelope system was introduced. This was the forerunner of better things financially. Following two large gatherings of new members, definite plans were laid for a new church. Before the plans were consummated, Dr. Clutz was called to the Professorship of Practical Theology in our Seminary. This call came May, 1909, and he closed his pastorate August 31, 1909.

His successor was Rev. Joseph B. Baker, D. D., who began his work November 7, 1909, and served this congregation until August, 1922. These years were marked by much material and spiritual activity. The monthly parish paper, "The Messenger," was begun. It is still serving a most useful place in the work of the congregation. Within a few months it was decided to build a new church, and after a preliminary fund of \$16,000 had been raised, work on a new church and a new parsonage was begun.



The corner-stone for the new church was laid June 9, 1911. The building was dedicated September 15, 1912. Sermons were preached by Dr. J. A. Clutz and Dr. A. R. Steck. On the day of dedication over \$22,000 was raised. The spiritual activity of the pastorate is evident from the fact that by November 5, 1919, the church and parsonage costing \$60,000 were paid for. During the latter part of Dr. Baker's pastorate he was granted a leave of absence from the pulpit to lead the campaign to raise the last \$500,000 in the Million Dollar Endowment Fund for Gettysburg College.

February 1, 1923, Rev. Earl J. Bowman became pastor. In the interval between Rev. Baker's resignation and the present



ST. JAMES' LUTHERAN CHURCH AND PARSONAGE, BUILT 1912

pastorate the pulpit was filled by Rev. A. R. Wentz, Ph. D., as supply pastor.

St. James' has a graded Sunday School of about 900 members. This organization had its origin in 1840. In few schools in the United Lutheran Church have there been so many ministers and ministers' wives enrolled as workers and officers as at St. James'. Among those most widely known throughout the church, who have served as general superintendents or as superintendents of departments, are the following: Rev. B. B. Collins, Rev. A. R. Steck, Rev. Charles Diehl, Rev. A. D. Rowe, Dr. E. S. Breidenbaugh and Dr. P. M. Bikle.

The Woman's Missionary Society of St. James' Church was organized April 1, 1882, by Mrs. Joel Swartz. This society has been the mother of fourteen other societies in Adams County.

In 1912 the Ladies' Missionary Guild was organized.

Christian Endeavor was organized in St. James' in 1888. There are at present active societies among the Seniors, Intermediates and Juniors.

There is also an active Brotherhood, organized in 1911, as well as a strong Mite Society, which dates from 1870.

St. James has been intimately connected with the history of our country. Besides being a hospital for six weeks following the battle in 1863, and having the heroine Jennie Wade as one of her members, the Church has frequently assisted in caring for the spiritual welfare of the vast throngs when government encampments were stationed on our great battlefield.

The names of many eminent persons are associated with her long history. Thaddeus Stevens contributed to the old church in 1848. Members of the choir sang at the dedication of the National Cemetery in 1863 when Lincoln made his memorable address. During the pastorate of Dr. A. R. Steck, William J. Bryan partook of the Lord's Supper at St. James', being in the town over the Sunday on which the sacrament was served. Theodore Roosevelt was fed by the women of St. James' in 1912, when the Brotherhood of Locomotive Engineers visited the battlefield. In 1911 the Boy Scouts of St. James' presented a cane to President Taft at the White House. General Longstreet, Judge Ben. Lindsay, Dr. Francis E. Clark and Richmond P. Hobson have been entertained at the parsonage. The present pastor in 1923 escorted David Lloyd George through the Seminary Building to the cupola, on his visit to the battlefield.

More than seventy-five daughters of St. James' have married preachers. It is doubtful whether any congregation in the Lutheran Church can equal that record.

The following sons of St. James' have entered the ministry:

Rev. A. R. Steck, D. D.	Rev. Charles Swartz, Ph. D.
Rev. G. W. Enders, Jr., D. D.	Rev. Wm. P. Swartz, Ph. D.
Rev. Andrew Rudisill	Rev. Frank Swartz
Rev. Steward Rudisill	Rev. L. B. Wolf, D. D.
Rev. Benton Rudisill	Rev. J. B. Wolf
Rev. Jacob Rudisill	Rev. Franklin Kelly
Rev. Charles Bream	Rev. F. A. M. Keller
Rev. J. B. McCarney	Rev. David Foulk
Rev. Guy McCarney	Rev. D. T. Koser, D. D.
Rev. Charles Steck, D. D.	Rev. J. A. Koser
Rev. N. C. Barbehenn	Rev. W. D. E. Scott
Rev. Beniah Snyder	Rev. Aidtkin Wolf
Rev. Harold Creager	Rev. George McSherry
Rev. John Herbst	Rev. Harold Mumper

## REV. JOHN S. TOME

(PASTOR OF ST. MARK'S LUTHERAN CHURCH, HANOVER, PA.)

He pursued special courses at Union Theological Seminary, in 1920; at the University of Columbia, in 1921; and at Harvard University, in 1925. He has served as assistant to Dr. Charles E. Jefferson, of Broadway Tabernacle, New York City; and as Boys' Work Superintendent at the Brick Presbyterian Church, New York City; and as pastor of Lutheran churches at Uniontown and Shelby, Ohio.



## ST. MARK'S LUTHERAN CHURCH, HANOVER, PA.

REV. JOHN S. TOME, PASTOR

St. Mark's is a daughter of St. Matthew's Lutheran Church, which is Hanover's oldest religious institution.

Fifty years after Richard McAllister founded McAllister-town afterward named Hanover, St. Mark's Lutheran Church was dedicated to the Triune God. It was during the early days of our late civil strife that St. Mark's was founded. Here the faithful, unmindful of the probable effects of the war, builded a tabernacle of God. Composed from its very inception of persons, many of whom had position and influence in the community, the wisdom and devotion of these men under God brought the congregation early into prominence locally and into a position of power in the counsels of the church of Luther.

St. Mark's Church celebrated her fiftieth anniversary September 19th, 20th and 21st, 1915. The first meeting preliminary to organization was held December 19th, 1863. Subsequently, fourteen thousand two hundred thirteen dollars and seventy-five cents (\$14,213.75) was subscribed for the erection of the church edifice and the purchase of a suitable site. At a meeting held January 1st, 1864, Carlisle Street was chosen as a proper location for the proposed structure. A building committee was appointed at the same session. The members of the committee were William Young, Sr., David Wortz, John Grove, David Myers and

Isaac Loucks. January 9th the committee purchased from William Beard the lot upon which the church now stands. The purchase price was two thousand one hundred dollars (\$2,100.00).

The corner stone was laid July 20th, 1864.

The first pastor, the Rev. Monroe J. Alleman, D. D., was called March 11th, 1865.

The church was dedicated the third Sunday in September, 1865.

The care of the tower clock was given over to the Town Council of Hanover, August 12th, 1865.



ST. MARK'S CHURCH, SUNDAY SCHOOL, PARISH  
HOUSE AND PARSONAGE

At a congregational meeting held March 8th, 1883, it was decided to enlarge the church. An annex of twenty feet was built and interior improvements made to the main auditorium including the purchase of a pipe organ. The total expenditure exceeded twelve thousand dollars (\$12,000.00).

The Baltimore "Oriole" bell was presented to the church by William Grumbine, December 4th, 1883.

The church was reopened February 24th, 1884.

The tubular chimes were installed in St. Marks' Church tower during the summer of 1906.

Among the members of St. Mark's have been numbered many



generous and charitably disposed citizens. The poor in this community have been aided and continue to be generously assisted through the benevolent bequests of several of her deceased members. Other members of this flock have bequeathed large sums to the benevolent work of the denomination. The late donor of the Eichelberger school building and the spacious grounds adjacent thereto was a member of this congregation. So are the donors of our beautiful and commodious public library building.

Only two sons prior to the Semi-Centennial had gone out of this congregation into the Gospel Ministry, but their records do her honor. They are Rev. J. Wilson Bixler, D. D., Exeter, New Hampshire, and Rev. William A. Kump, pastor of Trinity Lutheran Church, Chambersburg, Pa. At present four of her sons are preparing themselves for the Ministry of Reconciliation. John Harold Little, a senior in the Gettysburg Theological Seminary was licensed by the West Pennsylvania Synod at its 99th annual convention in Union Lutheran Church, York, October 10th, 1923. He has since accepted the unanimous call of the New Chester Charge of the Adams County Conference. Arthur A. Fuhrman, another ministerial son of St. Mark's, a second year student at Gettysburg Theological Seminary has applied for licensure at the next or 100th annual Convention of West Pennsylvania Synod. Mr. Fuhrman had the use of the John S. Young bequest fund of St. Mark's for the aid of ministerial students, during his course of eight years at Gettysburg. St. Mark's has also a Junior and a Sophomore at Gettysburg preparing for the gospel ministry. The 5th and 6th candidates for the ministry during the pastorate of Dr. Nicely entered Gettysburg College September, 1924, one of them being his own son.

During the summer of 1914, the great four-manual pipe organ, the magnanimous gift of two of St. Mark's aged and most estimable women, was installed. The contract price of this instrument was ten thousand six hundred dollars (\$10,600.00). With necessary attachments and the especially constructed swell-boxes, the expenditure was approximately fourteen thousand dollars (\$14,000.00). This instrument is now (1924) valued at thirty thousand dollars (\$30,000.00).

At a congregational meeting held Thursday evening, October 30th, 1913, subscriptions were secured for the erection of a modern Sunday School chapel and proposed improvements to the church. The value of this new chapel is conservatively estimated at one hundred twenty-five thousand dollars (\$125,000.00). The building committee was John H. Brough, Edward M. Etzler and E. Fred Carver. The corner-stone was laid with appropriate services Sunday, June 7th, 1914. This new and modern chapel, built upon the Akron plan, accommodating about eight hundred persons, with fifteen communicating rooms, (rolling partitions) separate Beginners Department, Treasurer and Secretary's room and rec-

recreation room in basement, was dedicated to God, Sunday, May 16th, 1915. In 1921 the spacious recreation room was converted into modern and thoroughly equipped departmental rooms for Beginners and Primarians. The cost of renovation, alteration and equipment was about five thousand dollars (\$5,000.00).

In the spring of 1923 St. Mark's purchased the "Barnitz" property adjoining the church on the Northwest. This property 57½ x 250 feet, improved with three story dwelling, cost the congregation twenty thousand dollars (\$20,000.00). In the spring of 1924 the congregation purchased the "Forney" property adjoining the church property on the Southeast. This property improved with a handsome brick dwelling facing Carlisle and Chestnut Streets, and a valuable two story brick building facing Chestnut and Railroad Streets in the rear and rented as an extract plant, was purchased for thirty-one thousand dollars (\$31,000.00). Four thousand dollars (\$4,000.00) was expended immediately in improvements to this property. The former parsonage, 206 Broadway was sold to the Hanover Lodge of Free and Accepted Masons, for sixteen thousand dollars (\$16,000.00).

The entire property holdings of St. Mark's in Hanover, corner Carlisle and Chestnut Streets abutting Railroad Street, 180 feet front and 250 feet deep and valued at two hundred thirty-five thousand dollars (\$235,000.00) is entirely unencumbered.

This congregation through its officials has declared its purpose, unless prevented by unforeseen conditions, to proceed with the erection of a new church edifice, in keeping with its present chapel and other equipment, not later than 1927.

#### REV. GEORGE W. NICELY, D. D.



Pastor of St. Mark's Ev. Lutheran Church, Hanover, Pa., from December 1, 1912, to March 14, 1925, was born at Dewart, Pa., February 13, 1877; educated at Montoursville High School, Muncy Normal, Williamsport Business College; graduated at Gettysburg College, A. B. Course, 1901; M. A., Gettysburg, 1904; graduated Gettysburg Theological Seminary, 1905, with B. D. degree. He served as pastor of Zion Lutheran Church, Newville, Pa., February, 1905-1908; assistant to President of Gettysburg College July 1—December 31, 1908; pastor St. Matthew's Lutheran Church, Reading, Pa.,

1909-1912. Toured United States, Hawaiian Islands, China, Korea and Japan in 1920. He was honored by his Alma Mater, Gettysburg College, Gettysburg, Pa., in 1921, with the degree of Doctor of Divinity. He has served as a member of the Board of Publication of U. L. C. since 1913, and as President of the West Pennsylvania Synod of the United Lutheran Church in America from October, 1922, to the time of his acceptance of a call to the pastorate outside the bounds of the Synod in March, 1925.

The ministry of Rev. Dr. Nicely has been fruitful in material development and spiritual growth in the pastorates served. During his pastorate, St. Mark's Church, Hanover, has enjoyed a growth throughout the past decade of approximately 250% in membership. The property holdings have increased fourfold. Current and benevolent contributions per capita have been quadrupled. Considerable time and energy have also been devoted to addresses on the work of the Sunday School and lectures on "The Far East."

In March of the year 1925, Dr. Nicely accepted a call to the pastorate of St. Paul's Lutheran Church of Williamsport, Pa., where his energy and devotion have already made marked impression upon the church's progress.

The Rev. John S. Tome has accepted a unanimous call to the pastorate of St. Mark's Church, taking charge about August 1st, 1925. He comes to Hanover from the First Lutheran Church of Shelby, Ohio, and is a graduate of Gettysburg College, 1916, and Gettysburg Seminary, 1919.

The present confirmed, enrolled membership of this congregation is 800. The baptized membership is approximately 1200. The Sunday School enrollment is 500. Rich and poor alike have found this church a bethel for hungering hearts.

We here record the names and the time of service of the pastors of this church:

Rev. Monroe J. Alleman, D. D.—1865-1868;

Rev. George Parson, D. D.—1868-1875;

Rev. Daniel Schindler, D. D.—1876-1883;

Rev. George Scholl, D. D.—1884-1887;

Rev. Charles M. Stock, D. D.—1887-1912;

Rev. George W. Nicely, D. D.—1912-1925;

Rev. John S. Tome—1925-.

"Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following."

## REV. RALPH H. BERGSTRESSER

(PASTOR OF ST. MATTHEW'S LUTHERAN CHURCH, HANOVER, PA.)



Ralph H. Bergstresser was born in Lykens, Dauphin Co., January 2, 1882, the son of Edwin L. and Helen Watson Bergstresser. He graduated from the Lykens High School in 1898, and from Gettysburg College in 1903. Entering the Theological Seminary at Selingsgrove, Pa., he completed his course at that institution in 1906, and was ordained by the Susquehanna Synod at Hazelton in the same year. He then accepted the pastorate of the Pine Grove Mills charge consisting of Pine Grove Mills, Pine Hall and Gatesburg. He became pastor of Bethany Lutheran Church, Altoona, Pa., 1907,

where he served until he accepted the pastorate of St. Matthew's Lutheran Church, Hanover, Pa., June 1, 1917. He was confirmed by the Rev. P. S. Hooper, pastor of Zion Lutheran Church, Lykens, Pa. In 1906 he married Miss Nellie E. Rupley, Millersburg, Pa., daughter of the Rev. Daniel E. Rupley. Ten children, Ralph, Helen, Kendig, Edwin, Jane, Daniel, Philip, Stephen, John Benjamin and Paul have blessed this union.

## ST. MATTHEW'S LUTHERAN CHURCH, HANOVER, PA.

REV. RALPH H. BERGSTRESSER, PASTOR

In the year 1731, John Casper Stoever, a Lutheran Missionary, for the first time visited the early settlers in and around the present site of Hanover. His home was in New Holland, Lancaster County, twenty miles northeast of Lancaster. During the years 1730-1731, this region was settled by pioneers who came mostly from the Palatinate, which is a district in the heart of Germany along the Rhine. Stoever made his journey on horse back, a distance of sixty miles. "From the hill-top to the East" writes Prof. George R. Prowell, Curator of the York Historical Society, "he could look over the beautiful region covered with a dense growth of hickory, chestnut, oak, and walnut. It was a primeval forest, with here and there small tracts of cleared land.



In the center of each cleared tract near a spring stood a small log cabin, the home of a pioneer family. There were about twenty families in such log cabins when Stoever made his first visit."

—BECAME FIRST PASTOR—

John Casper Stoever was the founder and the first pastor of St. Matthew's. He was born near Frankenberg, Germany, in 1707. At the age of six he could read the Augsburg Confession. He early acquired a knowledge of Latin, Greek and Hebrew. In those days the young clergymen studied theology with the pastors of the churches to which they belonged. He was twenty-one years old when he came to Philadelphia, and one year later visited the Conewago. In Stoever's own record of his ministerial acts which are still in existence, he records the baptism of John Jacob Kitzmiller in 1731, at the Conewago, Hanover.

Stoever was an indefatigable missionary. "Among all the early clergy," writes Mr. J. F. Sachse, in *German Sectarians*, "who labored in the province of Penn, none were so active in their ministrations or as organizers of congregations as Johann Casper Stoever. It may be said that at almost every cross-roads wherever there were any number of Germans, Johann Caspar Stoever organized an Evangelical Lutheran Congregation." The beginning of St. Matthew's was in 1732. In Dr. T. E. Schmauk's splendid book entitled, "*The Lutheran Church in Pennsylvania*," Page 242, he makes the following statement, "In 1732 the Old Goshenhoppen and the New Goshenhoppen churches in the Perkiomen district and the Conewago church in McAllistertown in Hanover, York County, across the Susquehanna were established."

In Stoever's records we note that he made the journey to his congregation here from his home in New Holland twice a year as a rule. No Church West of the Susquehanna had the services of a resident pastor at this time. On February 4, 1733, he baptized six children in this congregation: the six weeks old son of John George Forsch, whose sponsors were John Morgenstern and wife; Andreas Herger, Jr., a son of Andreas Herger; Andreas Ohler, a son of Peter Ohler; Johannes Lehman, Jr., a son of Johannes Lehman; Johannes Eckert, a son of Conrad Eckert; Catharina Mittelkauff, daughter of Peter Mittelkauff, and Anna Bergheimer, daughter of Caspar Bergheimer. A total of 22 children were baptized by Stoever from April 19, 1731 to November 13, 1739, whose names are in the archives of this congregation. The archives also contain a list of 33 members who belonged to St. Matthew's from 1732-1740.

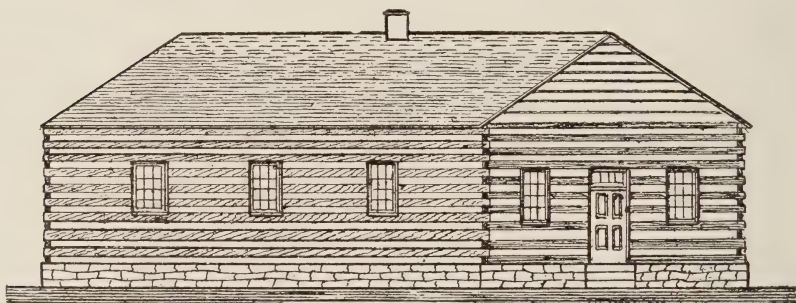
On November 7, 1736 Stoever received a call to Lancaster, which he accepted and for several years the Hanover people found a nearer and more regular spiritual ministrant in the person of

Yost Mohr, a godly layman who is said to have possessed the authority to perform "*Nothtaufen*," as the baptisms for the dead were called, and who conducted meetings from house to house and read prayer and sermons with the people.

—REV. DAVID CANDLER—

Rev. David Candler's church record is in the archives of this church. It is a good, leather bound book with substantial linen paper, and in a remarkable state of preservation. The first page contains a statement of his coming to this territory to do mission work about 1738. The fly leaf of the record contains the name of the church, in his own handwriting, "The Evangelical Lutheran Church on the Conewago, and signs his name." Then the members of the council: Elders, Lenhart Barnitz, Johannes Morningstar, Andreas Herger and Frederick Gelwicks. The fly leaf also contains the call of Rev. Lars Nyberg, with his autograph, and his attestation of work done by Rev. Candler. At the foot of the page is a brief account of Rev. John George Bager's (Baugher's) presence and work here. On the next page the names of the members are entered.

—FIRST CHURCH BUILDING WEST OF THE SUSQUEHANNA—



When Pastor Candler came to Hanover to reside, he held services in his own house. His house was on the Conewago Creek, about one mile southwest of where Hanover now is. He lived in the midst of a vast parish, extending from the Susquehanna on the North to the Potomac on the South. One of his preaching points was York, another was on the Monocacy Creek, ten miles on this side of Frederick, and another point was Frederick itself, where he organized a congregation. But Hanover was his principal congregation, and here he built the first church in the summer of 1743. This was the first house of worship west of the Susquehanna. This log church was one year older than the church in York, that being erected in 1744. A list of subscribers

to this first church is still preserved, although all record of its cost and dimensions is lost. The pulpit was slightly elevated and reached by the pastor mounting four steps and standing underneath a sounding-board which carried his voice throughout the room. The heaviest subscriber was Christian Schlegel, who gave one pound, three shillings and nine pence. Frederick Gelwicks, Michael Carl, Philip Morningstar, Nicholas Bittinger, each contributed one pound. These were heavy subscriptions for those days.

Pennsylvania being one of the thirteen American Colonies, which then paid tribute to the British Crown, used English money, although some Spanish coins were also in circulation.

Different members of the congregation furnished the logs for the building and aided in its erection. In that way the entire cost of the first church was paid.

The new house of worship was solemnly dedicated to the worship of Almighty God, as a church of the Unaltered Augsburg Confession. At this time there were a number of members of the German Reformed Church, who had settled in this vicinity. They claimed no ownership in this church, but were given certain privileges to hold religious services until they had formed a congregation of their own.

This church served the congregation for thirteen years, meantime the adjoining ground was used as a graveyard. The plain log church was large enough to accommodate an audience of two hundred people. The pews were made from boards sawed from the trees nearby. They were rude in their construction, but were said to be comfortable. At the rear of the church was an open fire, for stoves were unknown in this region at that early date. While the pastor was conducting his service, leading the congregation in singing German hymns and chants, which they had heard in the Fatherland, the crackling of the hickory cordsticks could be heard in the open fire, which warmed the church during the long services, which frequently continued two and three hours.

In the year the church was built, 1743, Pastor Candler recorded the baptisms of seventy persons, among whom were two of his own children.

His son David Candler, who married Catharine Dunkle, became a prominent citizen of York, and secretary to the first Borough Council in 1787. At the beginning of the Revolution, David Candler was chosen a member of the Committee of Safety for York County, marking him as one of the earliest Patriots west of the Susquehanna River. His descendants moved to Georgia where one of his grandsons became the Governor of the State. David Candler served for two years as a soldier in the American army during the Revolution.

Rev. David Candler died after a lingering illness in December, 1744. His place of burial was in the graveyard beside the church;

but no vestige of his grave is visible now because this ground was sold by the congregation in the year 1864, during that unsettled period when St. Mark's Congregation was formed from members of this historic church, and the pastor, the Rev. M. J. Alleman, D. D., going along with the swarm. The grave yard was sold for the munificent sum of \$80.00 to Mr. George Young, and \$15.00 of this amount was voted by the church council to buy "note books" for the use of the choir. Nothing was done to mark the spot where rest the ashes of the faithful minister of Christ who first preached the gospel of salvation under our skies, as the resident pastor.

—BRIEF TIME OF PERIL—

The funeral services of Rev. Candler were conducted from the church by a Swede, the Rev. Laurentius Nyberg, who was then located at Lancaster, as the first resident pastor of Old Trinity. A large number of members from the Monocacy and the Codorus (Christ) Congregations came to pay their last tribute of respect to their pastor who had served them with so much devotion and sacrifice in their welfare. The members travelled with ease and comfort over the Monocacy road which had been built in 1739 by the authority of the Court of Lancaster. This road extended in a devious line from the present site of Wrightsville on the Susquehanna and crossed the Codorus at York, two years before the town was founded, from thence it extended westward past the home of Adam Forney at the end of Frederick Street, Hanover, and on westward to the Monocacy River near the site of Frederick in the State of Maryland. Over this road the members of his large parish travelled to attend the funeral of their beloved pastor. Rev. Nyberg so pleased his hearers by an impressive service, that they besought the orator to become their pastor. He consented to serve them until he could secure a pastor from Sweden to take charge of them. Nyberg made the following entry in his own handwriting in our first church record, "After the death of Rev. Candler, the inspection of the Conewago Congregations was transferred to the Rev. Nyberg, city preacher in Lancaster, who promises to call another minister, Anno 1744." At that time the Church Council consisted of Peter Schultz, Andrew Herger, Michael Carl, and George Sponseiler, and each one together with Rev. Nyberg attested to the compact in his own handwriting.

Nyberg was born in Sweden and early in life he was a surveyor and spent part of his time in that occupation, coming to this country for that purpose. He was a man of pleasing manners and good intellect. Having been a teacher at the Swedish Court, he accepted an invitation to come to Lancaster, both as a teacher and surveyor. He had also studied theology in his native country and was identified with the Lutheran faith. While at London



before coming to America, Nyberg met Spangenberg, who was coming to Pennsylvania, as the apostle of the Moravian faith, and in that way Nyberg became somewhat attached to the tenets of that church.

There was the feeling among German immigrants in this country that the best plan to establish and support churches was to form a union. About this time pamphlets were circularized, endeavoring to promote an organization called the "Congregation of God in the Spirit" among the German settlers of the entire province. The plan did not work satisfactorily, for Spangenberg and Count Zinzendorf, another Moravian leader, were openly charged by the Lutheran and Reformed people that they wanted to lead all Germans in Pennsylvania to accept the Moravian faith. This plan was violently opposed by most of the members of the Conewago church, and in 1746 affairs had come to such a pass, that the church doors were locked against him.

In their distress and perplexity the congregation now turned to the Rev. Henry Melchoir Muhlenberg for help, who in answer to their appeal visited York for the first time in May, 1746.

Meanwhile the worthless Carl Rudolph now officiated here for about a year, but was compelled to flee the country upon the exposure of his disreputable life.

The early pastors of St. Matthew's evidently wore the pulpit gown, for when Carl Rudolph fled he stole Pastor Kraft's pulpit gown. Rudolph was a gross imposter, and carried with him forged documents and seals to prove his worth. He appeared in Raritan, N. J., at his old tricks; then enlisting as a soldier, went to New England, where he was arrested and imprisoned.

#### —REV. VALENTINE KRAFT—

Towards the end of 1747, the Rev. Valentine Kraft was accepted as pastor for one year. Valentine Kraft had been a preacher in the Palatinate, Germany, until at a somewhat advanced age, he was dismissed by the authorities of the duchy of Zweibruchen. He had then turned his steps towards America, landing in Philadelphia, as the first passenger on the list, in the vessel Mary, commanded by Captain Mason, on August 25, 1742. He was in this country three months before the arrival of Muhlenberg. First in Philadelphia, and then in the country districts, Kraft was the cause of much trouble. He was disloyal to the Lutheran Church, and a violent opposer of Muhlenberg. He was a notorious proselyter. He continued his interference until the close of 1749 when he was arrested for violation of some civil enactment and deprived of all his property. He removed to Frederick where he lived in great poverty until his death, in 1751.

## —MUHLENBERG ARRIVES—

The change of pastors, and the attempts of Nyberg, Rudolph and Kraft to preach Moravian doctrines had divided the religious thought and feeling in the church at Conewago. The time had now come for a complete organization of all the Lutheran congregations in the provinces of Pennsylvania and this was to come about through the devoted missionary work of a new star in the firmament,—Henry Melchior Muhlenberg.—

Muhlenberg who had arrived in this country in 1742 at the age of 31 years did not come to the Conewago until June 22, 1747. He found the congregation in a deplorable condition and tried to reconcile the opposing parties. He promised that when one of the "United Ministers" settled at York, he should serve at Conewago also. He preached in a large barn, but declined to administer the Lord's Supper. He admonished them first to repent sincerely. He met some "Eastern" Lutherans, former parishioners in Philadelphia, who were moved to tears and deeply deplored their shepherdless condition since coming West. The next day he rode with two men from Maryland for twelve hours' hard riding in a drenching rain to Monocacy, Md., thirty-six miles distant. He returned on the 26th of June. In his diary he states that on the return trip he was entertained by an English gentleman who judged the German Lutherans by what he knew of that tramp preacher, Carl Rudolph. He thought that the Moravians were the true "Friends of Jesus." Pleased with Muhlenberg's explanations, and disgusted with his own drunken rector, he begged Muhlenberg to send a sound evangelical preacher. This memorable missionary tour of the patriarch Muhlenberg from Philadelphia to the Potomac had an untold influence upon the churches. Everywhere he went the Word was preached and the sacraments were administered; laxity was rebuked, treachery exposed, difficulties adjusted, and vital piety encouraged. To the distracted churches it was life from death; to Muhlenberg, an assurance that the Lord was on his side, and a stimulus to the larger plans of the future. It made him personally and accurately acquainted with the state of affairs on the frontier of civilization beyond the Susquehanna, and carried the weight of his authority into a neglected corner. It gave an effectual quietus to the demoralizing work begun by Zinzendorf and vigorously carried on by Nyberg. It brought the Western frontier churches into vital relations with the older Eastern parishes and with the mother-church of Europe. It saved them from clerical vagabondage, and established Muhlenberg's position as the spiritual counsellor of all Pennsylvania and Maryland Lutheranism. His motto might have been that of King George of England, "*Ich Dien*" ("I serve"), but that he had a better one, "*Ecclesia plantanda*" ("The Church must be planted.")

Through Muhlenberg's influence Rev. John Helfrich Schaum of York became pastor here from 1748 to 1752, and was obliged to face the discussions stirred up by the disorderly Kraft. He held services here every four weeks. During this period, Frederick Gelwicks, schoolmaster and elder of the Conewago Church, kept the baptismal record from 1744 to 1752. Another honored layman was the old school-master, Bartholomew Moul—Bartel Maul—who came to America in 1732. He owned part of the land adjoining the town of York on the East, and was one of the first county commissioners of York County. He read a sermon at church services and carefully instructed the young in the catechism. His influence for good was so great that Nyberg could accomplish nothing. His descendants are among the most faithful members of St. Matthew's today. Schoolmaster Viger, of Philadelphia, who accompanied Muhlenberg on this journey, also rendered material service in adjusting church troubles.

During the ministry of Pastor Schaum, Missionary Inspector Rev. Dr. J. F. Handschuh one of the United Ministers, to whom had been entrusted the welfare of Lutheranism by the Halle authorities, paid a memorable visit to the Conewago in company with three church wardens, one from York, one from Lancaster and one from the Conewago. Handschuh says in his diary (*Hall. Nachrr.*, I. 169), "As soon as I came into the region with a deacon from the Conewago, I had the remaining deacons, who lived three or four miles apart from each other, assemble as quickly as possible. But one of them was an adherent of old Mr. Kraft, who excused himself. When I discovered this division in the congregation and understood that Mr. Kraft was to preach the next day, I declined preaching. After much pleading, I promised to do it on condition that all would agree. Thereupon we rode to the house of the absent deacon, who was a man of considerable influence. Mr. Kraft himself was present and he agreed that I could preach for him, but not willing to have the services in the church. On the second of June I preached at the schoolhouse under the open sky. Pastor Kraft sat at my right at a little table, and a large multitude of people of all kinds of sects were gathered around us, among them a Moravian preacher. I also baptized two children, and God be praised, everything passed off quietly and in an orderly manner."

This brief extract from the missionary's diary gives us some idea of the disorder and confusion of the Lutheran church on this territory.

—REV. JOHN GEORGE BAGER—

The last reference on the fly-leaf of the first church record is a brief account of Rev. John George Bager's presence and work here. He came here in 1753, built the second house of worship,

one mile east from Hanover, on the south side of the Carlisle turnpike. Michael Carl donated the lot and though every vestige of the church has disappeared, the grave yard still remains and is kept in order by the congregation. In that cemetery he lies buried by the side of his wife, with this beautiful inscription:

“They were lovely in their lives,  
And in death they were not parted.”

In the year 1857 St. Matthew's leased to the Heidelberg School District the piece of ground from Carlisle Pike and reaching back to the other land of said congregation and grave yard, for ninety-nine years for one dollar. A school house now stands there. But this church has the privilege of using the school at any time for the preaching of funeral sermons.

Rev. Bager served this congregation from 1753 until 1763, when he resigned to accept a call to St. John's Lutheran Church, New York City. After a brief pastorate there, he assumed pastoral charge of Christ Church, York, in 1767. Two years later he returned to this community and settled in the Pigeon Hills on a farm, and lived there until his death in 1791. He was pastor of this congregation the second time from 1777 until June 1, 1785, when his name appears for the last time in the annals of the church. Pastor Bager's work is his monument. Muhlenberg called him “an orderly, learned, finely educated, regularly examined, and ordained by the highest consistorial authority.” He is the ancestor of the famous Bager family whose grandson and great grandson were well and favorably known in our Lutheran Church.

It is worthy of note that when the second house of worship was dedicated, Palm Sunday, 1756, Pastor Bager read to the assembled gathering a declaration of the doctrinal basis of the congregation which asserts that the church was built by the Evangelical Lutherans, living on the Little Conewago, and was dedicated as the house of worship of the Evangelical Lutherans and their descendants then living in the neighborhood, as long as they remain true to the pure, genuine, and Unaltered Confession and other symbolical books.

From 1765 to the return of Pastor Bager the congregation was under the care of the Rev. John Frederick Wildbahn, who resided in the neighborhood until 1782, and served nine congregations at one time. He took formal charge in 1765 when the Stamp Act was passed, and left in 1782, the year which marked the close of the Revolutionary War.

The town of Hanover was laid out in 1763, by Richard McAllister. The congregation maintained an active and efficient parochial school during the seven years' war, under the wise supervision of David Nicoky who received annually \$150 for his



services. The school occupied its own building where now stands the residence of C. M. Schaeffer, adjoining our church.

—HAD MEN IN SIX WARS—

It is well to record here that St. Matthew's has always been in the forefront of the nation's defenders. It was loyal to George the Second when Braddock conducted his ill-fated army through this country. Five companies were recruited in York County, which then included Adams. At least twelve members of St. Matthew's joined these provincial troops. During the Revolutionary War, St. Matthew's had three Captains in the service, one of whom, Captain McArthur, was killed, another, Captain Nicholas Bittinger, captured. A large number of her members enlisted as privates. Peter Grumbine and Henry Felty served three years in the Continental Line, corresponding to the regular army today. Nicholas Gelwicks commanded a Company of Associates at the Battle of Brandywine and Germantown. Colonel Henry Schlegel, a son of Christopher Schlegel, was a man of great prominence during the Revolutionary period. In the war of 1812 this church was represented by Captain John Bair who commanded a company of 40 men, nearly all members of this church. St. Matthew's has been well represented in the Civil, the Spanish American and the recent World War.

In 1782 the Rev. Daniel Schroeter became pastor of this church, but he left no records. No death or marriage records have been preserved from 1765 to 1790. There is no communion list for the first fifty years of the church's history. The congregation suffered greatly because for a period of six to eight years there was no regular pastor. General Peter Muhlenberg who had gone down to Virginia through this region, and had left his congregation at Woodstock and become a general in the Continental Army, had many companions and followers from these parts, loyal Lutherans who swelled the ranks of the Continental army on the battlefield. The Monocacy Road which led from Wrightsville to the Potomac river, passed through the newly laid out town of Hanover then known as McAllistersville, and became the main thoroughfare for the transportation of troops and munitions of war. A wave of scepticism and degeneracy swept over the country after the war, as indeed it does after every war, and this section of the country was not immune.

—THIRD CHURCH BUILDING—

From 1790 to 1814, Rev. Frederick Valentine Melsheimer became pastor of the Hanover Church. At his first communion in May 13, 1790, 117 persons partook, the list is still preserved,

and in 1814, 147 came to the table of the Lord. Not a very encouraging increase in twenty-five years. The congregation still worshipped in their old church building northeast of town, but now after forty-five years it was found too small. In November, 1801, it was resolved to erect a new church edifice. It was built where the present structure stands, and cost over \$10,000. The lot was donated by Hon. Jacob Rudisill, who was a prominent citizen and an active worker in the church. His descendants are still members. It was dedicated in 1807, five years after the ground was broken for the foundation. The complete report of the building committee is in the church's possession. The white spire containing the twin bells is the only part of the church still standing and was incorporated as a part of the fourth church building erected during the pastorate of the Rev. J. C. Koller, D. D. As you climb the steeple you notice its massive construction, the walls being three feet thick and huge logs supporting the steps. Hanging in the old tower are the twin bells, which have been there since 1808. On the larger bell is this inscription, "George Hedderly cast us both in Philadelphia, in 1808." On the smaller bell are the names of—"Nicholas Gelwicks, and Peter Grumbine." We have in our possession the receipt of George Hedderly for \$569.40, in full for two bells. John Sholl received one pound, five shillings in full, for carriage of bells from Baltimore. The total cost of the steeple and the bells was \$924.14, and the money was raised by means of a lottery. There is a well founded tradition that the women of the congregation carried the bricks and the mortar for the construction of the walls of the church and spire. Though the women labored so much for the church they were not allowed to vote at any election. In the year 1885 this restriction was removed.

Rev. Frederick V. Melsheimer died on June 30, 1814, and lies buried in the Hanover grave yard. He was succeeded by his son, Rev. John F. Melsheimer, who remained pastor until 1826. He is said to have been an eloquent preacher in German, and was the first preacher to agitate the question of English preaching.

#### —THE FIRST SUNDAY SCHOOL—

In the month of October, 1821, an organization of the Sunday School was affected with the following officers:

President—Rev. J. F. Melsheimer.

V. President—Rev. J. F. Wiestling, of the German Reformed congregation.

Secretary—D. P. Lange.

Treasurer—Henry Myers.

This Sunday School was not a success and in a few years ceased operation. A second and permanent organization was brought

about September 10, 1828. The Sunday School at first met with strong opposition and was not allowed to meet in the church building.

Both Rev. Frederick Melsheimer and his son were celebrated botanists and entomologists, and had a library and extensive collections on these subjects. The elder Melsheimer published a well known catalogue, "Insects of Pennsylvania." It contained a description and classification of 1363 species of beetles, and was the first work of the kind ever published in America. Dr. Knoch of Germany published a book 1801, dedicated to the elder Melsheimer, whom he called the "Father of American Entomology." The Melsheimer collection was bought by Louis Agassiz for Harvard University. The collection filled forty-one wooden boxes, contained 5,302 species and 14,774 specimens. The dimensions of the boxes were— $10\frac{1}{2}$  x 14 x 2 in.

Rev. John F. Melsheimer resigned the care of the pastorate in the year 1826, and died February 14, 1829, and now lies buried in Mt. Olivet Cemetery of this place.

Our records give but little information in regard to this time. There are no minutes from which a solitary fact can be culled save the baptismal, marriage and communion register, and even that is unsatisfactory. In the year of 1815, his salary was nearly \$400.00, which was an average of \$2.50 per member. Philip Apple, the sexton, received \$12.00 per year, and his duties were as follows, "To ring the bell as often as there shall be preaching or lectures held in the church; to make fire and keep the stove pipes clean, attend to the lighting of the candles, wash the church twice a year, a few days before Communion season, and on all other occasions to keep the church swept clean." On August 10, 1844, the salary of the sexton was reduced from twelve to ten dollars. Jacob Harbin was the sexton at the time of the reduction in salary, and the term of all sextons was to expire in April so that if any one was not giving satisfaction, he would be discharged automatically. In 1818 a pound of candles cost twenty-five cents. John Bange received four pounds, ten shillings for leading the hymns in the congregation in 1818.

—REV. JONATHAN RUTHRAUFF—

In 1825 the Rev. Jonathan Ruthrauff became pastor of the Hanover charge at the age of twenty-eight years. The Hanover charge at this time consisted of Hanover, Abbottstown, St. John's near Littlestown, and the Stone Church in Codorus, York County. His text for the inaugural sermon was, "I desire to know nothing among you save the Lord Jesus Christ and Him crucified." He served here for eight years, and soon made himself a power in the community. He re-organized the Sunday School, introduced English preaching, began public Wednesday evening prayer

services, and incorporated the church under the title of St. Matthew's. Rev. Ruthrauff was a forceful and a fearless preacher. His boldness in denouncing the evils of the liquor traffic culminated in an attempt at his assassination.

—REV. JACOB ALBERT—

Rev. Jacob Albert began his ministry here on June 16, 1837, having been called here from the Manchester, Md., pastorate, and served the congregation successfully for eleven years. The records are meagre, and Dr. J. C. Koller states in his splendid history of St. Matthew's that the great work Rev. Jacob Albert accomplished can be gathered only from the recollections of the people still living who were associated with him in his church work. According to these people, he was a magnetic preacher and possessed fine musical talent, both vocal and instrumental. After one of his impassioned sermons his powerful voice would ring out in the hymn until the whole congregation would catch the inspiration. He was succeeded as pastor here in April, 1848 by—

Rev. Charles A. Hay, who came here from a four years professorship in the Theological Seminary at Gettysburg. His pastorate lasted but one year and one month, when he resigned to accept a call to the First Lutheran Church, Harrisburg, Pa.

—REV. D. P. ROSENMILLER—

After a vacancy of two years, Rev. Rosenmiller was called from Dayton, Ohio, and assumed charge November, 1851. He remained pastor here for six years. His ministry at St. Matthew's was not pleasant, his work was crippled by bitter opposition. On two or three occasions petitions were handed to the Church Council asking him to resign, but these were always rejected by the Council. However, at last a special congregational meeting was called by the council to vote the preacher out. As the opposition could only muster seventy-three votes out of two hundred and thirty-two the meeting failed to accomplish its purpose. In addition to his fearless preaching, he accomplished much along temporal lines. The parsonage which stood at the corner of Carlisle and Railroad Streets, and had been continuously occupied as such since the elder Melsheimer's time, was sold and the present location, at 55 Frederick Street was secured. He also organized the Dubbs' congregation, and built their house of worship. During his pastorate, The Act of Incorporation, which had been attempted twenty-five years previous, was at last formulated, and authorized by legal process. The charter enacts that the organization shall be known as "The First Evangelical Lutheran Church of Hanover." It was re-adopted in September, 1858, after the name of the congregation had been changed from First Lutheran



to St. Matthew's Evangelical Lutheran. On August 31, 1885, an enlarged revision of this charter was granted by the Court of York County. This revision removes the restriction on women voting, adding many other changes and improvements. On the sixth day of December, 1920, the Constitution and By-Laws of St. Matthew's were further altered, amended and approved, by decree of the York County Courts. The revised Constitution as it now stands is the legally, carefully and prayerfully adopted rule of the congregation in matters of doctrine, polity and discipline. The Committee on Revision of the Church Constitution consisted of Rev. Ralph H. Bergstresser, D. D. Ehrhart, H. M. Rudisill, W. Clinton Shultz, G. Harry Shirk, C. E. Ehrehart.

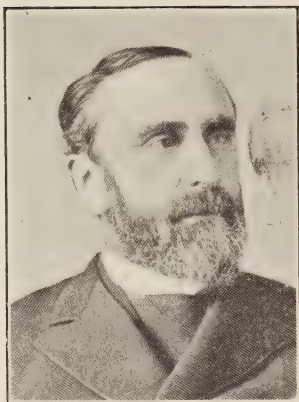
—REV. M. J. ALLEMAN—

Rev. M. J. Alleman began his pastorate, January 1, 1857, remained as pastor during the period of the Civil War, resigning January 1, 1865, to take charge of the newly organized congregation of St. Mark's, Hanover. For some years there had been an agitation among the people for the formation of a strictly English church. In December, 1863, a resolution was passed by the council to build another church. Members of the congregation had unofficially circulated subscription lists for the purpose and reported on this date \$6,000 with the promise of \$2,000 more. This decided the matter, and St. Mark's was begun.

—REV. SAMUEL YINGLING—

On February 12, 1865, Rev. Samuel Yingling was called and took active charge July 3. He remained here for twelve years and served the congregation with great zeal and success. His ministry began amidst unusual discouragements. Many of the best workers and supporters of the church had gone over to St. Mark's. The Sunday School was pitifully crippled. Some of the people were ready to predict ruin, but although the swarm may take the queen along, that only makes room for larger development to the remaining hive. St. Matthew's soon adjusted herself to changed conditions, and the present vigorous growth dates its beginnings from the time of the swarm. After his resignation he remained in Hanover for some time, then removed to Columbia, Pa., where he died. He lies buried in Mt. Olivet Cemetery, this place.

—DR. J. C. KOLLER—



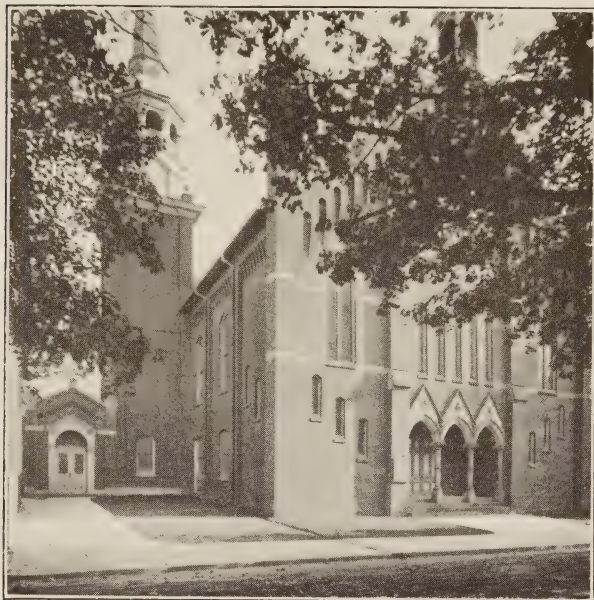
Rev. J. C. Koller was elected to St. Matthew's, January 29, 1877, and began his pastorate here, March 4, 1877. On the fly leaf of his first church record he makes the following statement:

"In accepting the pastorate of St. Matthew's I conscientiously felt myself actuated by no other motive than 'to do the will of God'. There was not the shadow of a reason why I should leave the Glen Rock pastorate—my first field of labor—in which God's blessing was richly bestowed upon me and family as well as pastoral work."

"During the last days of '76, members in and out of the council of St. Matthew's opened a correspondence entirely unsolicited and unexpected, looking towards my becoming their pastor. I declined to preach a trial sermon, and left the matter of election to be determined by the congregation, simply agreeing to allow my name to come before them." The result was a unanimous call. He preached his introductory sermon in English from Rom. 1:16, "I am not ashamed of the Gospel of Christ." On the following Sunday in German from 1 Cor. 2:2. Thus began the longest and most fruitful pastorate in the history of this historic church. For almost thirty years he labored here, and the congregation owes him a large debt of gratitude for his heroic and devoted and consecrated service in her behalf.

Dr. Koller was prominent in the church at large. He was recognized as one of the ablest preachers, theologians and writers in the General Synod. He was President of the West Pennsylvania Synod for a period of three years, and also served as Secretary for the same length of time. For many years he was a member of the Board of Directors of the Gettysburg Seminary. For twenty years he was an honored member of the Board of Home Missions. He was also a member of the Board of Publication, for many years, and at the time of his death. From time to time he was a member of various important committees of the General Synod, and all the work entrusted to him was performed carefully and faithfully. He delivered the Holman Lecture on the twenty-first Article of the Augsburg Confession, "The Invocation of Saints," in 1886. He also wrote a history of St. Matthew's Lutheran Church which was of great value in the preparation of this history.

## —FOURTH CHURCH BUILDING—



ST. MATTHEW'S LUTHERAN CHURCH, FOURTH BUILDING,  
ERECTED 1878-1879; SHOWING OLD TOWER BUILT 1806.

Among the chief improvements in Dr. Koller's ministry may be mentioned (1) the cancellation of a long standing debt which had accumulated in the years previous to his ministry, and (2) the building of the fourth house of worship. The agitation of this project was started in 1878. The building committee consisted of George W. Welsh, George D. Klinefelter, Daniel Geiselman, Charles E. Eichelberger, and A. W. Forney. J. A. Dempwolf, York, was the Architect. The work was at once vigorously prosecuted. On Whit-Monday the dismantling of the old building, which had stood for seventy-five years, was begun. The old tower was left standing as a conspicuous landmark. The corner-stone for the new building was laid on August 3, Rev. Drs. M. Valentine and C. A. Hay officiating—the former in English, the latter in German, and the pastor read the liturgical service. Immediately the erection was pushed forward, so that by February 2, 1879, the lecture room was ready for dedication. Rev. Dr. A. W. Lilly, of York, preached English and the pastor German. The completion of the audience room was effected by November 20th, on which day the dedication services took place amid the deep interest of the community and

devout gratitude of the congregation. On Saturday, 2 p. m., Rev. John H. Menges preached German, and Rev. Daniel Steck, D. D., President of the West Pennsylvania Synod, in the evening. On Sunday morning, Rev. J. A. Brown, D. D., of the Gettysburg Seminary, preached the dedicatory sermon, and Rev. Charles S. Albert, son of Rev. Jacob Albert, in the evening. The pastor and the President of Synod performed the dedicatory services. The building, with all its furniture, organ and other arrangements, cost in round numbers, \$22,000. (3) An addition to the parsonage was made in the spring of 1879 at an expense of over \$300. (4) In the Fall and Winter of 1883-4 the old parsonage was removed and a modernized building erected at an expense of nearly \$3,500, including all the conveniences of a comfortable home. (5) During 1892-3 the spire was repaired and repainted, the primary department of the Sunday School remodeled with an extension of twenty-five feet, the adult department was rearranged, enlarged, carpeted and papered, and improvements made on the parsonage property at an expenditure of about \$2,000 altogether.

Other evidences of progress in the congregation since 1877 are the organization of Woman's Home and Foreign Missionary Society, Ladies' Aid Society, Luther Alliance, revision of the charter incorporation of the Sunday School, establishment of a thousand dollar fund for the Sunday School library, and numerous minor changes in the administration of work.

Meanwhile the territory of St. Matthew's has been very much contracted. For convenience sake some of the families on the outer boundaries have connected themselves with neighboring congregations. Many of the best members belonging to the Eastern portion colonized and formed the Mt. Carmel congregation in 1886. Even a larger number in 1893 organized themselves into St. Paul's of McSherrystown, Pa. A third Lutheran church in Hanover has also taken some of our members into its organization in 1892. During the ministry of Dr. Koller, special emphasis was laid on the faithful preaching of the Word, and the stated administration of the sacraments, the positive adherence to the doctrinal basis and Scriptural practice of the Lutheran Church. Dr. Koller introduced the Lutheran Common Service which is much appreciated by the congregation. This upright man and honored servant of the Lord Jesus Christ died at his home in Hanover, April 15, 1907, just nine months after he had resigned his pastorate. He was aged 67 years, 6 months, and 1 day. His entire ministry of forty years was spent within the bounds of the West Pennsylvania Synod and in York County. He is the father of Rev. Paul W. Koller, D. D.

In the year 1905, Rev. E. C. Ruby was called as assistant pastor, and served in that capacity until February 1, 1906, when he resigned.



## —REV. A. M. HEILMAN—

Rev. A. M. Heilman was called from his pastorate in Shrewsbury, Pa., and took active charge of this field September 1, 1906. During his pastorate, the Primary Sunday School building was annexed to the church, and a three manual Moller organ with chimes and echo organ was installed. The congregation grew rapidly in numbers during his ten years' service. The communicant membership increased from 807 to 1065. The confirmed membership from 1015 to 1350. The baptized membership from 1350 to 1890. The value of the church property increased from \$35,000 to \$55,000. Rev. Heilman resigned December 20, 1916, to accept a call to Grace Lutheran Church, Chicago. He died in Chicago, October 15, 1925, aged 58 years, and was buried in Prospect Hill Cemetery, York, Pa.

## —THE MINISTRY OF REV. RALPH H. BERGSTRESSER—

The present pastor accepted the call to this congregation, coming here from Bethany Lutheran Church, Altoona, Pa., June 1, 1917. The finances were placed upon a sound basis by adopting the Duplex Envelopes for both Church and Sunday School. Previous to this time, the pastor's salary was collected by the janitor on a commission basis. The result of the new system was gratifying from the start, and St. Matthew's began to meet all her obligations promptly and to pay her full apportionment with excess for the first time in her history.

## —FIFTH CHURCH BUILDING—

For some time it was evident to all that the church building was becoming too small to accommodate the large and growing congregation, and an agitation was begun to enlarge or rebuild. After full and free discussion, it was finally resolved to build an entire new structure, the building operation to consist of two units, the church auditorium, and the Sunday School building. It was decided to build the auditorium first on the large vacant plot belonging to the church and adjoining the old structure, and to use the old building for Sunday School purposes entirely until such time when the new Sunday School unit should be annexed to the church auditorium.

The Building Committee consisted of D. D. Ehrhart, Martin Moul, E. K. Eichelberger, Henry Shaeffer, Samuel Witmer, John W. Mumper, and the Pastor. Messrs. Richter & Eiler were appointed Architects. Mr. J. W. Mumper died, May 5, 1921, and Mr. C. E. Ehrhart was appointed to fill the vacancy. Sealed bids for the first unit were opened, July 3, 1922, and the contract was awarded to Mr. O. H. Hostetter, Hanover, the lowest bidder, for \$159,600. Work proceeded at once. The ground was broken

July 16, 1922. The corner stone was laid on November 19, 1922, before an assembly estimated at 2000. The Rev. A. R. Steck, D. D., preached the sermon and the pastor read the liturgical service. All the pastors of Hanover were present and had a part in the service. Many Lutheran clergymen from neighboring towns were also in attendance.

The church is constructed of Mt. Airy Granite, (N. C.), with stone trim of cast or concrete stone, of light Indiana lime stone color, now used in the largest city buildings. The two kinds of stone harmonize perfectly. The material used throughout is the most durable, even all the window frames being of stone. The architecture is Gothic, with which the interior corresponds. The general design with its fine architectural lines and artistic decorations appeals to the sense of beauty. The tower is massive,



ST. MATTHEW'S LUTHERAN CHURCH, HANOVER, PA.  
(PRESENT BUILDING)

and is the crowning feature of the beautiful front. The main auditorium will seat 1000, and when the Sunday School unit is added, the seating capacity will be twenty-five hundred. The large basement under the entire church is equally beautiful, and will be practically equipped for assembly purposes. The church is equipped with a four manual Austin organ, having 97 stops, and a solo organ, chimes, and an echo organ. Two full manuals are placed in the gallery. There is a marble chancel and altar with a reredos extending 13 ft. high. The interior woodwork is oak, stained dark, and the pews are solid walnut. The total cost of the first unit, including the Memorial Organ and Memorial Chancel and Altar, is \$290,000. This does not include the value of the land.

The dedication services were held September 28, 1924.

The following is a summary of the seven years' pastorate of Rev. Bergstresser to the date of sending this copy:

Total receipts.....	\$288,700
Total infant baptisms.....	386
Total adult baptisms.....	60
Total confirmations, letters and renewals.....	718
Total received into the Church including infant baptisms	1,164
Number of funerals.....	238
Number of baptized members.....	2,300
Number of confirmed members.....	1,820
Number of communicant members..	1,654

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REV. OSCAR CARLTON DEAN, A. M.

(PASTOR OF ST. PAUL'S LUTHERAN CHURCH)

The subject of this sketch was born on a farm near Middletown Valley, on August 5, 1883, the fourth child of Carlton Henry Dean and Ava Coblentz Dean. He was baptized in infancy into Zion Lutheran Church at Middletown, Maryland, by Rev. Peter Bergstresser, D. D. In the spring of 1897 he was confirmed by Rev. M. L. Beard. His higher education was received at the Boys' High School at Frederick and the Middletown High School. During the winter of 1903 and 1904 he taught in Frederick County. In the spring of 1904 he entered Frederick College at Frederick, Maryland, and prepared for college. The fall of that same year he entered Pennsylvania College at Gettysburg and graduated in 1908. In the fall of that year he entered the Theological Seminary there and graduated there in 1911.



During the summer of 1909 he served as supply pastor of the Burkittsville pastorate of the Maryland Synod. The following summer he supplied the pulpit of the Accident Pastorate of the Maryland Synod. He was licensed to preach by the Maryland Synod at Smithsburg in 1910, and was ordained by the same Synod at Taneytown in the following year. In the spring of 1911 he accepted a call to become pastor of the Accident Pastorate and

began his work here April 1, 1911. In the spring of 1912 the new Synod of West Virginia was organized and Rev. Dean became one of the leaders in this new body. Rev. Dean accepted a call to Trinity Lutheran Church of Wheeling, West Virginia, and entered upon this work January 1, 1913. Here he served over six years and during this time almost doubled the membership of this congregation. A new parsonage was purchased and a fine new church built, all at a cost of about \$60,000.

June 1st, 1919 he was called to become pastor of St. Paul's Lutheran Congregation, Bucyrus, Ohio and having accepted the call, began his work there July 1st, 1919. His pastorate at Bucyrus was marked by advancement in all departments of the church life, the most noticeable being in Inner Mission Work and work among boys. During his pastorate here, he served two terms as Chairman of the Inner Mission Board of the Synod of Ohio. He also sent into the Inner Mission work at large two of the young ladies of his congregation, Miss Olga Winegardner, now serving at Toledo, Ohio, and Miss Blanche Bauer, now in training at the Deaconess Mother House at Baltimore, Maryland.

Rev. Dean, while at Bucyrus, served five years as President of the Bucyrus Council Boy Scouts of America. In this capacity he succeeded in having erected on Sugar Grove Lake, a log cabin, for the further development of the work among boys. He was also a leader in the work of developing religious education in the public schools, and was the first President of the Crawford County Board of Religious Education. This board succeeded in placing religious instruction in nearly all the public schools of the County. After a pastorate of over five years at Bucyrus, Rev. Dean was called to St. Paul's Lutheran pastorate, Hanover, Pa. He accepted the call and entered upon his ministry there, August 15, 1924.

Rev. Dean was united in marriage with Bertha Margarette Chuck, of Uniontown, Pa. on September 3rd, 1913. One son, Paul Mitchell Dean, now ten years old, has been born to them.

During his ministry, Rev. Dean has been honored by the following offices: 1910-11 he was Secretary-Treasurer of the Allegheny Conference of the Maryland Synod; 1912-13 he was President of the Conference of the Synod of West Virginia; 1915-17 he was President of the Synod of West Virginia; 1918-19 Director of the Theological Seminary at Gettysburg, from the Synod of West Virginia. In 1918 he represented the Synod of West Virginia at the Lutheran Merger Convention at New York City. In the Synod of Ohio, besides those offices mentioned above, he served as a member of the Board of Home Missions.



## ST. PAUL'S LUTHERAN CHURCH, HANOVER, PA.

REV. OSCAR C. DEAN, PASTOR



ST. PAUL'S LUTHERAN CHURCH, HANOVER, PA.

St. Paul's Lutheran Church was organized, December 17th, 1890. There were thirty-eight charter members, most of whom formerly belonged to St. Mark's Lutheran Church of Hanover. The organization meeting was held in Concert Hall, on the Public Square. At a subsequent meeting in the same place, the Rev. Daniel Schindler, D. D., was unanimously elected as the first pastor. He served the congregation most acceptably until June 28, 1893, when he was removed by death. Dr. Schindler was a preacher of great force and power, and was also gifted as a lecturer and debater. He was deeply respected by his congregation, and was held in high regard by his fellow citizens. During his pastorate the present edifice was built. He labored with untiring zeal to secure funds to liquidate the debt and to increase the membership.

The second pastor was the Rev. Samuel Herring. He began his ministry October 1st, 1893, and served the congregation faithfully until June 19, 1899. He directed his energies during his pastorate to the erecting of a parsonage and liquidating the church debt.

Rev. Herman S. Cook was the third pastor. He was installed November 1st, 1899, and resigned August 31st, 1904.

Rev. A. C. Forscht, the fourth pastor, was installed September 18, 1904, and served until August 25th, 1908. During his ministry a Junior Sunday School room was built and the church auditorium was enlarged and beautified.

Rev. William I. Redcay, Ph. D., the fifth pastor, was installed, November 1st, 1908, and served until April 6th, 1924. During his ministry, the indebtedness was liquidated and the church property repaired. A pipe organ was installed at a cost of \$3300. The old parsonage was sold and the present splendid parsonage purchased.

The present pastor, Rev. Oscar C. Dean began his pastorate, August 15th, 1924. The membership of the congregation has increased from 263 to over 500, during this pastorate, 184 new members having been added and many memberships renewed. The Sunday School has greatly increased, and passed the 600 enrollment mark at Easter, 1925, with an enrollment of 614. A gallery was built in the rear of the church, a new lighting system installed, new comfort room built in the basement, new Common Service Books purchased for the church and new song books for the Sunday School and other improvements made. The congregation is very enthusiastic, and is moving unitedly forward toward a new and enlarged program.

### REV. JOHN I. HUMMER

(PASTOR OF THE LITTLESTOWN CHARGE)



The subject of this sketch was born at Middaugh's, Northumberland County, Pennsylvania, February 2nd, 1873, the son of Mr. and Mrs. Samuel Hummer. He was confirmed in Trinity Lutheran Church, Martins Creek, Penna., by Rev. William Hesse, D. D. He prepared for College at Selinsgrove and Easton, Pa., entered Gettysburg College in September 1896 and was graduated on June 30th, 1900. In September of the same year he entered the Seminary at Gettysburg and on May 28th, 1903, was graduated from this institution. His first pastorate was at Tannersville, Pa., of which he took

charge on June 1st, 1903. From Tannersville he moved to Glen

Gardner, New Jersey, and from there to Oberlin, Pa. Then, because of the illness of Mrs. Hummer's father, he returned to Bartonsville, Penna., and served the Tannersville Charge again until the death of Mr. Neyhart. He then accepted a call to the Seven Valley Charge, and successfully served also the Lutheran Pastorates at Mt. Carmel, Pa., Manchester, Pa., the Lyons-Bernville Charge, and since March 23rd of the present year has been pastor of Grace, St. John's and St. Luke's Churches of the Littlestown Charge of this Synod.

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### GRACE LUTHERAN CHURCH, TWO TAVERNS, PA.

(LITTLESTOWN CHARGE)

REV. J. I. HUMMER, PASTOR



GRACE LUTHERAN CHURCH, TWO TAVERNS, PA.

The corner stone of Grace Lutheran Church, Two Taverns, Adams County, was laid with appropriate service on August 12, 1877, by the Pastor of St. John's Charge, Rev. E. J. Metzler. The building of the church was pushed forward with great vigor and was dedicated for divine services on Sunday, November 25, 1877; Rev. Dr. Chas. A. Hay of the Theological Seminary, Gettysburg, preaching the dedicatory sermon, and Rev. Yingling, of Hanover, assisting the Pastor, Rev. E. J. Metzler, in the liturgical services.

The charter members who entered into the new organization were 60, fifty of whom were dismissed from St. Luke's Lutheran congregation, near White Hall, six from St. John's Lutheran church, near Littlestown, and four from Mt. Joy congregation.

The first communion of the new organization was held on December 12, 1877, when seventy-one communicants are recorded as having partaken of the Lord's Supper. The first class of

catechumens, numbering 16, were confirmed on this day and received into the fellowship of the congregation.

Rev. Metzler resigned in the spring of 1888, after a ministry over this congregation of ten years and three months. During this time the membership included 210 persons, with a net membership of 142 at the close of his pastorate. The church grew largely by the addition of members from St. Luke's, St. John's, St. James', Gettysburg, and other Lutheran congregations.

Rev. E. J. Metzler was succeeded by Rev. D. R. Becker, July 1, 1888, who took charge of Grace church, but resigned in September, 1892. During his pastorate the membership grew to 170. He was succeeded by Rev. W. C. Wire, who took charge March 21, 1893, and died very suddenly April 20, 1897, after a pastorate of four years and one month. The names enrolled at the close of Rev. Wire's administration numbered 248.

Rev. Wire was succeeded by Rev. L. A. Mann, D. D., October 1, 1897. The whole number of enrolled membership was 309.

The Rev. C. P. Bastian followed the Rev. Dr. L. A. Mann in the spring of 1903 and remained in the charge until 1909, during which time the Sunday School room was built and new furniture placed in the church. The Rev. Carl Mumford followed the Rev. C. P. Bastian and remained in this congregation until 1910.

Rev. Carl Mumford resigned and he was followed by Rev. I. M. Lau who was pastor from 1911 to 1922. Rev. I. M. Lau was followed by Rev. George Eveler who resigned on January 15, 1925, when the Rev. J. I. Hummer was elected.

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## ST. JOHN'S LUTHERAN CHURCH, LITTLESTOWN, PA.

(LITTLESTOWN CHARGE)

REV. J. I. HUMMER, PASTOR

St. John's Lutheran congregation near Littlestown was organized November 13, 1763, by Rev. Carl Frederick Wildbahn, who was the teacher of the parochial school of St. Michaels. The church was a log building, "the organization was effected in 1763, the land deeded to the church in 1768, in which Jacob Stehly and wife" convey the lot tract on which the High German Lutheran Church is erected and built, for the nominal sum of 5 shillings.

Solomon Menges and John Mehring purchased May 31st, 1852, two acres and fifteen perches of land from William McSherry for a hitching yard for \$190.90. In 1857 a new charge was formed, consisting of St. John's, St. Mary's and St. Luke's Churches. In 1860 the lot was purchased on Frederick Street, and the parsonage erected, and in 1867 St. Paul's Church of Littlestown was erected and a new congregation organized. The walls of the old church



became unsafe and the present church was erected on the old site in 1874, and in 1877 Grace Church, Two Taverns, was built and a new congregation organized from members of St. Luke's and St. John's Churches.

Thus the mother of Lutheranism in the lower part of the County has lived and sent out colonies of Lutherans in this vicinity for a period of 162 years, and from the beginning until now has been served by twenty ministers.

Carl Frederick Wildbahn, catechist, took charge of the church in the neighborhood of Hanover in 1765. The records of the Pennsylvania Ministerium show that in 1768 letters were re-



ST. JOHN'S LUTHERAN CHURCH, LITTLESTOWN, PA.

ceived from 5 or 6 small congregations, on the Maryland and Pennsylvania border, in which they requested that the Ministerium receive into their union their Catechist Wildbaun, and ordain him. In 1769 the churches were received into the Ministerium, and he was ordained. He served these churches until 1782 when he accepted a call to Reading.

Sometime after Wildbahn left in 1782 the work was taken up by John Daniel Schroetter. He was licensed by the Pennsylvania Ministerium in 1777. In 1782, he came to McAllistertown (Hanover). From this place he served a large circuit of congregations, at times preaching in Baltimore. His career in the min-

istry seems to have been somewhat checkered. He served St. John's in an independent capacity until at least 1806. Sometime in the year 1803 the Rev. John G. Grubb came to the Taneytown charge. He was one of the organizers of the Maryland Synod in 1820 and was a member of the committee to draw up a constitution for it. After 1819 he served only three churches, Taneytown, Emmittsburg, Petersburg and St. John's, Littlestown, Pa.

The close of Rev. Grubb's ministry in 1825 was evidently much disturbed by intestine broils and disaffection; in that year part of the congregation became dissatisfied and built a log church on the south side of the Taneytown road on the farm owned by David Mehring; the congregation was short lived and was finally abandoned and the building was torn down.

Rev. G. R. Hoffman was pastor from 1826 to 1830. During his pastorate the second church was built, of brick, in 1829-31, on the present site.

Rev. Jonathan Rothrauff came here from Lewistown, Pa., and although only 28 years of age, he was soon recognized as a power in the community. He was a wide-awake, progressive and devoted pastor in this charge, which then consisted of Hanover, Abbottstown, St. John's and the Stone Church in Codorus, York County. He introduced English preaching and organized Lutheran Sunday School Societies, and advocated public prayer meetings. His pastorate covered the years 1830-1837.

In 1837, Rev. Jacob Albert received a call from Hanover, Pa., and accepted it. This included St. John's.

The ministry of Rev. Jacob Albert was a marked one, during which occurred the great awakening in 1842-3, the building of St. Luke's Church (Union) near Bonneauville in 1846, the adoption of the General Synod's formula of church government, and the introduction of the English language. His pastorate continued until 1848.

Rev. C. A. Hay, D. D., came to this congregation from our own schools and was a very brilliant man. He spent two years in several German universities and was a professor in our Theological Seminary, at Gettysburg. Although his stay was brief (until 1849) he never failed to show interest in the congregations he once served.

In 1849, Rev. D. P. Rosenmiller was called as pastor from Dayton, Ohio, and served the charge for a period of six years, at the end of which time he resigned on account of repeated misrepresentations. His ministry was crippled by opposition and all sorts of petty, but discouraging interferences.

Rev. M. J. Alleman, was the faithful and able pastor 1856-1857; Rev. Frederick Rothrauff, 1857-1858; Rev. Samuel Henry, 1859-1867. It was during his pastorate that a number of the members decided to withdraw and organize a congregation and build a new church home for themselves. Thus at this time St.

Paul's, of Littlestown, was organized and in its early days united with St. Luke's, of Red Land, the two constituting a charge for a period of several years.

Rev. P. P. Lane was pastor 1868-1869. Here is another servant whose labors with this congregation were of a short duration of time. From the records, however, we infer that he was no idler and exercised discretion in keeping the same. There are some of the older members who remember him and all that we have heard was quite favorable, thus proving that his efforts were put forth in good faith and at the same time were accepted with favor.

Rev. L. T. Williams came in 1870 and served as pastor until 1874. Due to the fact that the walls of the old church were pronounced unsafe it was decided that it be replaced by a new church building. It was during his pastorate that the present edifice was erected in 1874.

Rev. E. J. Metzler was born in Conewago Township, Adams County, Pa. He evidently was held in high esteem in his home community, for we are told St. John's was his first charge, which he served with marked success from 1875-1888. It was during his pastorate that Grace Church, Two Taverns, Pa., was built and the congregation organized.

Rev. D. R. Becker took charge of St. John's pastorate on the first of July, 1888; and continued his work until the year 1898.

Rev. W. C. Wire took charge of St. John's pastorate on the 21st day of March, 1893.

From 1897 to 1903 St. John's charge was served by the Rev. L. A. Mann, D. D.; from 1903-1907 by Rev. C. P. Bastian.

Rev. Carl Mumford began his ministry of St. John's Church June 30, 1907, and closed the same October 2, 1910. The three years and three and one-half months of this pastorate saw many improvements to the church property, namely, renovation of interior of parsonage, grading and fencing of cemetery, etc. The finances were in excellent condition, the spirit of benevolence growing, the membership increasing and things generally in a happy state.

The facts for this sketch have been gathered from a sesquicentennial souvenir pamphlet that was prepared by the Rev. I. M. Lau. He became the pastor of this charge on January 1, 1911, and continued to serve with energy and success until August, 1921. His successor was the Rev. G. H. Eveler, whose pastorate covered the years from 1922 to January, 1925.

The present pastor, the Rev. J. I. Hummer, entered upon his duties March 23, 1925.

Three of the sons of St. John's Church have entered the Lutheran ministry, the Revs. A. S. Hartman, D. D., Austin A. Kelley and Robert E. Peterman.

## ST. LUKE'S LUTHERAN CHURCH

(LITTLESTOWN CHARGE)

REV. J. I. HUMMER, PASTOR



ST. LUKE'S LUTHERAN CHURCH, ADAMS CO., PA.

St. Luke's Lutheran Church was organized during the eventful pastorate of Rev. Jacob Albert of the St. John's, Littlestown Charge, in 1846. The church records that can be found are very meager. This congregation has during all its history been served by the regular pastors of the Charge, whose activities are recorded in connection with the historical sketch of St. John's Lutheran Church of Littlestown.



REV. DAVID S. KAMMERER  
(PASTOR OF ST. PAUL'S LUTHERAN CHURCH)

Rev. David S. Kammerer was born July 5, 1891, at Harrisburg, Pa. He was catechized and confirmed by the Rev. M. P. Hocker, Pastor of St. John's Lutheran church, Steelton, Pa., April 23, 1905. In the year of 1908 he became a member of the Salem Lutheran church, Oberlin, Pa. It was here under the teaching of Rev. Daniel E. Rupley, that he became desirous of becoming a Christian minister, and consequently finally entered the Academy of Susquehanna University, Selinsgrove, Pa., January, 1912, and graduated from the College, in the year of 1916. After three years of study in the Theological Seminary at Selinsgrove, Pa., he was ordained by the Susquehanna Synod in convention at Mt. Carmel, Pa., May 22, 1919.



June 3, 1918, just one year prior to his ordination into the Christian ministry he was invited to become the "supply" pastor of Union Pastorate, Union County, Pa., and was later, after having been ordained, installed as the pastor of the charge. After a very happy and fruitful ministry of three and one half years, he accepted a unanimous call to become pastor of Trinity Lutheran church, Sunbury, Pa., and entered upon the work there December 1, 1921. Here the Lord greatly blessed his efforts; the membership was all but doubled and nearly four thousand dollars was raised for a proposed new building. His ministry here, however, was destined to be short-lived for having received a unanimous call from St. Paul's Lutheran church, Littlestown, Pa., he resigned the Sunbury pastorate and entered upon his present field of labor April 15, 1925.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH,  
LITTLESTOWN, PA.

(REV. D. S. KAMMERER, PASTOR)

St. Paul's Evangelical Lutheran Congregation, Littlestown, Pa., was organized October 31, 1867, when about one hundred members from St. John's Lutheran Church, of Littlestown, under

the leadership of Rev. Samuel Henry, then pastor of St. John's Charge, decided that a congregation meeting in the town itself instead of at the edge of town would be more conducive to the



ST. PAUL'S LUTHERAN CHURCH  
LITTLESTOWN, PA.

growth of Lutheranism. The following ministers have served as pastors of this congregation:

- Rev. Samuel Henry—1867-1869;
- Rev. M. J. Alleman—1869-1874;
- Rev. J. W. Lake—1875-1877;
- Rev. E. D. Weigle—1877-1887;
- Rev. W. C. Wire—1887-1892;

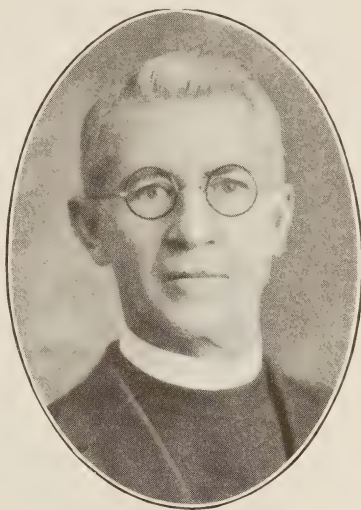
Rev. E. E. Blint—1893-1905;  
Rev. J. J. Hill—1906-1916;  
Rev. W. K. Fleck—1917-1918;  
Rev. H. C. Bergstresser—1918-1925;  
Rev. D. S. Kammerer—1925-.

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### REV. B. K. MOWRER

(PASTOR OF MT. CARMEL LUTHERAN CHARGE)

The subject of this sketch was born in Strasburg Township, Lancaster County, Pa., December 29, 1867, the son of Benjamin R. and Anna Mowrer. His father was a stone-mason. Both parents were consistent members of the Old Menonite Church; and the home was one where God's name was always revered and his daily gifts gratefully acknowledged. Mr. Mowrer attended the public schools and worked on the farm until the age of seventeen. He then entered the foundry as an apprentice moulder in the city of Lancaster, Pa. At the age of nineteen he united with the Evangelical Church of that city and at once became active in all the affairs of the congregation. His first definite work was teaching a class of unruly boys in the early teen age, with at least partial success. It was here that he got the vision of possible greater service for Christ, and began preparing for the ministry in accordance with the usages of that church. He was licensed to preach at Lebanon, Pa., February 22, 1892, by the East Pennsylvania Conference of the Evangelical Church, and the same year was appointed pastor of Lykens Charge, Lykens, Dauphin County, Pa., which he served one year. During 1893 and 1894 he served White Haven Mission, White-Haven, Luzerne County, Pa. In 1895 he located in Lancaster, on account of ill health, returning for a time to the foundry and doing supply work. February 24, 1900, he was ordained deacon, in Lancaster, Pa., after several years of supply work. He entered the Central Pennsylvania Conference and began active work again, serving at Dorsey, Maryland, two years and at Hanover, Pa., two years, when again he was compelled to quit the active ministry on account of over



work, becoming a salesman for several years, and doing supply work.

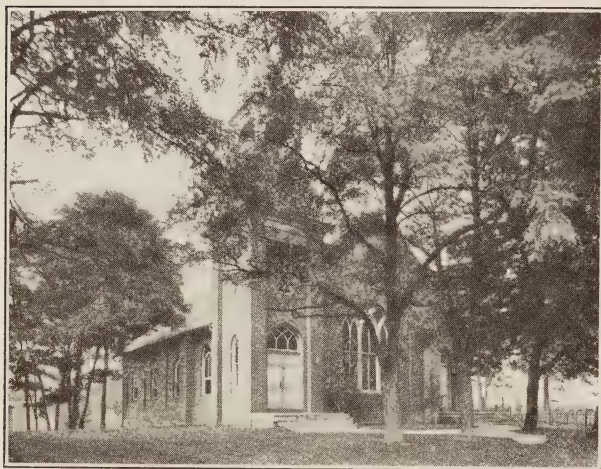
In 1919, he began as regular supply of Mt. Carmel Charge, made application for admission to the West Pennsylvania Synod, and was received at the sessions at Chambersburg, Pa., October 13, 1920, as per act of Synod (Page 65 of minutes), "That when B. K. Mowrer shall have become a member of the United Lutheran Church, the officers of this Synod be authorized to grant him licensure to preach, etc."

He united with Mt. Carmel Congregation October 31, 1920. The service of licensure was conducted by the officers of Synod in St. John's (Franklin) Church, Dillsburg Charge, November 9, 1920; ordained at Carlisle, Pa., October 12, 1921.

February 6, 1890, he was married to Miss Kate Kauffman, of Millersville, Pa. Four children were born to this union, three sons and one daughter, all of whom are living and married.

### MT. CARMEL LUTHERAN CHARGE

(REV. B. K. MOWRER, PASTOR)



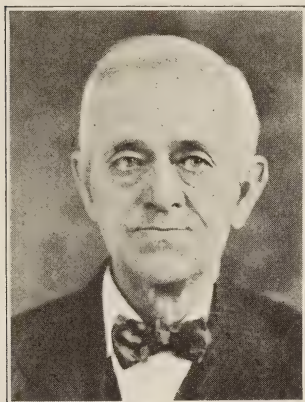
MT. CARMEL LUTHERAN CHURCH, YORK CO., PA.

Mt. Carmel Lutheran Charge is composed of two Churches, Mt. Carmel and St. Paul's (New Baltimore), situated in Heidelberg and Penn Townships, York County, Pa.

Mt. Carmel congregation is the outgrowth of a Sunday School which was organized about 1870, first known as Sunny Side Sunday School, later changed to Mt. Carmel. The first meeting place was in the Sunday School chapel which was built in 1880. The



congregation was organized May 20, 1886, with 18 charter members, all of whom were formerly members of St. Matthew's Lutheran Congregation of Hanover, Pa. The first officers were:

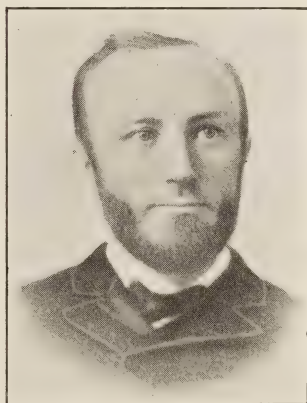


JACOB H. MOUL

Elders, Josiah Moul, Sr., and Charles F. Eichelberger; Deacons, Rolandus M. Moul and Israel Hale. Of the charter members the following are members in good standing at this writing: J. Enery Moul, Rolandus M. Moul, Clinton R. Moul, Milton Moul, Ellen Moul (Mrs. Milton) and Jacob H. Moul; the last named, whose picture appears herewith, was awarded a medal by the State Sunday School Association at Lancaster, Pa., 1922, for fifty years of continuous service as teacher and Superintendent of Sunday School. The

Rev. John Albert Metzger, became the first pastor, serving this congregation with West Manheim Charge. Rev. Metzger was a graduate of Gettysburg (1883). June 1, 1908, he became the pastor of Mt. Carmel and New Baltimore (St. Paul's) congregations, and continued until his death, April 2nd, 1909. His widow, Mrs. Mary C. Metzger, is a member of the congregation and is held in high esteem by all who know her. The present membership is 139. In 1905 a new brick church was built.

St. Paul's (New Baltimore) Congregation was organized August 28, 1898. The first officers were: Elders, Andrew Rudisill and Charles F. Eichelberger; Deacons, Joseph Myers and H. M. Becker; Trustee, Elias Becker. Incorporated April 30, 1906. May 3, 1904 Mr. Andrew Rudisill and wife,



REV. J. A. METZGER

Magdalena, bequeathed to St. Paul's congregation a property adjoining the Church, improved with a two story brick house to be used as a parsonage, which is occupied by the present pastor. Rev. Ferdinand Hesse became supply pastor, October 2, 1898, continuing until October 12, 1902. Rev. R. H. Clare served from

October 19, 1902 until June 1, 1908, at which time Mt. Carmel and St. Paul's were constituted a separate field and Rev. J. A. Metzger became the pastor. After the death of Rev. Metzger



ST. PAUL'S LUTHERAN CHURCH  
YORK CO., PA.

Rev. S. A. Diehl became pastor October 1, 1909, and served until June 1, 1920 when he resigned on account of failing health.



REV. S. A. DIEHL

On account of Rev. Diehl's failing health, Rev. B. K. Mowrer began to supply Mt. Carmel congregation, November 30, 1919. A call was extended and accepted by him December 28, 1920, effective January 1, 1921.

The present membership of St. Paul's is 77 (confirmed). This congregation has before it a bright future, as the community is growing rapidly and this is the only church in the vicinity.

REV. LESLIE K. YOUNG  
(PASTOR OF THE MT. JOY CHARGE)

Leslie Kauffman Young, born July 11, 1884, at Keller's Mill, Franklin County, Pa., is one of eleven children born to Hiram and Anna Stickell Young. He was baptized by the Rev. Frederick Klinefelter, pastor of the Evangelical Lutheran Church, Greencastle, Pa., and in the same church was confirmed April 24, 1898, by the pastor, Rev. T. O. Keister. His early education was secured in various public schools in Franklin County. He entered the Chambersburg Academy in the fall of 1904, graduating with the class of 1906. His studies were continued in Pennsylvania College, Gettysburg, Pa.,



graduating from this institution with the class of 1910, receiving the B. A. degree. October, 1912, he was licensed by the Lutheran Synod of West Pennsylvania. May, 1913, he completed the three years' course of study at the Gettysburg Theological Seminary and having accepted a call to become pastor of the Accident Pastorate, Garrett County, Md., entered into the active work of the ministry June 1, of that year. October 12, 1913, he was ordained by the Synod of West Virginia, at Accident, Garrett County, Md. He continued as pastor of this charge until August 1, 1920, at which time he entered upon his work in the Mt. Joy Charge, Adams County, Pa., which he still serves. August 10, 1914, at Keyser, West Virginia, he was married to Effie Helena Fox, daughter of Frederick and Sarah Alberta Fox, of Friendsville, Md. To this union, five children were born, Anna Elizabeth, Grace Alberta, Frances Helena, Mary Louise and Leslie Miller.

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MT. JOY LUTHERAN CHURCH  
(MT. JOY CHARGE)

REV. L. K. YOUNG, PASTOR

The Mt. Joy Parish is composed of two congregations: Mt. Joy, which is located on the Taneytown road, six miles south of Gettysburg, in Mt. Joy Township, Adams County, Pa., and St.

Paul's, in Harney, Carroll County, Md. This Charge was originally a part of the Maryland Synod, but at the meeting of that Synod at Washington, D. C., in October, 1881, the Charge in response to its own petition was formally transferred to the Synod of West Pennsylvania.



MT. JOY LUTHERAN CHURCH  
ADAMS CO., PA.

July 22, 1851, Rev. S. Sentman, pastor of the Lutheran Church in Taneytown, Md., met with a number of the Lutheran brethren, on the spot now belonging to the Mt. Joy Lutheran Church, to consider the advisability of forming a new congregation. Those present at this meeting were Rev. S. Sentman, I. P. Smeltzer, John Maring, Jacob Maring, Abraham Waybright, John Eyler, Samuel David Reck, Henry Clutz, Christian Shriver, Jesse Sharretts, John Hankey and John N. Hoffman.

A committee consisting of Messrs. A. Waybright, Samuel Reck and John N. Hoffman was appointed to canvass the community for subscriptions and available members. August the 23rd, 1851, this committee reported subscriptions to the amount of \$780.00 and about forty persons expressing a desire to form a congregation. The Taneytown Parish agreed that if a congregation was organized, they would receive it as a part of their charge. September 7, 1851, the first election of officers was held in Greenbush school-house, the following being elected: Elders, Samuel David Reck and John N. Hoffman; Deacons, Jesse Sharretts and Arthur McGuigan; Trustees, John Eyler and Christian Shriver. Preparation and plans for the construction of a church building were made, and on April 27, 1852, the cornerstone was laid. Rev. S. Sentman, the pastor, was assisted in this service by the Rev. S. S. Schmucker, D. D., who spoke in English, and Rev. P. Anstadt, speaking in German. The structure was forty by fifty feet in dimension and built of brick. The brick were made on Arthur McGuigan's farm and the lumber was hauled from Wrightsville, Pa. October 24, 1852, the church was dedicated. The pastor, Rev. S. Sentman, was assisted in this



service by the Rev. H. L. Baugher, D. D. November 21, 1852, the first communion service was held in the new church, eighty persons communing.

This church continued as a part of the Taneytown charge until March 15, 1878, when it became a separate charge. The parsonage was built in the year 1882. March 4, 1890, due to a defective flue, the church was destroyed by fire. Immediate steps were taken to rebuild. The cornerstone was laid June 15, 1890. The sermon on this occasion was delivered by the Rev. E. J. Wolf, D. D. The present structure was dedicated November 30, 1890, Rev. H. L. Baugher, D. D., preaching the sermon and Rev. John Weidley assisting in the services. The congregation now has a communicant membership of 235.

The following are the pastors and their years of service with this congregation: S. Sentman, 1851-1858; L. T. Williams, 1858-1867; P. Burgstresser, 1867-1874; W. H. Luckenbaugh, 1875-1877; M. L. Beard, 1877-1881; J. U. Asper, 1881-1887; H. M. Heilman, 1887-1893; W. G. Minnich, 1893-1908; Emory Stockslager, 1908-1920; Leslie K. Young, 1920-.

ST. PAUL'S LUTHERAN CHURCH, HARNEY, MD.  
(MT. JOY CHARGE)

REV. LESLIE K. YOUNG, PASTOR

June 29, 1889, some of the members of the Mt. Joy congregation, and others, living at and in the vicinity of Harney, Carroll County, Md., took the initiatory steps to organize a congregation and erect a house of worship in the town of Harney, Md. A



ST. PAUL'S LUTHERAN CHURCH  
HARNEY, MD.

meeting was called in Shoemaker's Hall on the above date, and a decision was reached to organize a congregation. This was done with the consent and assistance of the Mt. Joy congregation, it being understood that it should become a part of the Mt. Joy Charge. January 6, 1890, under the pastoral care of Rev. H. M. Heilman, a congregation numbering forty-eight members was organized and the constitution was adopted. March 7, 1890, Dr. John C. Bush, John Ohler, Abraham M. Waybright, Martin Slagle, D. J. Hesson and J. L. Hesson were elected as trustees to act in the name and behalf of the congregation, pursuant

to the provisions of the act of the General Assembly of the State of Maryland. The plans and preparation for the construction of a church edifice were hastened. March 4, 1890, the cornerstone was laid, and October 26 of the same year, the present edifice was dedicated, the morning sermon being delivered by the Rev. H. H. Weber, D. D., and the evening message by the Rev. John U. Aspers. The charge was officially effected in the fall of 1890, by a joint council meeting and was ratified by the Evangelical Lutheran Synod of West Pennsylvania, convening at Hanover, Pa. The present confirmed membership of this congregation is 233.

The pastors who served this congregation are: H. M. Heilman, 1890-1893; W. G. Minnich, 1893-1908; Emory Stockslager, 1908-1920; Leslie K. Young, 1920-.

## REV. J. HAROLD LITTLE

(PASTOR OF THE NEW CHESTER CHARGE)

J. Harold Little was born at Hanover, Pa., July 8, 1895, the son of Mr. and Mrs. John W. Little. He united with St. Mark's Lutheran Church at Hanover by confirmation on Palm Sunday, 1915, Dr. George W. Nicely, pastor.

After two years of preparatory work at the Gettysburg Academy, he entered Gettysburg College in the fall of 1917 and graduated with the A. B. degree in the spring of 1921. In the fall of the same year he began his course of theological training at the Lutheran Theological Seminary at Gettysburg, graduating in the spring of 1924.

Licensed by the West Pennsylvania Synod at York in the fall of 1923, he accepted a call to the pastorate of the New Chester Charge in January, 1924, which he had supplied during the preceding summer, and upon the active duties of which he entered June 1, 1924, after the completion of his Seminary course at Gettysburg. He was ordained by the West Pennsylvania Synod, meeting in St. Matthew's Lutheran Church of Hanover, his home town, October 15, 1924.



ST. JOHN'S LUTHERAN CHURCH, HAMPTON, PA.  
(NEW CHESTER CHARGE)

REV. J. HAROLD LITTLE, PASTOR



ST. JOHN'S LUTHERAN CHURCH  
HAMPTON, PA.

The Hampton Lutheran Church was first a part of the Abbottstown Charge, and then was annexed to the Petersburg Charge. In the year 1838 or 1839 it became a part of the New Chester Charge. The first minister to serve St. John's, after it became a part of the new charge, was Rev. Charles Weyl, 1839 to 1842.

The men who followed upon the field were: Rev. John Ulch, 1843 to 1852; Rev. Focht, 1852 to 1856; Rev. Jacob Martin, 1856 to 1859; Rev. Peter Raby 1860 to 1866; Rev. D. M. Blackwelder, 1866 to 1867; Rev. H. C. Grossman, 1867 to 1868; Rev. J. E. Honeycutt, 1869 to 1872; Rev. J. W. Lake, 1873 to 1875; Rev. Daniel Sell, 1875 to 1879; Rev. W. F. Reintz, 1880 to 1882; Rev. H. C. Shindle, 1883 to 1895. It was during the pastorate of the Rev. H. C. Shindle that the Lutheran Church was built at Hampton, and dedicated free of all debt. A great deal of credit is due Rev. Shindle for his splendid service on the Charge.

Later pastors of the New Chester Charge were: Rev. G. J. M. Kettner, 1895 to 1898; Rev. Cyrus Held, 1898 to 1901; Rev. H. W. Bender, 1901 to 1906; Rev. E. E. Deiterick, 1906 to 1914; Rev. W. D. Nicoll, 1914 to 1917; Rev. L. G. Stauffer, 1918 to 1921.

During the summer of 1922, Rev. H. M. Sternat, a student at the Lutheran Theological Seminary, Gettysburg, Pa., supplied the New Chester Charge and did splendid work. During the summer of 1923, Rev. J. Harold Little, also a student at the Seminary, supplied the Charge. The marked enthusiasm which he aroused among the people in regard to church work brought



about his unanimous election to become the pastor after his school work was finished, and on June 1st, 1924, he officially took up the work of the Charge.

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ST. MARK'S EVANGELICAL LUTHERAN CHURCH  
HEIDLEBURG, PA.

(NEW CHESTER CHARGE)

REV. J. HAROLD LITTLE, PASTOR



ST. MARK'S LUTHERAN CHURCH, HEIDLEBURG, PA.

The history of St. Mark's dates from the winter of 1860 when a few members, then belonging to various Lutheran churches including Benders, Upper Bermudian, St. Paul's or Pines, etc., decided that a new church could be more centrally located at Heidlersburg. After much debating pro and con, Mr. P. Yeattes circulated a paper for membership and contributions. The result was very encouraging and it was deemed wise to press the enterprise.

The ground for the present structure was broken early in the spring of 1861. On May 4th, 1861, the cornerstone of the present structure was laid. The exercise was elaborate and impressive.

Much of the work of construction was done free of charge by the members, and the people of the entire community contributed money and labor. Rev. Peter Raby was chosen pastor and his sincere efforts brought a marked degree of success.

On November 26, 1861, the new church was dedicated with a small debt unpaid. Rev. Raby conducted protracted revival

services and many were won into the Kingdom and into church fellowship.

At this time the Pines Lutheran Church was in an exceedingly flourishing condition and St. Mark's of Heidlersburg was taken on this Charge which at present is known as the New Chester Charge.

The first Sunday School was organized in the spring of 1862 with P. Yeattes as superintendent. During the pastorate of Rev. H. C. Shindle, John Spangler joined the church and purchased an organ. A choir was now organized under the leadership of Millie Hoffman.

The following Pastors served in order mentioned:

1. Rev. Peter Raby—1860-1866
2. Rev. D. M. Blackwelder—1866-1867
3. Rev. H. C. Grossman—1867-1868
4. Rev. J. E. Honeycutt—1869-1872
5. Rev. J. W. Lake—1873-1875
6. Rev. Daniel Sell—1875-1879
7. Rev. W. F. Reintz—1880-1883
8. Rev. H. C. Shindle—1883-1895
9. Rev. G. J. M. Kettner—1895-1898
10. Rev. Cyrus E. Held—1898-1901
11. Rev. H. W. Bender—1901-1906
12. Rev. E. E. Deiterick—1906-1914
13. Rev. W. D. Nicoll—1914-1917
14. Rev. L. G. Stauffer—1918-1921
15. Rev. H. M. Sternat (Supply)—1922
16. Rev. J. Harold Little—1923—

## ST. PAUL'S LUTHERAN, "PINES CHURCH"

(NEW CHESTER CHARGE)

REV. J. HAROLD LITTLE, PASTOR

The first church was a log church. This church was owned by the Presbyterians.

The second church was built in 1803, jointly by Lutherans and Reformed.

In 1861 the Lutherans withdrew and built the present church.

The first minister on record was Daniel Raymond, 1807—1819; served from Abbottstown.

The second minister was Melsheimer, 1820-1824.

Third—John Herbst, 1824-1829.

Fourth—Daniel Gotwald, 1831-1838.

Fifth—Charles Weyl, 1839-1842.

Sixth—John Ulch, 1843-1852.

Seventh—Focht, 1852-1856.

Eighth—Jacob Martin, 1856-1859.

From this date the pastors were the same as those of St. John's and St. Mark's Lutheran Churches, which together with St. Paul's Church constituted the New Chester Charge.



ST. PAUL'S LUTHERAN CHURCH, ADAMS CO., PA.

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REV. GEORGE ELMER SHEFFER

PASTOR OF THE NEW OXFORD CHARGE

Rev. George Elmer Sheffer, son of John A. Sheffer and Elizabeth Gladfelter Sheffer, was born in York County, Pa., on August 9th, 1888. He comes from a family of seven sons and two daughters. His parents and all his sisters and brothers are members of the Lutheran church. He was confirmed at St. Paul's Lutheran church of the Muhlenburg charge, York County, in September, 1904, by Rev. Fred. S. Geesey. He was educated in the public schools of his home community, the York County Normal School, the York School of Business, and the York County Academy. He taught school for two years in the vicinity of



York. He entered Gettysburg College, September, 1908, and graduated June, 1912, as a second honor man. He entered Gettysburg Seminary September, 1912, and graduated May, 1915. He continued his studies at the University of Chicago. He was continuously enrolled from January, 1918, to December, 1922, and completed three and a half years of residence work, and wrote two theses, for which he was given the degrees of M. A. and B. D.

He was licensed in October, 1914, at St. Mark's Lutheran Church, Hanover, and ordained in October, 1915, at Christ Church, Gettysburg. He became pastor of the West Manheim Lutheran pastorate in York County June first, 1915. He served until September 30th, 1917. During his pastorate a new parsonage was built on Pleasant St., Hanover, Pa. The final payment of \$3300.00 was made on the new St. David's Church of the same charge. The bi-pocket envelopes were installed at all three churches of that charge and the first successful every-member-canvass was made. Over one hundred adults were added to the membership.

He became pastor of Augsburg, Chicago, Ill., October first, 1917, and served that congregation until April seventh, 1925. The congregation was a mission when Rev. Sheffer became pastor. It was brought to self support in June, 1921. The Sunday School was completely reorganized into departments. It was carefully graded and graded material used. The membership of the congregation and the Sunday School was about three times as large when he left as it was when he became the pastor. Extensive improvements were made on the church building. As much money was spent on repairs and improvements as the church originally cost. He became pastor of the First Lutheran church New Oxford, Pa., April eighth, 1925.

He was married to Miss Ruth Crumrine, September fifth, 1917. Two children were born to this union, Elizabeth Ann and George Elmer, Jr.

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## FIRST LUTHERAN CHURCH, NEW OXFORD, PA.

REV. GEORGE E. SHEFFER, PASTOR

For many years this Church was known as St. Paul's Lutheran Church, but in January, 1860, it was chartered as the First Lutheran Church of New Oxford, Pa., and the following are the names of those who signed the charter, viz: Rev. L. Gerhart, William Stock, Elias Slagle, Michael Livingston, Daniel Ehrhart, John Moy, William Diehl and J. Basters.



The Union Church of New Oxford (Lutheran, Reformed and Presbyterian) was consecrated on Sunday, June 13th, 1822, on which occasion services were conducted in both the German and English languages, Rev. J. Melsheimer being pastor. In May, 1860, the Lutheran and Reformed congregations met and resolved to build each a church for themselves. On Sunday, July 12th, 1860, the cornerstone of the First Lutheran Church in New Ox-



FIRST LUTHERAN CHURCH, NEW OXFORD, PA.

ford was laid, on which occasion the Rev. J. Menges of York, Pa., preached German and the Rev. M. J. Alleman of Hanover preached English. The Pastor, Rev. L. Gerhart, laid the cornerstone. The Building Committee consisted of Jacob Stock, Michael Livingston and Jeremiah Diehl.

The Fourth of January, 1861, being a national fast day, the pastor, Rev. L. Gerhart, began to preach in the lecture room of the new church.

On the 9th of May, 1861, Ascension Day, the new Lutheran church of New Oxford was dedicated to the service of the Triune God. The following ministers were present, viz: Revs. P. Raby, J. K. Keiser, J. R. Miller, M. J. Alleman, Rev. L. Gerhart, Pastor, and the Rev. E. Hoffeins of the German Reformed Church. The cost of the church was about \$5000. Since the erection of this building about \$3000 have been expended on repairs; and remodeling the church again in the summer of 1895 caused an expenditure of about \$600. This is a two story brick structure with a seating capacity of five hundred, and is beautiful for situation on North Peters Street.

The First Lutheran Church was connected some years with Hanover, Littlestown, Abbottstown and St. Jacob's Churches, and from what can be gathered from the records, which are meager indeed, it seems that in the year 1849 this charge was divided, and for a number of years the Abbottstown, East Berlin and New Oxford churches formed one charge, and was known as the Abbottstown Charge.

At a meeting of the respective Councils on September 19th, 1893, in the Abbottstown Church, the following action was taken: That Abbottstown and East Berlin constitute one charge, and that the First Lutheran Church of New Oxford withdraw from the Abbottstown Charge and unite with the St. Paul's Lutheran Church of McSherrystown and form a new charge. This action was approved by the West Pennsylvania Synod. The Rev. R. H. Clare, D. D., remained as pastor of the Abbottstown Charge, and the new Charge known as the New Oxford Charge extended a call to the Rev. Ferdinand Hesse, who entered upon his work in this field June 1st, 1894.

#### LIST OF PASTORS OF THE FIRST LUTHERAN CHURCH, 1822-1925

Rev. John Melsheimer.....	1822 to 1828
Rev. Jonathan Ruthrauff, D. D.....	1829 to 1836
Rev. Jacob Albert, D. D.....	1837 to 1848
Rev. Charles Hay, D. D.....	1848 to 1849
Rev. P. Scheurer.....	1849 to 1850
Rev. C. Witmer.....	1850 to 1852
Rev. L. Gerhart.....	1852 to 1862
Rev. D. J. Hauer, D. D.....	1862 to 1872
Rev. M. Snyder.....	1873 to 1877
Rev. M. J. Alleman, D. D.....	1877 to 1878
Rev. S. P. Orwig.....	1878 to 1884
Rev. J. Tomlinson, D. D.....	1884 to 1892
Rev. R. H. Clare, D. D.....	1892 to 1893
Rev. Ferdinand Hesse.....	1894 to 1903
Rev. George N. Lauffer, D. D.....	1903 to 1910
Rev. Charles W. Baker.....	1911 to 1917

Rev. Wilbur M. Allison.....1918 to 1924  
 Rev. George E. Sheffer... ..1925 (—)

During the pastorate of Dr. G. N. Lauffer a \$1500 pipe organ built by M. P. Moller was installed and extensive improvements made. On November 24th, 1909, the dwelling house located on Lincoln Way East was purchased for a parsonage at a cost of \$3050, and the deed delivered December 31st, 1909.

From the congregation have come the following sons for the ministry: Revs. Samuel A. Diehl, Peter Livingston, Israel Diehl, Charles Hersh, Daniel Stock, Charles M. Stock, D. D., Harvey D. Hoover, D. D., Ph. D., George Livingston, Charles W. Baker, Jr., and Ralph W. Baker.

Until January, 1925, St. Paul's Lutheran Church of McSherrystown was joined with this to form the New Oxford Charge.

## ST. PAUL'S LUTHERAN CHURCH, McSHERRYSTOWN, PA.

(UNTIL JANUARY, 1925, OF THE NEW OXFORD CHARGE)

St. Paul's Evangelical Lutheran Church of McSherrystown, Pa., was organized October 8, 1891. The cornerstone was laid on August 14th, 1892, with Rev. C. M. Stock, D. D., of Hanover in charge of the services. Rev. M. Valentine, D. D., delivered an address in English and Rev. D. J. Hauer, D. D., preached in the German language. On Sunday, September 24th, 1893, the St. Paul's Lutheran Church of McSherrystown was dedicated by the Rev. Charles M. Stock, D. D., of Hanover, who was assisted in the services by the Revs. M. Valentine, D. D., H. W. McKnight, D. D., J. C. Koller, D. D., Daniel Stock, A. J. Metzger and R. H. Clare, D. D.

This Church was united with the First Lutheran Church, New Oxford, and together they form the New Oxford Charge.

On January 28th, 1894, at a congregational meeting, the Rev. Ferdinand Hesse was unanimously elected to become pastor of the New Oxford Charge and began his labors in this field on June 1st, 1894. He resigned his pastorate on September 1st, 1903, to accept a call to the Grace Lutheran Church, Philadelphia, Pa. Rev. Hesse was succeeded by the Rev. George N. Lauffer, D. D., who served the Charge, from November 15th, 1903, to December 1st, 1910, when he resigned to accept a call to Zion Lutheran Church, Newville, Pa. He is now pastor of the Second Lutheran Church, Altoona, Pa. The Rev. Charles W. Baker was elected pastor on December 11th, 1910, and took charge of the work March 1st, 1911. He resigned as pastor on February 1st, 1918, to accept a call to the Lutheran Church at Clearfield, Pennsylvania. The Rev. Wilbur M. Allison was called to this field on April 1st, 1918. He resigned November 23rd, 1924, in order to

accept a call to Grace Lutheran Church, Mt. Carmel, Pa., where he assumed charge January 1st, 1925.

The Church is free from debt and has a present membership of 170. The first officers were: Elders, William Menges, and S. L. Johns; Deacons, John J. Greenholt, David Little, Nathaniel



ST. PAUL'S LUTHERAN CHURCH, MCSHERRYSTOWN, PA.

Noel and Jeremiah Johns. The Building Committee consisted of George A. Sheely, Jeremiah Johns and William Menges. The present Church Council consists of the following officers: Elders, William Menges, Henry Menges, John J. Greenholt and Harry J. Collins; Deacons, John H. Menges, Charles Arentz, William Legore and Howard S. Reigle; Trustees, Clayton Cromer and Calvin Swisher.



## UPPER BERMUDIAN CHARGE

REV. IRA W. TROSTLE, PASTOR

Two churches compose this charge, one of which, "The Upper Bermudian" Lutheran Church, was organized in 1782; and the other, "Mt. Zion Lutheran Church," was established in the year 1869.

In the absence of any data from the charge itself, as contained in the church records of these congregations, we are able to record only a few brief references that are found in the "*Documentary History*" of the Ministerium of Pennsylvania and in the published Minutes of the West Pennsylvania Synod.

The first reference is found on page 188 of *Doc. His.*, recording the acts of the thirty-sixth convention of the Ministerium, 1783. Apparently the charge of which the Upper Bermudian Church was originally a part covered a large territory and as many as six congregations; for it is mentioned in the following association: "The congregations in Ober Permudian, Unter Permudian, Dover, Paradise, Carlisle and Lower Settlement \* \* \* \* are at present vacant, since their former pastor, Rev. Mr. Gering, has moved to Yorktown, to become the assistant of his father-in-law, Pastor Kurz. They evidence a desire for Rev. Mr. Ernst. They were referred to him, with the assurance that the Ministerium wished them great blessing, if it could be so arranged to the satisfaction of both parties. Rev. Mr. Ernst undertook to visit these congregations on his way home."

In the record of the Ministerium meeting in 1793, Mr. Gunther Wiegand is listed in the parochial report that includes the congregation of "Ober Bermudian," who was a Licensed Candidate for ordination at this convention. (*Doc. His.*, pp. 261, 264.)

In 1797, "A congregation in Upper Bermudian, in York County, petitioned in writing and also orally through a delegate, that it might be served by Mr. Grob. The petition was granted."

In 1794 there was read "a call from Bermudian, Kessler's and Langsdorf's churches for Mr. Rothraff;" and later in the day's sessions of the Ministerium it is stated "That Johannes Rothraff receive a license as catechist for the congregations in Bermudian, Kessler's and Langsdorf's congregations, and that he be under the supervision of the pastor at Yorktown."

The Minutes of the West Pennsylvania Synod of 1869 record the following: "*Resolved*, That the Mt. Zion congregation, in the bounds of the York Springs District, be received into connection with this body." As the Rev. D. M. Blackwelder was at this time pastor of the York Springs Charge, it was no doubt under his direction that the Mt. Zion congregation was organized.

Rev. Mr. Blackwelder resigned April 12, 1870; following him

were these pastors: Rev. J. B. Anthony, 1870-1872; Rev. S. A. Hedges, 1872-1877; Rev. A. Z. Thomas, 1877-1881. It was with the beginning of his pastorate that the Upper Bermudian Charge was formed. The two congregations forming this charge were formerly a part of the York Springs Charge, and by mutual consent of the two charges the division was made, Petersburg and Chestnut Grove congregations forming the latter.

Rev. Mr. Thomas was succeeded in 1881 by Rev. P. Sheeder, 1881-1884; Rev. U. A. Hankey, 1884-1890; Rev. C. F. Gephart, 1890-1893; Rev. W. G. Slifer, 1894-1896; Rev. W. H. Settlemeyer, 1896-1899; Rev. O. H. Gruver, 1900-1904; Rev. Wm. L. Leshner, 1904-1907; Rev. Harvey Bickel, 1908-1911; Rev. S. E. Smith, 1911-1914; Rev. D. R. Becker, 1915 until the time of his death, December 23, 1919; Rev. H. H. Flick, 1920-1924; Rev. Ira W. Trostle, 1925-.

### REV. A. M. HOLLINGER

#### PASTOR OF THE WEST MANHEIM CHARGE



The subject of this sketch was born in Cumberland County, Pa., near Carlisle, July 7, 1875, the son of J. Edward and Mary Hollinger. At the age of 21, he united with the Church of the Brethren, being the parents' church. He graduated from the Cumberland Valley State Normal School, Shippensburg, Pa., in the year 1896, and in the following year was ordained to the gospel ministry according to the custom of the Brethren Church. He taught in the public schools of Cumberland County for 17 years, the last six being in Carlisle. While there he began to worship with the good people

of the First Lutheran Church in that place, and, at the suggestion and inspiration of the pastor, Dr. G. M. Diffenderfer, entered the Seminary at Gettysburg, graduating in the year, 1917. He had previously completed a year and a half of theological study with the Temple University.

Immediately after graduation from the Seminary, he accepted a call to the Seven Valley Charge, but was never installed and remained there only five months. He accepted the unanimous

call to the West Manheim Charge, November 13, 1917, and has been serving on this field since that time.

He was licensed as a Lutheran minister in St. Matthew's Lutheran Church, York, in 1917.

He was married, 1898, to Anna J. Stouffer of Newville, Pa. Three children were born to bless the home, but one, at the age of two, was called to adorn the heavenly home. The oldest of the children has become the wife of the Rev. H. W. Sternat, pastor of the Lutheran Church of Lansdowne, Md.

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ST. BARTHOLOMEW'S LUTHERAN CHURCH, YORK  
COUNTY, PA.

(WEST MANHEIM CHARGE)

REV. A. M. HOLLINGER, PASTOR



ST. BARTHOLOMEW'S LUTHERAN CHURCH, YORK CO., PA.

This church is located in the Southwestern part of West Manheim township, York County, about six miles from Hanover. The first building was erected more than a half century ago of logs, and weather-boarded. In 1879, it was burned and the church records destroyed. The sources of history are meager. It is a union congregation; the Lutheran services being held alternately with those of the Reformed church. The congregation maintains a prosperous Sunday School and Christian Endeavor Society. The present building is modeled after the old style, having the main auditorium above the Sunday School room.

This congregation has given one of its sons, the Rev. Noah Yeiser, to the mission field.

Some of the pastors who have served this congregation are as follows:

Rev. Peter Scheurer

Rev. D. B. Lau

Rev. J. Lane

Rev. S. L. Hench

Rev. D. J. Hauer

Rev. George E. Sheffer

Rev. J. A. Metzger

Rev. A. M. Hollinger

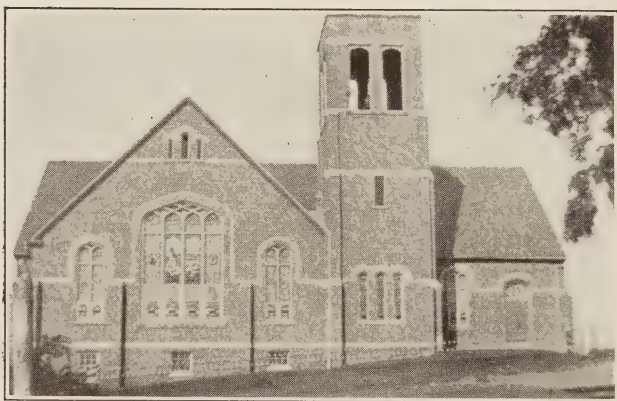
The Rev. F. H. Berwager of Bayonne, N. J., is a son of this congregation.

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ST. DAVID'S (SHERMAN'S) LUTHERAN CHURCH, YORK  
COUNTY, PA.

(WEST MANHEIM CHARGE)

REV. A. M. HOLLINGER, PASTOR



ST. DAVID'S LUTHERAN CHURCH, YORK CO., PA.

This church is situated in West Manheim township; York County, about seven miles south of Hanover, close to the Mason and Dixon Line, and, therefore, draws many of its members from the State of Maryland. The ground on which it stands was donated for a union church, and so it has remained to the present time, the Lutheran and Reformed services being held on alternate Sundays.

The first church was organized in the year 1750, when the Rev. John George Bager (Baugher), a pioneer of Lutheranism in this part of the country, and a pastor of the Lutheran congre-



gation in Hanover gave some attention to this field and assisted in the work. The first church harmonized in construction and appearance with the primitive surroundings. In this rude building, services were held regularly until the year 1781, when a larger building was erected. In this new building, the congregation worshipped for a number of years without any stoves or fire and without plaster on the walls, until the year 1832.

Previous to the year 1783 no records were kept and the number of communicants cannot be ascertained. In this first year of record-keeping there were 149 communicants. Opposition to night services prevailed until 1843, when candle light was first used in the church and an evening service introduced by the Rev. Frederick Ruthrauff.

The third church was erected on the original site in the year 1868, during the pastorate of the Rev. Samuel Yingling.

The fourth and present house was erected in 1914 during the pastorate of the Rev. S. L. Hench. This union congregation was one of the first to organize and conduct a Sunday School in this community. The union Christian Endeavor Society meets regularly every Sunday evening. The Woman's Missionary Society is active and instrumental in fostering a healthy missionary sentiment. The present total membership is 544.

The names of the pastors who served this congregation are as follows:

Rev. Carl Frederick Wildbahn, 1751;  
Rev. John George Bager (Baugher), 1752;  
Rev. John Daniel Shroeder, 1753;  
Rev. John Frederick Melsheimer, 1790;  
Rev. John Melsheimer, 1814;  
Rev. Jacob Albert, 1829;  
Rev. Jeremiah Harpel, 1839;  
Rev. P. Willard, 1842;  
Rev. Frederick Ruthrauff, 1843;  
Rev. Eli Schwartz, 1845;  
Rev. Jacob Kempfer, 1848;  
Rev. D. P. Rosenmiller, 1853;  
Rev. M. J. Alleman, 1857;  
Rev. P. Warner, 1863;  
Rev. M. J. Alleman, 1865;  
Rev. S. Yingling, 1868;  
Rev. D. J. Hauer, 1873;  
Rev. J. A. Metzger, 1882;  
Rev. D. B. Lau, 1909;  
Rev. S. L. Hench, 1913;  
Rev. Geo. E. Sheffer, 1915;  
Rev. A. M. Hollinger, 1917.

The Rev. Wouter V. Garrett, pastor of the Lutheran Church, Middleburg, Pa., and the Rev. Paul Horick, pastor of the Lehmaste Charge, Franklin County, Pa., are sons of this congregation.

## ST. PAUL'S (DUBS) LUTHERAN CHURCH, YORK COUNTY, PA.

(WEST MANHEIM CHARGE)

REV. A. M. HOLLINGER, PASTOR



ST. PAUL'S LUTHERAN CHURCH, YORK CO., PA.

This church is located about five miles Southeast of Hanover, in Manheim township, York County. It is a union of the Lutheran and Reformed congregations. Before the erection of a church house, the pastors held services for several years in what is known as Wildasin's School House. In 1853 a brick building was erected on the church property, which stood until 1901, when the present building was erected. This building is a commodious brick structure, equipped with electric lights and has a beautiful cemetery adjoining.

The present total membership is 547. A prosperous Sunday School is conducted by the joint congregation.

Some of the pastors serving this congregations were:

Rev. D. P. Rosenmiller

Rev. M. J. Alleman

Rev. P. Warner

Rev. S. Yingling

Rev. D. J. Hauer

Rev. J. A. Metzger

Rev. D. B. Lau

Rev. S. L. Hench

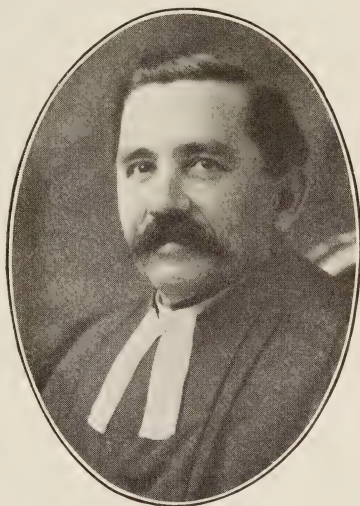
Rev. George E. Sheffer

Rev. A. M. Hollinger

## REV. S. M. MOUNTZ

PASTOR OF THE YORK SPRINGS CHARGE

Rev. Mountz was educated at the Cumberland Valley Institute, Central Penna. College, and took a special course in Missionary Institute, now Susquehanna University. In 1889 he was received into the Susquehanna Synod and served the Lairdsville and Montgomery charges in the Susquehanna Synod. He also served a congregation in McKeesport and the First Lutheran church, Butler, Pa. He was then called to the old and historic Trinity Lutheran Church, New Holland, Pa., where he served for 19 years during which time the church was twice repaired and he was instrumental in collecting \$13,-



000.00 as endowment. Since coming to York Springs the congregation under his leadership has greatly improved their church, frescoing, painting and other material improvements. The church at Chestnut Grove was also improved and all improvements paid for as they came due. A churchly spirit is being cultivated in the people.

## YORK SPRINGS PARISH

REV. S. M. MOUNTZ, PASTOR

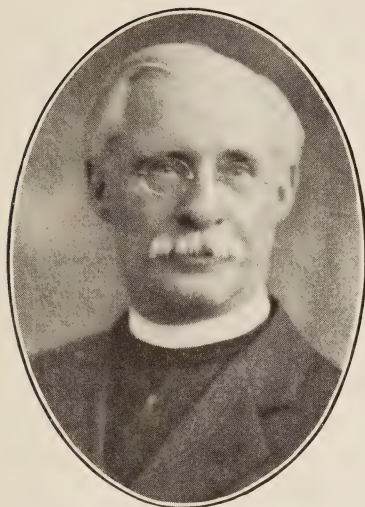
The York Springs parish is composed of three congregations—York Springs, Chestnut Grove and Lower Bermudian. Owing to the very incomplete record—and in some instances none at all—it is impossible to give a correct and detailed account of the formation of this charge. No record has been found of the organization of any of the churches. The first account of any pastoral services being held was that conducted by the Rev. John Ulrich, who served these people from 1842 to 1855, after which it seems there was a vacancy for about five years. In 1860 the Rev. John Raby received a call and served the charge till 1864. He was followed by the Rev. S. A. K. Francis, D. D., in 1865, who was their pastor till 1867. The Rev. Dr. Francis died a short time ago in the city of Philadelphia where he had been pastor of a Lutheran congregation for many years. Rev. D. M. Blackwelder succeeded Dr. Francis and served the congregations

from '67 to '70; and he in turn was followed by Rev. J. B. Anthony who was pastor here for but one year. Rev. S. A. Hedges was the next pastor and served from '71 to '75. Rev. John W. Breidenbach served as pastor from '78 to '82, and in '83 was followed by the Rev. Adam Stump from '83 to '85. For some reason no regular pastor was called till 1889, as during the time from '86 to '89 the Rev. David Z. Foulk served only as a supply pastor. In 1889 the Rev. John W. Reese received and accepted a call to the pastorate and served them for ten years, resigning in 1899, when the Rev. John Brubaker was called and served for only one year. In 1901 the Rev. J. Frank Heilman was called and became the pastor and served the charge till 1904. His successor was the Rev. Stanley Billheimer, in 1904, and he remained as such till 1910. Rev. Dr. Billheimer is now pastor of the Palmyra Lutheran church in the East Penna. Synod, of which Synod he is now President. In 1911 Rev. Paul Gladfelter became pastor and served faithfully and well till 1920, when he resigned in order to accept a call to the Lutheran parish at Abbottstown, where he is still serving. On the first of October, 1922, Rev. S. M. Mountz accepted a call to the pastorate of this charge and is now serving them.



CHAPTER XVII  
CUMBERLAND VALLEY CONFERENCE

REV. T. BAHN THOMAS  
PASTOR OF ST. JOHN'S LUTHERAN CHURCH



The subject of this sketch was born at York, Pa., September 2nd, 1864. He attended public schools at York up to the "A Grammar" grade, then entered the York County Academy. Was a student there for two years. After a short period of service in the drug business in the city of Baltimore, he was taken sick and returned home to York, Pa., during which time determination was made to take up studies preparatory to entering college as a student for the ministry in the Lutheran Church.

He united with Christ Lutheran Church, of York, Pa., during the first year of the Rev.

George W. Enders' pastorate, in 1882, by the rite of confirmation.

He entered Gettysburg College in 1885, graduated with the class of 1889, and entered the Theological Seminary at Gettysburg, Pa., in the fall of the same year and graduated in 1892. Ordained by the West Pennsylvania Synod, October 16, 1892.

He took charge of St. Peter's Lutheran Church (Mission) North York, Pa., August 7th, 1892. After a service as pastor there of over eleven years he resigned to take charge of Bethany Lutheran Church, Altoona, Pa., October 1st, 1903, continuing as pastor until May 30th, 1905. Served as pastor of the following Churches thereafter:—

Redeemer Lutheran Church of Harrisburg, Pa.—June 1, 1905, to February 28, 1910; St. John's Lutheran Church, Boiling Springs, Pa.—March 1, 1910, to August 31, 1914; Second Lutheran Church of Chambersburg, Pa.—September 1, 1914, to November 30, 1918.

He took up work as Camp-pastor (Asst. Chaplaincy) in Newport News, Va., under the direction of the National Lutheran Council, December 1, 1918, resigning February 14, 1920. Acted as Secretary of Brotherhood work in the same place from September 15, 1919, until the resignation of Camp-pastor work.

During this period of activity he had charge of religious and Brotherhood work in Camps Stuart, Hill, Morrison, Alexander, Langley Field, Norfolk Navy Base, and the Hospitals Embarcation and Hampton Roads. Upon relinquishing this work, he took charge of the mission at Bristol, Pa.,—Zion Lutheran Church—continuing as pastor until December 31, 1922.

He became pastor of St. John's Lutheran Church of Boiling Springs for the second time, January 1, 1923.

Married to Miss Fannie Kettler of York, Pa., on September 1st, 1892. They have one daughter, Mrs. William M. Bucher of Boiling Springs, Pa., and four grandchildren by her: William Thomas, Theodore Gail, Jared Bahn and Paul Gilbert Bucher.

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### ST. JOHN'S LUTHERAN CHURCH, BOILING SPRINGS, PA.

REV. T. BAHN THOMAS, PASTOR



ST. JOHN'S LUTHERAN CHURCH, BOILING SPRINGS, PA.

We cull the following paragraphs from the first record made by pastor, the Rev. A. G. Fastnacht, October 1, 1875.

"The Lutheran brethren of Boiling Springs and Mount Holly Springs, Pa., feeling the need of Lutheran congregations and

churches in their midst, reported their desire to the Synod of West Pennsylvania, meeting at Carlisle, Pa., in September, 1872. After due deliberation as to the practicability and need of organizations at the above places the Synod agreed that they were both practicable and necessary. A committee was subsequently appointed to effect the organization of congregations at both the above named places. The committee consisted of the Revs. L. A. Gotwald, C. S. Albert and R. H. Fleck; and the organization was effected on the 13th day of October, 1872, with 21 members at Mt. Holly Springs and 12 members at Boiling Springs.

"For a short time the congregations were supplied with preaching by the Cumberland Valley Conference. Early in 1873 the Rev. A. G. Fastnacht, then a licentiate in the Theological Seminary of Gettysburg, was elected as the first pastor of the charge and began his work on the 4th of April, 1873.

"It was about this time that the congregation bought its present church property from the German Reformed Congregation for \$2500.00. Pastor Fastnacht resigned the 22nd of August, 1875, said resignation taking effect the following October 1st. During the few years of Rev. Fastnacht's pastorate the membership increased from 12 to 40."

From March 1st, 1876, to March 1st, 1878, the Rev. A. H. Aughe was pastor. Rev. M. S. Cressman served as pastor from July 1st, 1878, until May 1st, 1882. During his pastorate much-needed repairs were made to the church building. The record of membership shows that during the service of Revs. Aughe and Cressman the numerical strength of the congregation increased over 100 per cent.

July 1st, 1882, the Rev. M. D. Gaver took charge as pastor and continued as such until May 25th, 1890. A paragraph from his record tells that when he entered upon his work a burdensome and worrying debt of over \$1600.00 and accrued interest rested upon the congregation. A concerted effort to raise this indebtedness proved successful and the whole was paid in April, 1889. Thirty-nine members were added to the enrollment. Rev. Gaver resigned May 25th, 1890.

It was during the year 1890 that the charge was divided. October 15th of this year, the Rev. Albert Bell assumed charge as pastor and continued as such until December 31st, 1893, when he became and is still the pastor of St. Luke's Lutheran Church of York, Pa. During pastor Bell's term of service fifty names were added to the church roll.

June 10th, 1894, the Rev. T. B. Birch was elected pastor, and accepted the call extended to him, becoming pastor September 1st, 1894. He remained with the congregation until July 20th, 1896, when he resigned to become teacher of Latin in Irving College. He was followed by Rev. G. W. McSherry, who entered upon his work March 1st, 1898. It was during the pastorate of

Rev. McSherry that a number of legacies were left to the Church, the interest of which was and is to be devoted towards pastor's salary. The pastorate of Rev. McSherry, which ended in 1903, saw the communicant membership increase to about 100.

The Rev. Harry B. Ernest assumed the pastorate October 1, 1903, and continued until July 31, 1907. Individual Communion Cups were introduced, a new large Moller Reed Organ placed in the auditorium, and the parsonage repaired.

Rev. W. S. Bonnell entered upon the field May 1, 1908, and served as pastor until the Fall of 1909.

March 1, 1910, Rev. T. Bahn Thomas began work as pastor and continued until August 31, 1914, when he relinquished the work to become pastor of the Second Lutheran Church of Chambersburg, Pa. During his term of office, extensive repairs were made to both the parsonage and the church; the latter becoming necessary as the result of a disastrous fire which damaged the whole interior of the church, necessitating the expenditure of over \$500.00. Mr. M. B. Embeck presented a magnificent bronze cross to the congregation, for the use of the altar which he presented later to the congregation during the time of the pastorate of the Rev. U. A. Guss, who assumed charge of the Church as pastor November 1st, 1914. Rev. Guss served as pastor until December 7, 1917.

The congregation was served by student William J. Sunday as supply pastor during July, August and September, 1918. The Rev. D. S. Weimer was pastor from April 1, 1919, to June 15, 1920. Rev. Dr. Luther Kuhlman was pastor from September 1, 1920, until September 1, 1922.

January 1, 1923, the Rev. T. Bahn Thomas became pastor of the congregation for the second time. A new heating plant was installed in the fall of 1923; and the auditorium recarpeted, and the Sunday School room repainted and also recarpeted at a total cost of over \$1200.00, all of which has been paid at this writing.

The congregation is actively engaged in the work of spreading the Master's Kingdom. It has a flourishing Sunday School, and active Ladies' Aid Society, a Woman's Missionary Society, and a C. E. Society.



## TRINITY LUTHERAN CHURCH, CAMP HILL, PA.

REV. WILLIAM E. SWOOPE, PASTOR

Rev. William Elwood Swoope, Pastor of Trinity Lutheran Church, was born April 18th, 1893, in the city of Altoona. Baptised and confirmed in Grace Lutheran Church, Altoona. Attended public and High schools of Altoona. Left Altoona High for Preparatory school at Susquehanna University in the year 1911. Entered the University in 1912. Graduated from University in 1916. Entered Dickinson School of Law fall of 1916. Left Law School for war work in the Y. M. C. A. at Houston, Texas, Camp Logan. Served in this organization from December 2, 1917 to March 1, 1918.



Enlisted in United States Navy March 8th, 1918. Discharged February 18, 1919. Entered Seminary at Susquehanna March, 1919. Licensed by Central Pennsylvania Synod October 7th, 1920. Graduated from Seminary June 16th, 1921. Ordained May 12th, 1921. Married June 22nd, 1921.

Served his first charge, Watsontown Pastorate of the Susquehanna Synod, from January 1st, 1921, until February 29th, 1924. Started work in his present charge, Trinity Lutheran Church, Camp Hill, Pa., March 9th, 1924.

TRINITY EVANGELICAL LUTHERAN CHURCH  
CAMP HILL, PA.

REV. WILLIAM E. SWOOPE, PASTOR

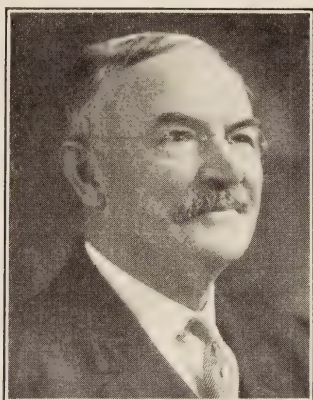


TRINITY LUTHERAN CHURCH, CAMP HILL, PA.

The Trinity Evangelical Lutheran Church of Camp Hill dates from September 13, 1897, when, in pursuance of a resolution passed by the Cumberland Valley Conference of the West Pennsylvania Synod, a meeting was held and a temporary organization formed. At this meeting Revs. Dr. E. D. Weigle, Dr. H. B. Wile, Mr. J. Kistler, Mr. H. R. Fleck and Mr. Harry Heyd were appointed a committee to take charge of the work. Subsequently the names of Rev. T. B. Birch and Mr. Jacob Hurst were added, and the committee thus enlarged effected a formal organization on April 24, 1898. From the time of the temporary organization services were held once a week in the White Hall Soldiers' Orphan School building, Rev. Dr. Weigle serving as pastor in charge. He was assisted at various times by members of the conference committee and by Revs. D. M. Gilbert, M. H. Stine, M. P. Hocker, Luther DeYoe, C. Rollin Sherck and Fred J. Baum. There were thirty-six charter members. The Sunday School connected with the church was formed soon after the temporary organization of the church and has grown with the growth of the church.

By the direction of a congregational meeting held on April 30, 1898, a plot of ground was bought preparatory to building a church edifice; and at a meeting held July 24, 1898, the first steps were taken for its erection. Plans and specifications were prepared and adopted and ground broken for the new building on March 6, 1899. The money for the erection of the church was

contributed by the communicant membership and friends of the congregation in various places and by the Board of Church Extension of the General Synod.



REV. E. D. WEIGLE, D. D.

called him home on August 28, 1923. Twelve years of friendship-making, twelve years of molding of characters, twelve years of soul winning, twelve years of service in the Master's name, that will never be forgotten as long as memory holds a seat in our minds.

If success crowns the efforts of this congregation in the future the credit and the praise must be given to that one who labored so hard and earnestly when this parish was in its infancy. He laid well the foundations on which the church of to-day is flourishing. The name of Dr. E. D. Weigle, God's faithful servant, will always be honored in Trinity Lutheran Church.

Rev. William Elwood Swoope was called to succeed Dr. E. D. Weigle as pastor of Trinity Lutheran Church February 24, 1924. He entered upon his duties March 9, 1924.

The present pastor finds that under the administration of Dr. E. D. Weigle the church grew from a handful of souls until to-day

The first Pastor, Dr. E. D. Weigle, took charge April 1, 1912. Dr. Weigle served the Camp Hill Church as a non-resident pastor from 1898 until 1912, when by the grace of God and the efforts of Dr. Weigle the church had grown to the extent that it was advisable for it to have a permanent minister. The congregation called Dr. Weigle as their first pastor. When the parsonage was completed and ready for occupancy Dr. Weigle became the pastor on the field. He served in this capacity faithfully and well until the Master



TRINITY LUTHERAN PARSONAGE  
CAMP HILL, PA.

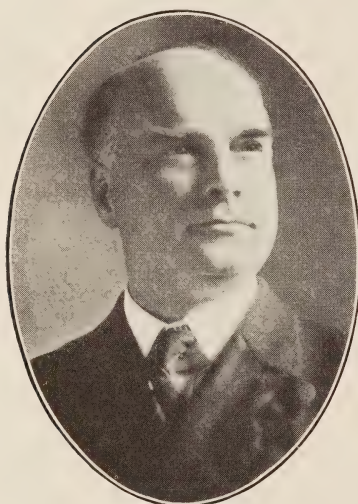
it has a confirmed membership of 303 souls with a Sunday School of over 200 members.

On March 2, 1924, the congregation dedicated a new Estey Organ to the memory of Dr. E. D. Weigle.

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REV. A. R. STECK, D. D.

PASTOR OF FIRST LUTHERAN CHURCH, CARLISLE, PA.



The present pastor, Rev. A. R. Steck, D. D., is the son of the late Rev. Daniel Steck, D. D., and of Mrs. Susan M. (Edwards) Steck. Dr. Steck comes of a ministerial family, on his father's side, there having been in the early part of his ministry a list of eight active ministers of that name in the Evangelical Lutheran Church of the General Synod. In the early pioneer period the Rev. John Michael Steck ministered for many years in the region about Greensburg, Pa., where his descendants still abide. He was succeeded by his son John Michael Steck, who continued the devoted labors of his

father thru a long succession of years. Both left an honorable record for faithful and self-sacrificing toil.

From the Eastern branch of the family came Dr. Daniel Steck, Dr. Jacob Steck, Dr. Charles T. Steck, Dr. John M. Steck, Dr. W. H. Steck, Dr. Charles F. Steck, Rev. W. F. Steck, the Rev. Charles F. Steck, Jr., and the subject of this sketch, Rev. Dr. A. R. Steck.

The latter was born August 8, 1861, in Lancaster, Pa., when his father was pastor of St. John's Lutheran Church in that city. He was confirmed by his father in St. James' Lutheran Church in Gettysburg, Pa., in the spring of 1876. He matriculated in Gettysburg College in the fall of 1879, from which institution he was graduated in 1882. Under constraint of the Holy Spirit he chose the ministry of redeeming truth as his life work. He was received into the Theological Seminary at Gettysburg in the fall of 1883, from which he was graduated in the spring of 1886. He was licensed to preach by the West Pennsylvania Synod in the city of York, Pa., in the fall of 1885, in St. Paul's Evangelical



Lutheran Church. Accepting a call to the Lutheran Church in Stewartsville, N. J., in the spring of 1886, he entered upon his labors there July 1, following. He was ordained by the East Pennsylvania Synod in the fall of 1886.

Continuing with the pastorate at Stewartsville for the period of five years, he was induced to accept a call to the First Lutheran Church of Indianapolis where he labored for three years, from 1891 to 1894, when he was unanimously called to St. James' Church, Gettysburg, Pa., the congregation formerly served by his father, Dr. Daniel Steck.

Dr. Steck's labor at St. James' Church extended through a period of nine years, amid blessed memories, and local conditions of unsurpassed interest.

The Union Lutheran Church of York, Pa., made vacant by the resignation of Dr. Fastnacht, extended a call to Dr. Steck under conditions which constrained him to accept. He took charge in the early summer of 1903, and remained there for nearly twelve years. At the close of this period, he was unanimously called to the First Church of Carlisle, taking charge, in succession to Rev. Dr. G. M. Diffenderfer, February 1, 1914, and where he still labors at the time of this sketch.

Under the ministry of Dr. Steck, the church in Stewartsville was enlarged and beautified. The Church of St. James, Gettysburg, was renovated and improved. Falling heir to a debt in Carlisle of some \$20,000 on the imposing edifice of the First Church, his people there, with fine devotion, have removed the last dollar of indebtedness thereon.

In the various congregations served by Dr. Steck, under the earnest preaching of fundamental, practical Christianity, the people have preserved the spirit of peace and harmony, and have annually presented to the treasury of God's house increasing sums of money with which to extend the church work at home and abroad.

Dr. Steck received the "Doctorate" from his Alma Mater, Gettysburg College, in the year 1903, conferred, as he was about to take up his work in York, as a testimonial to his loyalty to the College and for faithful work in his Gettysburg pastorate.

Dr. Steck for many years was Secretary of the Board of Directors of the Gettysburg Theological Seminary, and continues still to be one of its Directors. He is President of the Board of Trustees of Irving College and Conservatory of Music at Mechanicsburg, Pa., and member of the Examining and Education Committees of West Pennsylvania Synod.

He was married in 1891 to Miss Bertha Melick of Phillipsburg, N. J. The living children of Dr. and Mrs. Steck are Malcolm M. Steck, of Camden, N. J., J. Catharine, Richard Carroll, Roger Harold, R. Margaret, and Charles Edwards, at home.

## FIRST LUTHERAN CHURCH, CARLISLE, PA.

REV. A. R. STECK, D. D., PASTOR



FIRST LUTHERAN CHURCH, CARLISLE PA.

When Carlisle was little more than a frontier town, about the year 1765, the congregation was established. There is much obscurity as to the actual date, but we gain this date from the borough charter which states that about the year 1765 this congregation was organized. If the date of the birth of the Rev. Jacob Goering, the first minister of this church of whom we have any knowledge, was in 1745, he then commenced to labor here in 1765; but, if he was born in 1755, then this congregation was served for 10 years by ministers unknown. We do not know in what year the *first house* of worship was erected. The first one was a Union Church, built jointly by the Lutheran and Reformed congregations, on South Hanover street, near South, upon the lot occupied by the now unused Reformed graveyard. It was built of logs.

The first known minister was the above-mentioned Rev.

Jacob Goering. He spent his boyhood in York County, and was then noted for his intense love of learning. At the age of twenty he entered the ministry, assuming as his first charge Carlisle and the adjacent territory, an indefinite expression, as it is more than probable that he served in Cumberland, York, Franklin and Perry counties, riding many miles to remote preaching stations, since it was no uncommon occurrence for the men of those days to ride to points thirty and forty miles away. The services were exclusively German. There are no records of his pastoral labors, the earliest we possess being of the year 1788. He resigned the Carlisle charge in the year 1780, removing to York, where, with the exception of one year, he remained until his death, which took place in the year 1807.

The next pastor of the congregation was Rev. John George Butler, who was born in the year 1754. He served as a soldier in the war of the Revolution. He was a true soldier of the cross, bold and fearless. His first labors in the ministry commenced here in the year 1780. He found great demoralization prevalent in the town, owing to vices occasioned by the war of the Revolution. He labored very earnestly in Carlisle for six or eight years, as the records are uncertain as to date of departure. It is said that he was a plain, practical, pungent preacher. He published a sermon delivered to his Carlisle congregation, in the year 1784, the theme of which was "The Duty of True Heart-prayer." He knew evidently the power of prayer by actual experience, and, devout and godly himself, he lamented the drawing nigh to God with the lips and not with the heart. He was one, as all our ministers indeed have been almost without exception, who zealously and diligently cultivated the catechization of his young people; and it is said that oft in his earnestness he was moved to tears by strong desire for the salvation of the souls of those he loved, and by his entreaties melted their hearts until all were weeping together.

One fact is clear that our pastors in those days were not paid extravagant salaries, since Rev. J. G. Butler received at Cumberland, Md., to which place he removed after his resignation of the Carlisle charge, \$105, and that too from a charge whose preaching stations were from forty to sixty miles apart. Rev. J. G. Butler, it may be interesting to note, was the grandfather of Dr. Butler of Washington, D. C.

The successor of Rev. Butler was Rev. F. D. Schaeffer, who came here most probably in the year 1786, and continued here until 1790. He is known to have preached in Cumberland and York counties and as one of his successors, Rev. John Herbst, was pastor to a church in Duncannon, it is probable he also had this remote point under his care. The first church record we possess was commenced by him in 1787. The first child baptized was Anna Judith Zeigler, daughter of John Jacob and Catharine

Zeigler. The first communion noted by him was held on the fourth Sunday in Advent in the year 1787, at which time 12 were confirmed and 31 communed. Rev. Schaeffer was an able and learned man who bears an honorable record himself and who left behind him sons who stand foremost among the ministers of our church. He went from here to Germantown and served that congregation for 22 years.

Rev. Adam Henry Meyer followed him, a man who at least knew some Latin, judging by the Latin he used in the church records, and, who writes himself *Philosophiæ Magister*, Master of Philosophy. We know very little about him, as we have no sources of information except the records themselves. He yearly confirmed a class of catechumens; but his register of communions contains no higher number of communicants than 38. Familiar names are now more plentiful, Schaeffer, Spahr, Zeigler, Egolff, Wonderlich being of frequent occurrence. He appears to have left in the beginning of 1793, and was succeeded by Rev. John Herbst. The church records fail again as there is an entire blank with the exception of the entry of three infant baptisms in the year 1814. From other sources we learn that Rev. Herbst was faithful in the performance of his duties, and as he labored here for several years at least, preaching in a difficult and arduous field, riding over a vast extent of territory, embracing all the county between Duncannon and Carlisle, he was made of stern material.

He was succeeded by Rev. Frederick Sanno, a doubtful document says, in 1802. He was a man of undoubted ability, with a decided bent towards mechanical pursuits. He ran a wool-spinning factory in his house, on the southwest corner of South Hanover and Pomfret streets. He was exceedingly handsome and also popular. It was during his ministry that the Lutheran and Reformed congregations dissolved their union. The Lutherans proceeded to erect a church on Bedford near Louthier Street.

It is said that funds were raised by means of a lottery, a practice we cannot sanction and yet, we ourselves indulge in, when we chance articles at fairs. The cornerstone was laid in the year 1807. If the church had not burned down afterwards, this would have been the extent of our information; but, after the conflagration, and destruction of the old walls, the cornerstone was examined, and within it was found a leaden box, about 6 by 4 inches, the lid of which bore the simple inscription, "Rev. Friedrich Sanna" 1807. The leaden box contained nothing, but an old German catechism together with the notice of the laying of the cornerstone.

We perceive that already the English was making inroads upon the German and demanding some privileges. The church was entered by two doors on Bedford St. It was much wider than deep. The pulpit was on the west side, one of the old cup-shaped pulpits, with a sounding board above it. Galleries ran



around the other three sides. There was ample room for them as the ceiling was very high. Rev. Sanno remained here until 1814.

The next incumbent was Rev. John P. Hecht, a young man, whose stay was very short, as he came in 1814 and left at the close of 1815. We know little of him. One record of communion is given and that indicates a weak congregation, as but 13 participated.

He was succeeded by that very worthy man, who is beloved by all that knew him, Rev. Benjamin Keller, who came to this place in the beginning of the year 1816. This was his first charge. Under his wise and godly administration, the congregation enters upon a new life. The first communion shows a total attendance of 125. He cares for the young, builds a parochial school house, and afterwards founds the Sunday School. We have from this time accurate information. The church records are kept with fidelity and precision.

The charge at this time was composed of eight congregations, some of which, however, it appears, were given over to other charges during his ministry. The churches were Carlisle, Churchtown, Trindle Springs, St. John's below Mechanicsburg, Upper Frankford, Lower Frankford, a congregation in Perry, and one unknown. It is now that the English language and services begin to make rapid advances. We find that the first English communion was held on the 11th of April, 1824, at which time 32 English catechumens were confirmed and 69 others communed with them. In 1825, it was resolved by the vestry that services should be held alternately every Sunday in the German and English languages, English now claiming equality with the German. In 1827, a request was made by the Faculty of Dickinson College that seats in the church might be provided for the use of the students of said college. The request was granted and certain pews set apart for them. Whether the cause of this was the large proportion of English preaching, or, the desire to establish friendly relations that the Lutherans might bring here their Theological Seminary we are unable to decide. The facts concerning the seminary are the following. This congregation had now become one of the influential churches of the Lutherans. Her minister and one of her members held seats in the first Board of Directors of the Theological Seminary. The seminary not being located, was open to proposals from various towns with regard to definite site. "Carlisle proposed to give \$2,000 in money, a house for the professor to reside in for five years, and \$3,000 towards erecting a building for the Seminary. In addition they proposed to give a lot to the Seminary,—if a proposition of the Trustees of Dickinson College was not accepted. The Trustees offered the use of a room in the college edifice for the lectures of the Professor—a lot of ground, one hundred feet square, convenient and eligible,

situated in the college square—the use of the college library to the students—gratuitous access to the lectures of the Principal, and Professors of Moral Philosophy, Natural Theology, Political Economy and Necessity and Evidences of Divine Revelation—on condition that the Professor of the Theological Seminary should act as a member of the Faculty and as a Professor of Hebrew and Oriental Literature in the college.” As Gettysburg only offered \$7,000, the liberal spirit of Carlisle almost gained the day.

Rev. B. Keller appears to have administered the affairs of the congregation with the happiest and most blessed results. Harmony everywhere prevailed, the church flourished, large additions were made to its membership—in one year, for example 84 members were confirmed. His life was beautiful in its christian spirit; and his wise amiability won the love and kept the affections of his people. A young man of vigorous intellect, of warm affections, of untiring zeal, of fervent piety he could not fail to succeed. After twelve years of ministry he resigned Carlisle for Germantown.

In the early part of the year 1828, Rev. C. F. Hoyer became the pastor, remaining not quite two years. He was a man of earnest, evangelical spirit. When a strong appeal was made on the floor of Synod for men to devote themselves to the Foreign Mission work, he arose and shaking back his long locks, with noble self-sacrificing zeal, cried out, “I am no longer young, but, I am willing to go.” An indication of his spirit is given in the following words written by himself upon the occasion of his last communion services with this congregation: “Every member of the vestry, and other persons belonging to this congregation communed with the exception of six or eight young men, some of whom are teachers in S. S. It will perhaps be advisable for my successor at the next communion, to speak to them in particular that he may not have cause at the commencement of his labors here, to enter the same charge against them, which I have reluctantly brought forward on this occasion.” During his ministry the mother church sent out another colony, the Sulphur Springs congregation, which was organized in 1829.

Rev. Chas. F. Schaeffer, of Philadelphia, was unanimously called to be pastor of this congregation on the 20th of October, 1830. It is not often that a congregation enjoys the ministrations of father and son. Char. Schaeffer was the son of Rev. F. D. Schaeffer, D. D., the third pastor of the church. The charge now consists of Churchtown, Frankford, Sulphur Springs and Carlisle. This was his first charge also. Whoever knows Dr. Schaeffer, faithful, godly, patient, pains-taking both as a student and preacher, of fine intellect, distinguished for accuracy and research, can infer that the congregation was ably served by him. He later became President of the Faculty of the Theological Seminary of

the General Council in Philadelphia, having under him some of the best talent of the church.

The funds of the church were not administered with much ability. Notwithstanding they received a legacy from Mrs. Margaret Rine, of \$1000, (who also presented the church with communion service,) and another from the Cope estate of \$1830, they could not avoid running into debt, which caused them much trouble. Rev. C. F. Schaeffer left on the 24th day of August, 1834, for Hagerstown, and was followed by Rev. John Ulrich, of Woodstock, Va., who preached his first sermon as pastor, on the 30th of November, 1834.

It is chronicled by Rev. Ulrich, that during his ministry, protracted meetings were held, one of which, in 1837, resulted in the conversion of sixty-five or seventy souls. There can be no doubt of his faithfulness. He was a plain, practical speaker, a man of warm heart, and a hard-working and diligent pastor. His brethren esteemed him as his election to the Presidency of his Synod declares.

He preached his farewell sermon on the 13th of November, removing to Petersburg. He was here as pastor, eight years. He in the last years of his life, resided here again, and died on the 16th of May, 1862, and was buried from this church.

Rev. J. N. Hoffman, the next pastor, came in the beginning of the year 1843, from Chambersburg. The Carlisle congregation is now a self-sustaining post. In this same year a project, which had been agitated under the previous pastor, viz.: to alter the church by putting in a basement for lecture and Sunday School purposes, was carried into effect. The building committee were: R. Angney, Henry Myers, Chas Fleager, Jacob Spangler. At that time the church owned all the ground from its site to Louthier street. Alas! Our fathers now sold it, selling the corner lot at \$350, and the other three at \$250 each. The church was remodelled, but at what cost we cannot say.

An interesting item appears in 1845, which states that the vestry gave twenty dollars for all benevolent purposes, quite a contrast to the present liberality of the church. We also find the trouble arising out of the conflict of the German and English interests becoming more complicated. A petition is sent to Synod, which sets forth that they do not receive a just share of preaching in German and asking for redress. The Synod declined to take action, referring it back to the Vestry. The Vestry refused to grant the petition and disciplined some of those who presented it as misrepresenting facts.

On the night of Tuesday, the 11th of March, 1851, about midnight, a fire broke out in Carlisle in a stable belonging to a hotel on Hanover street. The fire soon spread to the adjoining stables and buildings, and soon extended to the roof of the Lutheran church, which was entirely consumed. The walls, which

were firm and massive, remained standing until Saturday, March 15th, 1851, when the congregation assembled and, after much exertion, pulled them down. The building was not insured. On Wednesday evening, the 12th, the council met and determined to solicit subscriptions for immediate re-building. The building committee first appointed were Chas. Fleager, David Smith, David Sipe, Jacob Beetem, John Goodyear. It was determined that the size of the church should be 70 ft. by 52. Mr. Jacob Beetem took the contract and agreed to put up the entire building for the sum of \$5,250. Subscriptions were immediately taken and efforts made, among all denominations, to obtain contributions. Few persons refused, though most others gave but small sums, yet all gave a little. The work was at once commenced by Jacob and George Beetem, and though delayed by the unusually cold winter of '51-'52, yet it was completed and ready for worship at the end of May, 1852. Until the lecture room was finished, in December, '51, the congregation worshipped in the Second Presbyterian Church, which kindly opened its house for them, for which this Church will ever hold them in grateful remembrance. A like invitation was received from the German Reformed Church. The total cost of the church was \$7,122.50, all of which was paid but \$1,700. On Whit Sunday, the 30th of May, 1852, the new church edifice was consecrated to the services of the Triune God. Rev. J. N. Hoffman read the dedication service; Rev. C. P. Krauth preached in the morning an English sermon; Rev. Schwankowski, of Chambersburg, delivered a German sermon in the afternoon, and Rev. S. Schmucker, D. D., an English sermon in the evening. About this time complaints came from Frankford and Sulphur Springs, which Rev. Hoffman had supplied for some time, setting forth that they had received no preaching from the pastor; but this congregation would not heed their request to procure another pastor, declaring that Rev. Hoffman was too ill to serve them. Trouble, however, was brewing here, which led to the resignation of Rev. J. N. Hoffman on the 3rd of July, 1853. He was a man of undoubted intellectual ability, equal in preaching power to any of his predecessors, but lacked in gentleness and meekness.

Rev. Jacob Fry, a resident licentiate at the Theological Seminary at Gettysburg, was next elected pastor and entered upon his duties on Sunday, the 5th day of February, 1854. His salary was fixed at \$600 per annum. His inability to preach the German of course made it necessary that those who desired services in that language should adopt some method to secure a German pastor. After ineffectual attempts to secure a right of worship and support, in and from this church, they, after calling Rev. Scherenburg, withdrew from this congregation, formed a separate organization, worshipped for a time in Education Hall, and, during the ministry of Rev. Naschold, erected the brick church, corner of Bedford and Pomfret streets, and entered it on the 5th



of July, 1855. It was best that it should be so for the welfare and harmony of the congregation. The spiritual life of the congregation was healthy under Rev. Fry. He was an earnest catechist and brought many by his fervent instructions into the church. In the year 1856 services were held for five weeks, without intermission, which resulted in good. It is stated that no "anxious bench" was used, but the pastor preferred "inquiry meetings," which were held nearly every afternoon. In January, 1858, special services continuing a month were again held, conducted similarly to the one before mentioned. There were few additions to the membership of the church, its effects being manifest on those already members. In 1863 similar meetings were held, which resulted in quite a large accession to the church.

The progressive spirit of the pastor and people is shown by their liberality and manifold improvements to the church building. The church debt was removed in a novel way. An assessment was laid upon each member according to ability, and, to their honor be it said, they with scarce an exception accepted and paid the assessment. On the 15th of June, 1856, a melodeon was used for the first time in the choir. On the 15th of December, 1856, another improvement was effected, namely, the parsonage. It was built by Henry Myers at a cost of \$3,000. The building committee were Henry Saxton, Henry S. Ritter, Chas. Fleager, Frank Gardner and Wm. Barnitz. The old school house standing at the corner of the alley, built under the ministry of Rev. B. Keller, afterwards changed into the sexton's house, was torn down to make room for the parsonage. The sexton's house was built at the same time. On the 27th of June, 1858, the church was illuminated with gas for the first time.

The growing Sunday School, that important part of the church, was begging for more room and better accommodations. The congregation were quick to respond, as the vestry determined, on the 1st of May, 1860, to add twenty feet to the church building. Geo. S. Beetem was the builder. He and Henry Saxton agreed to build this addition for \$2,000 and take the pay out of the pew-rents of the pews of the addition. December 9, 1860, the enlarged church was consecrated. The pastor performed the dedication services. Rev. F. W. Conrad, of Dayton, O., preached in the morning, after which he raised \$1,200 to pay the expenses in the furnishing and painting of the church. It was raised in 20 minutes. In the afternoon Rev. E. W. Hutter, of Philadelphia, preached; Rev. Conrad again in the evening. The church is now 93½ feet long (including the recess) by 53 feet wide. There are 166 pews on the main floor.

It was during this pastorate that the war for the Union was waged. Many young men of this congregation enlisted; the pastor himself once headed a company of Home Guards, and I have

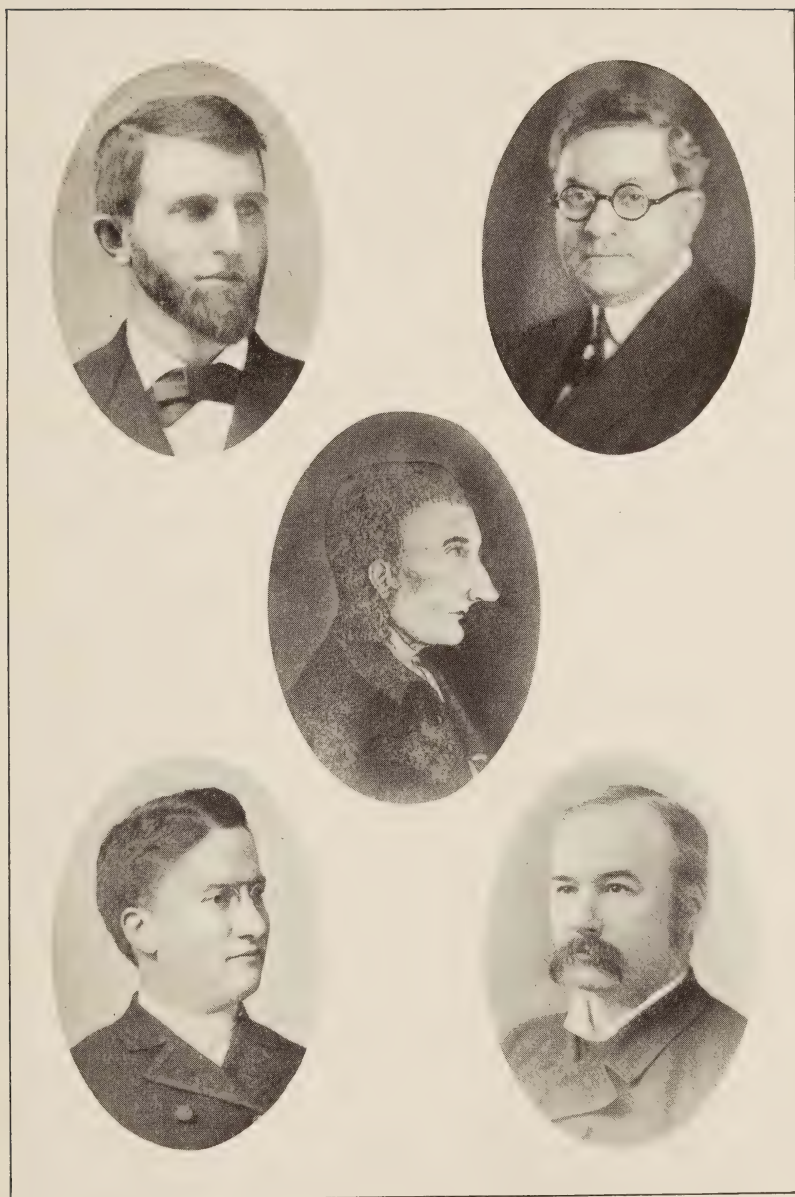
no doubt was a good soldier. On the 27th of June, 1863, the advance cavalry of the Rebel Army rode into Carlisle early in the morning, and took possession of the barracks. In the afternoon Ewell's corps (15,000 strong) arrived. However, on Sunday, the 28th, this church was open, about 30 Rebel officers being present and but few of the congregation. They left on the 30th for the South. On the 1st of July militia from Harrisburg occupied the town. Stuart's cavalry coming up at 6 p. m. on the East of town, finding it filled with Union soldiers, commenced to shell the town. This church was struck twice, one shell entered the church and exploded in the inside cornice over the choir; another entered the roof and lodged in one of the girders supporting the ceiling, but did not explode. It was cut out by two of the brethren. Geo. S. Beetem and Joshua Bixler, a dangerous task which they performed neatly, for it was found people were afraid to go to church with the shell sticking there.

On the 29th of January, Rev. Jacob Fry preached his farewell sermon and took charge of the Church of the Holy Trinity, Reading. A man, cultivated, well endowed with gifts; a good preacher, of rare social powers, of unusual executive ability, of fervent piety, his works speak for him more than words.

On the 16th of April, 1865, Rev. S. P. Sprecher, of Milton, Pa., preached his introductory sermon as pastor. Nothing special is recorded during his ministry except large accessions to the church, adding more than 50 a year to the membership, indicating his popularity and the influence exerted by his eloquent preaching. In the year 1866 this people contributed the very liberal sum of \$5,000 to the Theological Seminary. Rev. S. P. Sprecher, gifted with a vivid imagination, rich in language, fluent in speech, graceful in gesticulation, endowed with a more than ordinary mind, attracted and held his audiences. He, however, did not equal in pastoral or in executive ability some of the former pastors.

He left this congregation for Albany, in 1868, and was succeeded by Rev. Joel Swartz, of Cincinnati, Ohio, on the 16th of July, 1868, at a salary of \$2,000. On March 29th, 1869, a protracted meeting of eight weeks' continuance was closed, during which, the record states, 147 persons were led to Christ, and 73 persons were added to the church. Many others were added during his ministry in the ordinary way of our church. During his ministry the Mite Society placed within the church the beautiful stained glass windows, at a cost of about \$600.

In August, 1871, Dr. Swartz resigned this congregation to take charge of the interests of our church in Williamsport. Dr. Swartz was a man of fine intellect, of rich and varied information, of winning personal presence both in and out of the pulpit. His style was felicitous and pleasing, and he combined many elements of first-class pulpit ability.



CHAS. S. ALBERT, D. D., 1872-81; G. M. DIFFENDERFER, D. D., 1900-13  
REV. JACOB GOERING, 1775-80  
HENRY B. WILE, D. D. 1886-99; WM. S. FREAS, D. D., 1882-85.

He was succeeded by Rev. Charles S. Albert, who assumed pastoral charge in April, 1872, at a salary of fifteen hundred dollars per annum. He came from Lancaster where he had been assistant to Dr. Greenawald of the Trinity congregation. He was one of the best balanced ministers in the General Synod, of which he afterward became President. He was also elected President of Pennsylvania College at Gettysburg, but did not accept the position.

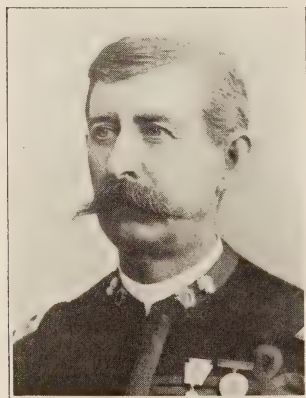
During his ministry the church building was again enlarged at a cost of fourteen thousand dollars. August 25th, 1878, it was rededicated. Dr. Gotwald, President of the West Pennsylvania Synod, Dr. Luther Albert, Dr. Jacob Fry and the pastor took part in the services. The building was dedicated free of debt. The feast was kept during the following week, Dr. Swartz, late pastor, Dr. Kramer of the Reformed congregation, and Dr. Little of Dickinson College, with the pastor, as the ministers.

During his ministry he made large accessions to the membership and steadily increased the benevolence of the congregation. He left this field amid universal regrets, to take charge of St. Mark's Church at Baltimore, Md., 1881. During his ministry the large organ was purchased by the Mite Society of the congregation.

Dr. William S. Freas succeeded him in the early part of 1882. He was a man of studied sympathy, keenly sensible to suffering of any of his parishioners. Was very particular in his pastoral visits to the members of the congregation and annually confirmed large classes and depended upon catechetical work in his ministration. During his ministry he kept the benevolent operations of the church abreast with the other work of the congregation and organized the Woman's Home and Foreign Missionary Society.

He resigned the charge, to become pastor of St. Paul's congregation in York, Pennsylvania. He became President of the General Synod and afterward its General Secretary.

Rev. Henry Barr Wile came as pastor early in 1886. He at once took high rank both as a Christian gentleman, a fervent, forceful preacher, and a genial wholesome social companion. The testimony of the congregational historian, the late Lt. Col. John G. Bobb, is that Dr. Wile was tenderly beloved by his people. His ministry was successful thru the power of his preaching and



LT. COL. JOHN G. BOBB



the charm of his personal contact. He added many members to the congregation, and annually increased its benevolent contributions.

During his pastorate St. Paul's Lutheran congregation was formed, and the sale of the old German Lutheran Church, corner Pomfret and Bedford Sts. was consummated. Under his ministry, and at his earnest suggestion, the movement was inaugurated which culminated in the erection and completion of the present imposing church edifice, though, in the providence of God, Dr. Wile did not live to look upon the fulfillment of his dreams, and the fruition of his hopes and labors. Worn down by a multitude of labors, as pastor and President of West Pennsylvania Synod, and the responsibilities of the new church enterprise, an insidious illness assaulted him from which he was not able to recover. Full of honor and brilliant pulpit and personal success, he fell asleep, beloved by his congregation and esteemed by all who knew him. A choice spirit passed hence when he was taken. He was num-



AUDITORIUM OF FIRST LUTHERAN CHURCH, CARLISLE, PA.

bered among the most commanding preachers in our Lutheran ministry. The funeral services were held in the Second Presbyterian Church, attended by an immense concourse of people of every class and creed. The late Dr. Chas. M. Stock, President of Synod took charge of the services. The funeral discourse was preached by the late Dr. H. W. McKnight, then President of Gettysburg College. The outpouring of the people, the anguish of his congregation, attested the full worth and power of the consecrated mind and heart of Dr. Wile.

Dr. George M. Diffenderfer succeeded Dr. Wile, taking charge of the congregation early in the year 1900. Dr. Diffe-

derfer exerted a wide ministry in Carlisle. Possessing a genial personality, an earnest unctuous preacher, a heart of wide human sympathies, and a frank and open defender of the truth, and an equally frank and open antagonist of evil, Dr. Diffenderfer attained a prominence in the community of Carlisle that was worthy of his youthful years and experience, and beyond these. Add to his personal and pulpit gifts, that he was an executive of fine ability, prepares the reader to believe that Dr. Diffenderfer laid broad foundations of usefulness and pastoral and spiritual efficiency.

It fell to his lot to take up the task, dropped by Dr. Wile, of finishing the new church building, only fairly begun. He entered upon his responsibilities. He pressed the work, and under the co-operating labors of officers and people, the dreams and hopes and toils and sacrifices of all were fully realized. The cornerstone was laid May 6, 1900. The completed edifice was dedicated November 10, 1901, Dr. M. Valentine, President of the Theological Seminary at Gettysburg, preaching the dedicatory sermon, and Dr. H. H. Weber managing the finances. The act of dedication was performed by the pastor.

The feast of dedication kept up thru the succeeding week when former pastors,—Drs. Fry, Swartz, Freas and Albert participated.

Dr. Diffenderfer remained pastor until the fall of 1913, when his successor was chosen, Rev. A. R. Steck, D. D., of York, Pa.

Dr. Diffenderfer relinquished the parish amid the universal regrets of his people.

Dr. Steck took charge February 1, 1914, and is the pastor at the date of the issue of this historical synodical volume.

The congregation grows steadily year by year, increasing in benevolence and in the spirit of harmony and fraternal good will. The spirit of churchly pride and love of order, native to this congregation, maintains the house of God, and all the affairs incident to its operation, under efficient and becoming management.

A devoted member of the congregation, Mrs. Ella Brenne-man, presented the congregation with a peal of bells. The estimated present value of the Church property is \$175,000. Cost of erection was \$97,000. The congregation is without debt, and last year contributed the sum of over \$17,000 for all objects,—a liberal, enlightened and progressive congregation,—the children in no sense unworthy of their fathers.

Four Missionary Societies, three adult, and one juvenile, are in active and devoted operation. They keep up the flames of redeeming love and knowledge within their own limits and throughout the congregation. The impact of their progress, their faith, and their devoted gifts is felt in Africa, India, Japan, as well as

in our own land. They are a benediction to the whole congregation.

The Sunday School of the congregation, under the efficient superintendency of Mr. S. M. Goodyear, and a corps of devoted officers and teachers, is in a flourishing condition. A fine spirit of co-operation between the pastor and the school is carefully maintained in the catechetical work, and in all approved methods of evangelistic activity. The spirit of the school is most commendably liberal in their financial responses to right appeals. This characterizes the spirit of the entire congregation. The total number of teachers, officers



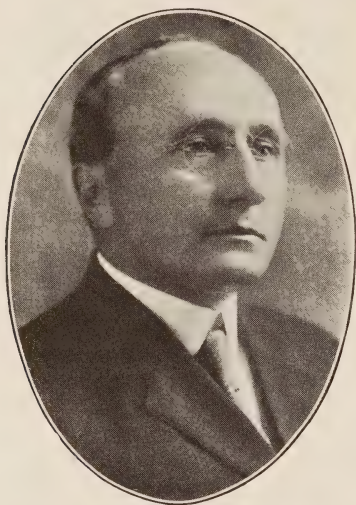
MR. S. M. GOODYEAR

and members, in all departments of the Sunday School is 728. The departments are under the care of exceedingly efficient leaders, whose consecrated enthusiasm for the Kingdom, as related to childhood and youth, is constantly bearing goodly fruit.

The tides of one hundred and fifty-eight years, in a very important sense, meet in the hearts of this congregation of the First Church of Carlisle. And for the grand purposes of peace, harmony and brotherhood, for devotion to the fundamental doctrines of our holy religion, as confessed by the United Lutheran Church, and for devoted gifts of time, labor and money with which to maintain the Kingdom, these children of today are eminently worthy of the finest spirit displayed by the fathers.

REV. HARRY BIXLER STOCK, D. D.

PASTOR OF ST. PAUL'S LUTHERAN CHURCH, CARLISLE, PA.



Harry Bixler Stock, son of Jacob C. and Mary J. (Zeigler) Stock, was born in Carlisle, Cumberland County, Pennsylvania, September 3, 1871. There were four children to these parents, two of whom have died. A sister, Miss Margaret S. Stock, lives with her brother.

Baptism and confirmation were received in the Church of the parents, the First Lutheran Church, Carlisle, Pa., the first under the pastorate of Rev. Charles S. Albert, D. D., and the second under the pastorate of Rev. Henry B. Wile, D. D.

The early education was in the Public Schools of Carlisle from which he was graduated in 1886. The Preparatory School of Dickinson College, Carlisle, Pa., was attended one year and Dickinson College, four years, graduating in the class of 1891, with Phi Beta Kappa honors. He was a member of the Belles Lettres Society and the Beta Theta Pi Fraternity.

Two years were spent in teaching in the public schools of Carlisle after graduation from College. The decision for the ministry having been definitely settled at this time, the Lutheran Theological Seminary, Gettysburg, Pa., was entered in 1893, from which institution graduation followed in 1896, he being one of the Commencement speakers.

Licensure was received from the West Pennsylvania Synod in session in Zion Lutheran Church, York, Pa., October 20, 1895, and ordination from the same Synod in session in St. James' Lutheran Church, Gettysburg, Pa., October 18, 1896.

A call was extended to become pastor of the Second German Lutheran Church, Carlisle, Pa., which was afterwards changed in name to the St. Paul's Lutheran Church with all services in the English language.

The call was accepted to become effective June 1, 1896, which charge he continues to serve to date, 1925, having completed, June 1, 1925, twenty-nine years as pastor.

A new and attractive church building was erected in another part of the town, during this pastorate, the debt of which, representing a cost of about \$86,000, has been entirely met.



Dickinson College, his Alma Mater, conferred the degree of Doctor of Divinity, at the observance of the 125th Anniversary of the College, June 10, 1908.

He was Secretary of the West Pennsylvania Synod, 1902-1904, and President of the same Synod, 1920-1922. He is at present a member of the Ministerial Education Committee and a member of the Synodical representation on the Board of Directors of the Lutheran Theological Seminary, Gettysburg, of which Board he was elected Secretary, 1923. He is a member of the Board of Home Missions and Church Extension of the United Lutheran Church, on which Board he has been serving continuously from 1915, in the General Synod, until the present.

He was actively connected, during the war period, with the Red Cross work of the Carlisle Chapter and was Chairman of the Four Minute Men Organization of Cumberland County as well as Chairman of several of the financial campaigns of the County.

He has been closely associated with the moral and religious work of the community and the County.

## ST. PAUL'S LUTHERAN CHURCH, CARLISLE, PA.

REV. HARRY B. STOCK, D. D., PASTOR

"The Second German Evangelical Lutheran Congregation of the Borough of Carlisle, Pennsylvania," was organized and incorporated September 8, 1854. This was formed by a number of people preferring the services of the church in the German language, when that language was discontinued in the service of the First Lutheran Church, Carlisle, Pa.

A lot of ground was bought at the corner of Pomfret and Bedford Streets for \$400, on which a two-story brick church building was erected, costing \$3000. The cornerstone was laid August 5, 1854 and the building dedicated August 5, 1855. A parsonage was erected on a lot near the church on Pomfret Street. This building was sold at the time of the removal of the congregation to another part of the town.

The following eighteen pastors served the congregation from 1854 to 1895:

Prof. Blumenthal preached for the congregation before the church was built.

F. P. G. Nashald.....	1854-1857
C. A. Yeager.....	1857-1859
C. A. Fritzzy.....	1859-1860
G. A. Struntz.....	1860-1861
C. M. Schlager.....	1861-1862

(—) Yeager.....	1862-1864
H. B. Kuhn.....	1864-1868
F. Schoppy.....	1868-1869
H. C. Schmidt.....	1869-1870
E. Eggers.....	1870-1875
C. Schmidt.....	1875-1876
Otto Engle.....	1877-1878
E. Daron.....	1878-1883
Philip Wittich.....	1883-1885
F. Wittich.....	1885-1886
B. F. Kautz.....	1888-1890
W. C. Seidel.....	1890-1895



SECOND GERMAN LUTHERAN CHURCH, CARLISLE, PA.

The pastor's salary was from \$300 to \$400, except for a period when the Board of Home Missions gave \$200 per annum additional.

Pastor Seidel left the following record: "This congregation has passed through many trying ordeals, partly from external causes, and largely from internal characteristics, holding too tenaciously to the German language. The children left them and united with other congregations. Finally about 1890, some English preaching was permitted and English literature used in the Sunday School."

A call was extended to Rev. Harry Bixler Stock, a Senior of the Theological Seminary, Gettysburg, to become the pastor. The call was accepted, to become effective June 1, 1896.

The congregation petitioned the Court to amend the charter, making all the services in the English language, and changing the name to "The St. Paul's Evangelical Lutheran Church of the Borough of Carlisle, Pa." The charter was amended and confirmed by the Court, July 28, 1896.

The reorganized congregation soon took on new life, and at once began preparations for a new building in another part of the town. A lot, on West Louthier Street, 60 by 200 feet, was purchased December 7, 1896, for \$3800. A strip of ground 20



ST. PAUL'S LUTHERAN CHURCH, CARLISLE, PA.

feet on North West Street by 60 feet deep, as an entrance to the proposed Chapel, was bought February 18, 1898, for \$750.

Ground breaking for the new chapel was held May 30, 1898; the cornerstone was laid September 4, 1898, and the chapel dedicated May 14, 1899. The total cost of the building including furnishings was \$13,748.09.

The former church building, Bedford and Pomfret Streets,

was sold to the Trustees of the Carlisle Presbytery, April 1, 1900, for \$2000.

The corner property adjoining the chapel property was bought February 2, 1904, for \$5750.

Ground breaking services for the completed church structure were held April 24, 1905. The cornerstone laying services were held September 3, 1905. The church was dedicated May 19, 1907. The total cost including furnishings was \$44,783.27.

The last dollar of indebtedness on the entire church building was paid June 24, 1923. The entire cost of grounds, buildings, equipment and interest amounted to about \$87,000.

The church has the following organizations in addition to the Sunday School: Senior C. E. organized October 17, 1896; Junior C. E., January 14, 1900; Intermediate C. E., June 3, 1906, reorganized 1923; Ladies' Mite Society, September 2, 1896; Women's Missionary Society, May 9, 1900; Gleaners' Mission Band, (now The Light Brigade) September 20, 1902; Young People's Missionary Society, December 9, 1920; Ushers' Association, November 29, 1907; Boy Scouts, 1923.

The congregation decided November 11, 1923, to support a Missionary in India, and the Board assigned Miss Clara Leaman, a former member of the congregation, as the Missionary. Miss Leaman went to India in October, 1923.

The congregation has given one of her members as a Deaconess, Sister Ida (Klucker).

The congregation has always met its apportionment to the Synodical benevolence and responded to all the regularly authorized appeals of the church. The Every Member Canvass is conducted yearly.

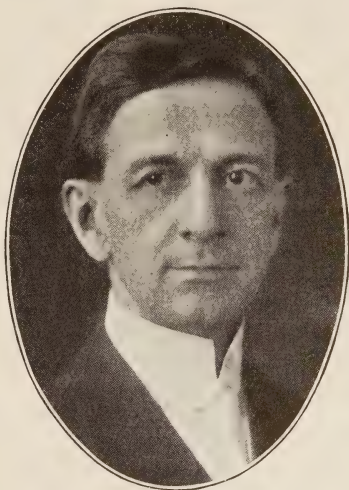
At the time of the reorganization of the congregation in 1896 there were less than fifty members in active fellowship. The attendance at Sunday School was 52. The last report to Synod (1923) showed 435 Communicant Members, 530 Confirmed Members; 670 Baptized Members; Sunday School Membership (including Cradle Roll and Home Department) 660. The total contributions in these years for all purposes was about \$170,000 of which amount \$28,000 were given for benevolence.



## REV. HENRY ANSTADT, D. D.

PASTOR OF THE FIRST LUTHERAN CHURCH, CHAMBERSBURG, PA.

Selinsgrove, Pa., was the birth place of the subject of this sketch, where he was born in 1869 of the Rev. Peter Anstadt, D. D., and his wife Elizabeth Ann (Benson) Anstadt. Before he had completed the first year of his life the family removed to York, Pa.. His religious training was gained first in the spiritual atmosphere of a pious Christian home, and continued in the Sunday School and catechetical instruction of Zion Lutheran Church during the pastorate of the Rev. A. W. Lilly, D. D., by whom he was received into communicant membership in the church through the rite of confirmation.



The public schools and the York Collegiate Institute furnished his preparatory education; he was graduated from the latter institution in 1887 as the valedictorian of his class. Entering the Junior Class of Gettysburg College in the fall of 1889, after teaching school in the upper end of York County for one winter, he was graduated with the class of 1890, and was included in the honor list for class standing. Impelled by the godly example of his father, and encouraged by his older brother, the late Rev. W. W. Anstadt, he heeded the call to the gospel ministry and began his preparation at the Gettysburg Theological Seminary in the fall of 1890. During his second year at the Seminary he also taught in the preparatory school of the College; and during the year 1892-93 he taught in the York Collegiate Institute. He was licensed by the West Pennsylvania Synod at York in 1892 and re-licensed the following year at Carlisle before resuming his theological course at Gettysburg in the fall of 1893. He was graduated the following spring, and selected by the faculty of the Seminary as one of the three speakers to represent the class in the commencement program. His ordination took place in the fall of 1894, in the First Lutheran Church of Chambersburg, which he is now serving as pastor.

In July, 1894, he accepted an invitation to become associate pastor with the Rev. J. G. Goettman, D. D., of Trinity Lutheran Church, Allegheny, Pa., in which position he continued for one

year when he became associated with his father in the work of editing and publishing the series of International Sunday School Lesson Helps which his father had established many years before, and which had gained a good circulation among the schools of our Lutheran church. For eleven years he continued his ministry of religious education in this way, until in September, 1906, he became pastor of Christ (College) Lutheran Church of Gettysburg, Pa. In the fall of 1911 he resigned in order to accept a call to the pastorate of Luther Place Memorial Church of Washington, D. C., upon which service he entered January 1, 1912. At the present time he is the pastor of the First Lutheran Church of Chambersburg, Pa., where his pastorate began in October, 1918.

He has been honored by his Alma Mater, Gettysburg College, with the degree of A. M., in 1893, and with the degree of D. D., in 1917. He has represented his Synod at a number of meetings of the General Synod and of the United Lutheran Church; and is at present a member of the Church Paper Committee and of the Boards of the National Lutheran Home for the Aged and the Tressler Orphans' Home.

He was married October 24, 1906, to Miss Emma Cavender Jones. They have one child, Mary Elizabeth.

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### FIRST LUTHERAN CHURCH, CHAMBERSBURG, PA.

REV. HENRY ANSTADT, D. D., PASTOR



FIRST LUTHERAN CHURCH, CHAMBERSBURG, PA.

The first settlers of this part of the Cumberland Valley were of Scotch-Irish lineage and were consequently, as far as their re-

ligious faith and practice were concerned, Presbyterians. They were earnest and zealous in the establishment of their denomination and were rewarded for their labors. But the "natural advantages and beauties of our Valley," as another puts it, had a charm for others, and we have the Scotch-Irish followed by the industrious German. These Germans were either Lutheran or Reformed in religious faith. It is said they came about the year 1740 and "located in the neighborhood of what is now known as Grindstone Hill." We have no record of their having had preaching in their own tongue prior to 1765, when they were visited by Rev. John Bager, whose home was near Hanover and who attended, as best he could under the circumstances, to their spiritual wants. About the year 1770 he was succeeded by Rev. John George Young, who preached in the German language "in the Scotch-Irish village of Chamberstown."

The first Lutheran congregation in this county was organized by him and served by him until 1783, when he was succeeded by Rev. John Michael Steck. In 1780 the members of the Lutheran and Reformed congregations residing in Chambersburg united in erecting a two-storied log church building. This building was surmounted by a cupalo. For some years after its erection there were no pews, the worshippers being obliged to sit upon rough blocks cut from the roots of trees. This primitive church building stood on the ground now occupied by our present building, and was occupied jointly until the year 1808. The congregations separated about this time because of a disagreement on the question of permitting a man, who had committed suicide, to be buried in the grave yard. He was a member of the Reformed Church and the Lutheran people opposed his burial in the church yard. When the separation occurred the old log church building fell into the hands of the Lutherans. It was at once removed and a brick building erected. It was in this building that a large pipe organ, of superior tone, was built, probably the first organ of this sort in the Cumberland Valley.

It must be remembered that up to 1831, the services in the Lutheran Church were conducted exclusively in the German language. In that year Rev. Benjamin Kurtz, who subsequently figured so conspicuously in the affairs of the church at large and who was so prominently identified with the educational interests of the church, recognizing the fact that the English language was destined to supercede the German in the near future, introduced alternate English and German preaching. His act was most wise, as results have proven. It was in this year, 1831, that the congregation was incorporated, the corporate name being "the Elders Deacons, Trustees and members of the English Evangelical Lutheran Church of Chambersburg." In 1890 a new charter was granted by the Court of Franklin County, and the corporate

name changed to the "First Evangelical Lutheran Church of Chambersburg, Pa."

In January, 1874, the old parsonage was sold to Mr. John Gerbig, and the "Nill property" on South Second Street was purchased for \$5000. In June of the same year the Building Committee was authorized to erect a two-story addition to the north side of the parsonage. With commodious porches and many modernizing improvements from time to time, this fine old colonial house still furnishes a comfortable residence for the pastor and his family.

The present church edifice was erected in 1854, during the ministry of Rev. W. F. Eyster. In 1892 the pipe organ, now in use in the auditorium, was purchased from A. B. Felgemaker, of Erie, Pa. The purchasing committee were: J. P. Keefer, Samuel Gelwix, Samuel Garver, Dr. J. P. Seibert and L. B. Eyster. In order that the organ might be placed to the best advantage, and also to provide a suitable and convenient room for the primary department of the Sunday School, an annex was built to the church. Samuel Monath was both contractor and builder. Both organ and room were dedicated on Sunday, July 10, 1892. The sermon was preached by Rev. J. A. Wirt, D. D. The dedicatory act was performed by the pastor, Rev. E. H. Leisenring.

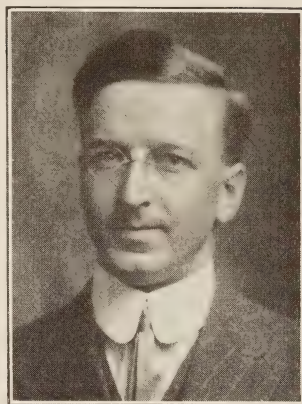
Extensive improvements were made to the church in 1900, including steel ceilings, new lighting system, pews, painting and papering, totaling \$6699.31 in cost, besides memorial stained glass windows and other donated improvements.

In the fall of 1913 a great spiritual revival in town under the direction of the Rev. W. E. Biederwolf, D. D., brought many accessions to the church membership. Under the devoted pastoral care and religious training of Dr. O. C. Roth they were wisely nurtured, and many of them today are numbered among the prominently faithful members of the church.

At a cost of about \$8000 a new one story building was erected for the use of the over-crowded primary department of the Sunday School in 1920. This addition was placed at the northwest corner of the church building and covers a space of 36x48 ft., furnishing four bright rooms, separated by canvas rolling partitions, for the beginners and three other primary classes.



The congregation has always been earnestly interested in Christian missions, and is today thoroughly organized with two women's societies, a young ladies' society and a flourishing Light Brigade. A very practical expression of this missionary interest was manifested when, in January, 1924, the church through individual and Sunday School and Christian Endeavor subscriptions assumed the support of its own representative in the foreign field,—Mr. James W. Miller, himself a son of the congregation, who with the valuable equipment of a skilled architect had two years before accepted the



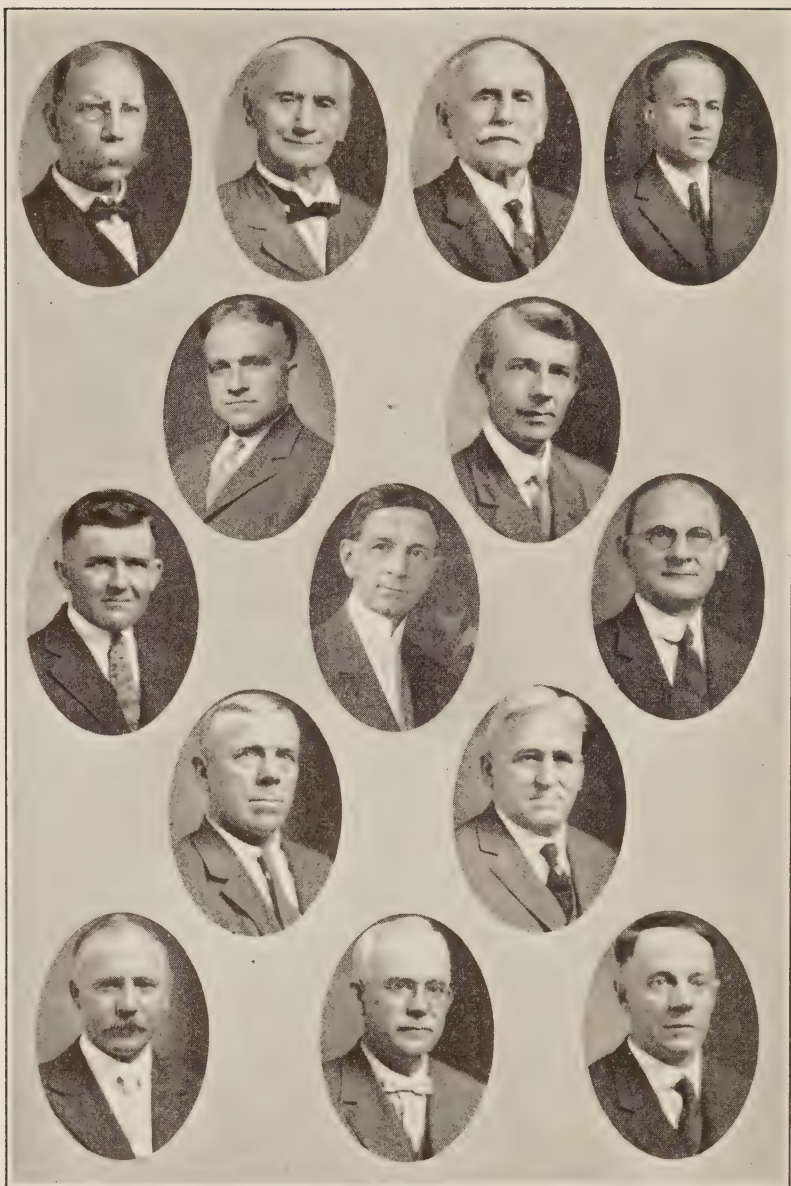
MR. JAMES W. MILLER

call to become the builder and industrial instructor at our Lutheran mission in Liberia, Africa. Miss Marian Eyster Schmitthenner, a daughter of the First Lutheran Church, also went to the foreign field in 1921, and is now located at Tadepalligudem, Kistna District, India.

Following is the list of pastors from 1831 to the present. The year indicates the time each entered upon his ministerial work in Chambersburg.

- 1831—Rev. B. Kurtz, D. D.;
- 1833—John N. Hoffman;
- 1843—Samuel Sprecher, D. D.;
- 1850—J. L. Schock;
- 1853—W. F. Eyster, D. D.;
- 1860—Jacob Steck, D. D.;
- 1864—F. W. Conrad, D. D.;
- 1866—J. A. Kunkleman, D. D.;
- 1868—Irving Magee, D. D.;
- 1869—L. A. Gotwald, D. D.;
- 1875—A. S. Hartman, D. D.;
- 1890—E. H. Leisenring, D. D.;
- 1908—O. C. Roth, D. D.;
- 1915—J. C. Nicholas, D. D.;
- 1918—Henry Anstadt, D. D.

From the ranks of the Sunday School and Church membership the following sons of the congregation have entered into the service of the gospel ministry: Revs. John Heck, Solomon McHenry, Benjamin C. Suesserott, George Leisher, Adam Haight, Jacob H. Heck, John G. Goettman, D. D., Cassimer B. Ludwig,



# CHURCH COUNCIL OF FIRST LUTHERAN CHURCH

HENRY MARTIN	GEO. W. IMMELL, SR.	E. M. SMITH	J. CARL SHULL
	CHAS. E. KUHN	DR. JOHN M. GELWIX	
WM. MACKEY OYLER	REV HENRY ANSTADT, D. D.	CHAS. A. OVER	
	B. FRANK SHANER	WILLIAM STOVER	
C. L. KELLER	HARRY J. NULL	HARRY H. HUBER	

H. S. Cook, William L. Leisher, F. G. Gotwald, D. D., and Herbert H. Hartman.

*The church records were destroyed at the time of the burning of this town by the Confederate Army in 1864, and, therefore, much valuable historical information is lost.*

The First Lutheran Church has been instrumental in the organization of the other two Lutheran Churches in our town. In 1836 the Second Church was organized, owing to dissatisfaction caused by the introduction of the English language in the church services several years prior. Those who withdrew were given \$1800 by the remaining portion of the congregation to assist them in the erection of their church edifice. Trinity Lutheran Congregation was organized in 1890, Rev. E. H. Leisenring, the pastor of this church, installing the officers elected by said congregation, in the presence of those who were then the council of this church.

The Sunday School of our church was organized in 1831, during the pastorate of Rev. B. Kurtz. It has been blessed with the leadership of a succession of most earnest and capable Christian men as superintendents: Messrs. Samuel Wentz, Frederick Smith, who served for a period of twenty-four years, when failing health induced him to tender his resignation; George Messersmith, who retained his position until the time of his death, April 23, 1881, a period of twenty-five years, to which may be added five years as superintendent of the primary department; Prof. Samuel Gelwix, who also filled out a twenty-five years' term of very efficient service; W. H. Snyder; Wm. P. Britsch; T. Z. Minehart, Esq.; George W. Hafer; and Hiram P. Plasterer.

It is an item of special interest in this Centennial year of the West Pennsylvania Synod that the organization meeting of the Synod was held in this church in September, 1825, and that the congregation enjoys the honor of opening its doors for the sessions of this important and interesting centennial celebration of the Synod.

## REV. RALPH ROY RICHARD

PASTOR OF SECOND LUTHERAN CHURCH, CHAMBERSBURG, PA.



The subject of this sketch was born in Frederick County, Virginia, the son of Rev. Asa and Mary L. Richard (nee Bean). He was baptized in infancy by Rev. William J. Smith and later confirmed by Rev. William L. Seabrook, pastor Grace Church, Winchester, Va. Here he received his elementary and secondary education in the public schools and at the Shenandoah Valley Academy under the principalship of Prof. James Byron Lovett. He received his collegiate education at Roanoke and after his graduation taught school for several years. It was his intention to make this profession a

life calling, but because of a physical infirmity it was necessary to give up the idea.

At the suggestion of Prof. John D. Rodeffer, Roanoke College, a U. S. Civil Service examination was taken, which later was followed with a clerical appointment in the U. S. Navy Yard, Norfolk, Va. Clerical life proving somewhat distasteful because of its routine nature and an impulse from within for a larger field of service having arisen, he decided to resign his government position and to enter the Seminary at Gettysburg, from which institution he was graduated with the degree of B. D. in 1915.

He was licensed by the East Pennsylvania Synod in Zion Church, Harrisburg, in the fall of 1914, and ordained by the Pittsburgh Synod in Bethany Church, Pittsburgh, in the fall of 1915. He served at Shippensburg and Smicksburg in the Pittsburgh Synod until the fall of 1920, when he began his work at Lineboro in the Maryland Synod. After a service here of more than four years he began work in his present field as pastor of Second Lutheran Church, Chambersburg, Pa.

On October 30, 1915, he was united in marriage to Miss Lea Leone Burton, Berrien Springs, Michigan, to which union have been born two children, Mary Beth and Burton Randolph.



## SECOND LUTHERAN CHURCH, CHAMBERSBURG, PA.

REV. RALPH R. RICHARD, PASTOR



SECOND LUTHERAN CHURCH, CHAMBERSBURG, PA.

In 1780, the German Reformed and Lutherans united, and erected what is now the First Lutheran Church of Chambersburg, formerly called St. John's. As the town grew, the English language gained the ascendancy. This naturally affected the Church. The younger element, not being able to follow intelligently a German discourse, demanded English services. German emigration to Chambersburg and community having ceased, the first church yielded to the demands of the younger congregation. This was a severe blow to the German members. It at once became apparent to them that if they desired to worship God in their native tongue, they must seek a new church home. Consequently, in 1836 a number of Lutheran and German Reformed members severed their connection from the First Church and erected a place of worship on East Washington St.

This building was simple in design, but well constructed, costing about \$2400.00. On account of financial embarrassments,

the building was not used as a place of worship until 1839. In the meantime, worship was temporarily conducted in the Masonic Hall, South Second Street. On September 14th, 1839, the church was opened for the first time as a place of worship. On that date a Lutheran congregation was organized, consisting of the following fifteen men and their families: George Hoffman, Adam Trietsch, Philip Peiffer, George F. Dittman, Anthony Hornung, John Monath, John Geotman, Frederick Dittman, Leonard Ebert, George Ludwig, Lewis Heist, Henry Bauer, Peter Wendal, S. Reiz, Conrad Neuroth.

At the first congregational meeting, held on September 14th, 1839, a committee of four was appointed to nominate members for a council. The members of the committee were Anthony Hornung, George Hoffman, Adam Trietsch, and Philip Peiffer. At the next congregational meeting the committee reported, and the following brethren were elected as members of the first council: Elders, Frederick Dittman, George Geotman, Conrad Neuroth, Peter Wendal; Deacons, George Hoffman, George Ludwig, John Monath, Henry Bauer; Trustees, Leonard Ebert, Lewis Heist. Steps were taken at once to call a pastor. On December 10th, 1839, a contract was made with Robert Clemens for one year.

The first difficulty that confronted this small but energetic congregation was a debt of \$1400.00. How to meet this was a grave question. But this anxiety was removed thru the noble and generous disposition of Leonard Ebert, George Geotman, and George Ludwig, who assumed the debt.

On April 16th, 1841, a charter was secured. The title of the Church, according to the charter, is the "Trustees, Elders, Deacons, Pastor, and Members of the Second Lutheran Church." In the same year, under the administration of Rev. J. H. Fisher, a constitution was formulated.

Profiting by past experience, they determined that the English language should forever be debarred from the Second Lutheran Church. This the following articles of the Constitution verify:

#### ARTICLE VI

Since we are of the opinion that the sound doctrine of the Gospel in its purity and most effective state since the time of the apostles and since the beginning of the Christian era was preached in Germany at the time of the Reformation; and since we are still further of the opinion that this doctrine finds its truest and most adequate expression in the German mother-tongue, and since it is our intention to remain in living union in the faith with our fathers, we make a holy, irrevocable and eternal decree, that this our church shall be and shall remain German in name, form, and spirit, in its internal and external life. The instruction of the divine word, so far as the religious instruction of the children is concerned, shall always be in German and never in English.

## ARTICLE VII

To keep our mother tongue pure and unmixed in our midst, the church shall see that there is maintained along side of her a good German school in which the children of the congregation can be instructed in the language of the fathers.

## ARTICLE XLIV

Any regular appointed minister of this congregation who afterwards only attempts to preach the Word of God once, or every now and then to his congregation in the English language, or even dares to impart this language in the religious instruction of the youth once or oftener, *eo ipso* forfeits his office. Should the minister who made this attempt be retained thru friends, members who made the protest may demand their contribution.

## ARTICLE LIII

Articles 1, 2, 3, 4, 5, 6, 7, 34, and 44 can never be reversed as long as one or more members are opposed. But in case the congregation, against the wishes of this one or more members, advocates a revision of the articles set forth in Article LIII, these one or more members have full right to confer to themselves all the property, according to the rights and principles of our Church Constitution.

And we, the writers and founders of this document and congregation give to the authorities of Franklin County the right to deliver over to one or more such members the above named property. And yet, in such an event, no change shall be made relative to the church property.

This constitution had to be signed by every member, and on Easter of each year it was to be read publicly.

Once more the religious ambition of these German brethren was gratified. They believed that here they could worship God in their native tongue undisturbed. They felt themselves strongly fortified behind such a constitution. Invasion seemed impossible. But ere long the busy forces of progress began to invade their territory. The English language, which they determined should forever be excluded, slowly worked its way into their midst and demanded recognition. Every effort was put forth to drive out the enemy. A severe struggle was destined to follow, manifesting itself already during the pastorate of Rev. G. Rhoades. But nothing of importance took place until Rev. R. H. Clare took charge of the field. Rev. Clare at once saw the outcome of the issue. To continue the struggle without any concession to the demand of English would be an immediate detriment to the best interests of the church, and if continued, would ultimately destroy it. Brother Clare put forth his best efforts to bring about such concession as would meet the demands of both. His

purpose was to introduce an occasional English service for the younger English speaking members, so that they might worship God intelligently. But this met with violent opposition. Rev. Clare left the field unable to bring about a peaceful settlement. But his life and work were of such a consecrated nature that both are still lingering in the minds of those among whom he was laboring. Rev. Clare was followed by Rev. A. Kurtz. By the imprudence of this brother, who, it is said, ordered all who wanted English to leave the church, the church sustained an almost irreparable loss. Thirty of the best members left at this time, most of them uniting with the First Church.

Nothing of importance took place until Rev. H. F. Kroh took charge of the pastorate. Brother Kroh at once realized that the life of the church depended upon a change of language. The opposition was still great, but the German members, having been reduced in numbers, the rest slowly yielded to the inevitable. By the faithful work of Brother Kroh among the remnant of the young people, the congregation was saved from a natural death. In June, 1902, Rev. C. W. Diehl took charge of the field. At this time it was decided to dispense entirely with German preaching.

The introduction of the English language at all the services naturally gave a new impulse to the young congregation. Steps were taken at once to improve the old edifice so as to keep it in harmony with the aggressive spirit of the town. How to make suitable changes, such as would modernize the old building and yet keep within the financial ability of the congregation, was a grave question. But the ardent spirit of the young congregation could not be checked by the gravity of the situation. On December 18th, 1902, Rev. C. W. Diehl, John Leibold, and A. C. Hug were appointed by the council as a committee to interview M. R. Rhodes, architect, as to how to modernize the building. On February 22nd, 1903, at a regularly called congregational meeting, it unanimously decided to accept the improvements as suggested by M. R. Rhodes. Rev. C. W. Diehl, John Leibold, John A. Shoemaker, A. C. Hug, and John Seibert, Sr. were appointed as a building committee. On April 6th the contract was awarded to M. R. Rhodes, the cost of the improvements to be \$4,640.00, without the furnishings. On April 15th, the contract for the furniture was awarded to the Grand Rapids Furniture Company, Michigan, for \$642.50. On May 21st, the contract for the windows was let to C. Day Rudy & Co., of Harrisburg for \$850.00.

On June 7th, 1903 the corner stone was laid, Rev. E. H. Leisenring, pastor of the First Lutheran Church, Chambersburg; Rev. C. G. White, pastor of Trinity Lutheran Church, Chambersburg; and Rev. R. H. Clare of Abbottstown, Pennsylvania, a former pastor, assisted in the services, the latter preaching an able sermon appropriate to the occasion. Rev. Clare based his remarks on Psalms 118:22-23, and Ephesians 2:2. The corner



stone was then laid by the pastor. The offering for this occasion was \$42.51.

Work on the building was proceeding slowly when the council was called to the office of M. C. Kennedy of the Cumberland Valley Railroad Company. Mr. Kennedy presented a blue print showing the proposed new line. Three routes were surveyed, the preferable one running thru the centre of the church edifice situated on East Washington St. From this it was deemed advisable on the part of the council to sell, since the church could not thrive along side of a busy railroad. On the following morning, Rev. C. W. Diehl and W. J. Zacharias, Esq., again met in Mr. Kennedy's office. After a lengthy discussion in which details were carefully weighed, the Cumberland Valley Railroad Company agreed to pay \$17,500 for the property entire, and \$1000 extra for the disinterring and reintering of the dead. The council decided to present this proposition to the congregation. In the meantime, the committee took up the matter of a new location. After careful investigation and consideration, it was found that the property situated on East Washington Street and Harrison Avenue, lately purchased from the Wallace estate by John Lortz, could be bought thru the kindness of Mr. Lortz for \$2500; and also the adjoining property owned by Mr. D. M. Sheller for \$4,500.

On September 9th, 1903, the congregation met in the Y. M. C. A. building, on Broad Street, where worship was temporarily conducted. The pastor placed before the congregation a special sketch of the three proposed routes of the C. V. R. R. Co., together with the Company's offer to purchase. After duly considering all the circumstances involved, it was unanimously decided to accept the proposition of the C. V. R. R. Co., and immediately purchase the two properties on East Washington Street, owned by Mr. Lortz and Mr. Sheller respectively.

Steps were taken at once to have plans drawn up for a new church edifice. On October 16th, plans and specifications were presented to the committee. On October 23rd, the contract was awarded to F. V. Hege, of Marion for \$8,475.00; Augustus Wolf to furnish the artificial stone trimming at \$525.00.

On Sunday, November 29th, 1903, the corner stone was laid. In it were placed the names of the present membership, the church council, and building committee, a German Bible and Hymnal, several German and United States coins, and a copy of the Lutheran Observer of November 25th, 1903. The services were in charge of the pastor, who was assisted by Rev. E. H. Leisenring, D. D., pastor of the First Lutheran Church of Chambersburg; Rev. C. G. White, pastor of Trinity Lutheran Church of Chambersburg; and Rev. T. C. Billheimer, D. D., of the Theological Seminary at Gettysburg, Penna., the latter preaching an able sermon appropriate to the occasion. The pastor, Rev. C. W. Diehl, then laid the corner stone.

The dedication of the new building took place on Sunday, June 12th, 1904. Rev. T. C. Billheimer, D. D., of the Seminary at Gettysburg, again assisted the pastor. Appropriate services were held thru out the week following with the following brethren assisting: Rev. G. C. Henry of Shippensburg, Pa.; Rev. T. O. Keister of Greencastle, Pa.; Rev. P. H. Miller of Westminster, Md.; Rev. J. H. Harms of Harrisburg, Pa.; and the Rev. G. M. Diffenderfer of Carlisle, Pa.

During the last score of years the work of the church has been steadily moving onward under the leadership of the following pastors: Rev. C. W. Diehl, Rev. C. W. Heathcote, Ph. D., Rev. H. A. Stauffer, Rev. T. Bahn Thomas, Rev. Wm. F. Sunday, Rev. Chas. D. Geiger, and Rev. Ralph R. Richard.

In 1922, during the pastorate of Rev. Wm. F. Sunday, the church edifice was extensively repaired at a cost of about \$5000.00.

This congregation has sent one son, Rev. Chas L. Venable of Easton, Md., into the active work of the ministry, and has another, Mr. Sawyer M. Mosser, at Gettysburg College in preparation for the Christian ministry.

The following is a list of pastors who have served Second Lutheran Church:

Rev. R. Clemens	1839-'40
Rev. J. H. Fisher	1841-'44
Rev. G. H. Brandaw	1844-'48
Rev. G. M. Merz	1848-'49
Rev. C. Bowman	1849-'51
Rev. C. Schwankoosky	1851-'52
Rev. C. Bowman	1854-'61
Rev. M. Wolf	1861-'64
Rev. G. Rhoades	1864-'71
Rev. L. Zuber	1871-'73
Rev. A. Berg	1873-'75
Rev. E. J. Nidecker	1875-'76
Rev. R. H. Clare, D. D.	1876-'81
Rev. A. Kurtz	1881-'85
Rev. T. J. Hennieke	1885-'91
Rev. H. F. Kroh	1891-'95
Rev. G. C. H. Hasskarl, Ph. D.	1896-'98
Rev. H. B. Shraeder	1898-'01
Rev. C. W. Diehl	1902-'08
Rev. C. W. Heathcote, Ph. D.	1908-'11
Rev. H. A. Stauffer	1911-'14
Rev. T. B. Thomas	1914-'18
Rev. W. F. Sunday, Ph. D.	1919-'22
Rev. C. D. Geiger	1922-'24
Rev. R. R. Richard	1924 —

## REV. WILLIAM A. KUMP

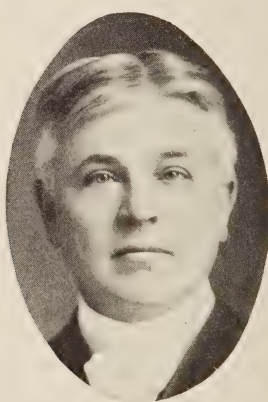
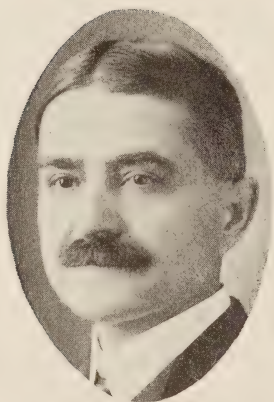
PASTOR OF TRINITY LUTHERAN CHURCH, CHAMBERSBURG, PA.

William A. Kump, the eldest child of Charles T. Kump and Julia Barker Kump, was born at Littlestown, Pa., August 1, 1870. He was baptized by the Rev. M. J. Alleman, D. D., pastor of St. Paul's Lutheran Church, Littlestown. His parents removed to Hanover, Pa., the birth place of his father, while their first-born was yet an infant. Here they identified themselves with the recently organized St. Mark's congregation. In this church he was confirmed at the age of thirteen years by the Rev. George Scholl, D. D. He attended the public schools of Hanover, and during his High School course served an apprenticeship in the drug store of Jacob L. Emlet. He pursued his preparatory studies at Stephens Hall, and was graduated from Gettysburg College with the class of '95. Three years later he was graduated from the Gettysburg Theological Seminary. He was ordained October 16, 1898, at the meeting of the West Pennsylvania Synod held in St. Matthew's Lutheran Church, Hanover. His ordainers were the Reverends Henry B. Wile, D. D., President of the West Pennsylvania Synod, A. A. Parr, D. D., Albert Bell, D. D., Jesse C. Koller, D. D., and Professor E. J. Wolfe, D. D.

He began his ministry in Christ Lutheran Church, Bridgeton, N. J., July 1, 1898. After a pastorate of seven years and a half in this congregation he engaged in city mission work in Philadelphia, serving the Parkside congregation for one year. December 1, 1906, he became pastor of Grace Lutheran Church, Mount Carmel, Pa., and served this congregation seven years. His present pastorate, in Trinity Lutheran Church, Chambersburg, Pa., began December 1, 1913.

On June 14, 1906, the Rev. Mr. Kump was married to Pauline W. Hohenstatt of Bridgeton, N. J. To this union two daughters have been born,—Pauline W. and Mary Susanna.

In addition to his pastoral labors Mr. Kump has served as Secretary of the East Pennsylvania Synod, President of the Cumberland Valley Conference of the West Pennsylvania Synod, and was a delegate to the meeting of the General Synod at Atchison, Kansas, in 1913, and to the conventions of the United Lutheran Church held at Washington, D. C., in 1918, and Chicago in 1924. He has been closely identified with the movement to establish a College for Women, under the auspices of the United Lutheran Church, and is the Secretary of the Board of Directors of the proposed College.



REV. H. C. ALLEMAN, D. D.  
1891-1896.

REV. JOHN HENRY HARMS, D. D.  
1896-1900

REV. C. G. WHITE  
1900-1909.

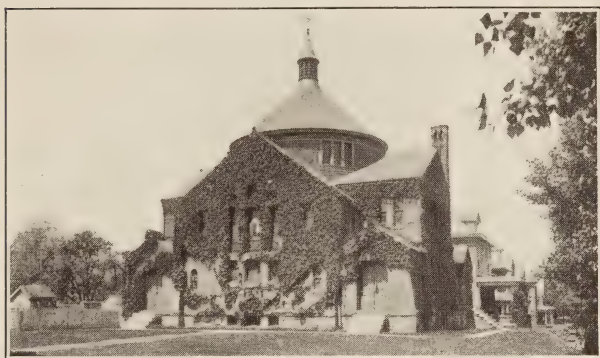
REV. F. L. BERGSTRESSER, D. D.  
1909-1913.

REV. WILLIAM A. KUMP  
1913—



## TRINITY LUTHERAN CHURCH, CHAMBERSBURG, PA.

REV. WILLIAM A. KUMP, PASTOR



TRINITY LUTHERAN CHURCH, CHAMBERSBURG, PA.

In the last quarter of the nineteenth century Chambersburg experienced a rather remarkable industrial development. The establishment of new manufacturing enterprises resulted, naturally, in a rapid increase in population. Among the newcomers were a number of loyal Lutheran families. This was a large factor in the founding of the third Lutheran congregation in Chambersburg. Another factor in the establishment of Trinity congregation was the vision and judgment of the forward-looking missionary pastor of the First Lutheran Church, the Rev. A. Stewart Hartman, who gave counsel and encouragement to Philip W. Brehm, one of the men of faith, devotion, zeal and generosity, who recognized not only the need but, also, the possibilities of a Sunday School in the rapidly growing section about the North Point. At the suggestion of "Father" Brehm his daughter Miss Amy Brehm and Miss Annie Bricker, the daughter of the Rev. J. K. Bricker, a retired minister of our church who was living in Chambersburg, a canvass was made of the neighborhood. In a short time these young ladies had secured the names of seventy persons who were ready to organize themselves into a Sunday School. The approval and co-operation of the First Lutheran congregation was solicited and given, and, with the financial aid given the movement by that church, a site was purchased for the erection of a building. This site was a lime stone quarry on Philadelphia Avenue just above the intersection of Second Street. On this site a committee, consisting of P. W. Brehm, C. H. Krummerine and J. A. Hollinger, erected a frame building 24x60 feet at a cost of \$1200.00. In this building the North End Sabbath

School Association met for the first time July 6, 1890. The following were in charge of the school: Superintendent, Dr. George S. Hull; Assistant Superintendent, J. D. Eyser; Treasurer, J. A. Hollinger; Secretary, H. G. Wolf; Organist, Myra Bricker; Chorister, Daniel Harmony; Primary Superintendent, Mrs. C. H. Krumerine; Assistant in Primary Department, Amy Bricker. The teachers were Mrs. Theodore Taughenbaugh, C. H. Krumerine, Mrs. J. H. Decker, Mame Embick, Mrs. J. K. Bricker, Annie Bricker, George H. Lane, P. W. Brehm, Mrs. P. H. Brehm and Grace Bitner. There were eighty-four persons present, sixty-eight of whom enrolled as members. The school grew so rapidly that within five months it was necessary to enlarge the building and an addition of twenty feet was erected at a cost of \$300.00.

The flourishing condition of the school soon developed a movement to establish another Lutheran congregation in Chambersburg. On February 22, 1891, this project was definitely organized by the appointment of a committee to confer with the Council of the First Church with reference to the matter. As a result of this conference sixty-eight persons were granted letters of dismissal from that organization on March 18, 1891, to form the new organization: Mrs. Anna Baumgardner, Mrs. Charles Bitner, Grace Bitner, P. W. Brehm, Mrs. P. W. Brehm, Amy H. Brehm, Fannie H. Brehm, Mrs. Jacob Bricker, Myra Bricker, Grace Bricker, James H. Decker, Mrs. J. H. Decker, W. E. Eiker, Mrs. W. E. Eiker, John S. Embick, Mrs. J. S. Embick, Mame Embick, Mrs. Mary Etter, Mrs. William Etter, Charles B. Eyer, J. D. Eyser, Mrs. J. D. Eyser, Mrs. Anna Fyock, Mrs. Grier Flack, W. Scott Flack, Mrs. W. S. Flack, Maggie L. Flack, Grace C. Flack, Lulu George, J. F. Gibbs, Mrs. J. F. Gibbs, John Harmony, Mrs. John Harmony, D. H. Harmony, J. A. Hollinger, Mrs. J. A. Hollinger, Mrs. Anna Horner, George S. Hull, M. D., Mrs. G. S. Hull, Charles S. Hull, Mrs. C. S. Hull, Eva Hull, C. H. Krumerine, Mrs. C. H. Krumerine, Mrs. C. A. Lane, George H. Lane, Samuel H. Lane, William A. Lane, Cornelia Lane, Ida Lehman, Mrs. Eleanor Lutz, Joseph Patterson, Mrs. Joseph Patterson, L. D. Patterson, John T. Pensinger, Mrs. J. T. Pensinger, Mary Pensinger, Augustus F. Smith, Mrs. A. F. Smith, Mrs. Courtney Snyder, Mrs. Annie Speidle, Fred G. Shaffer, Mrs. F. G. Shaffer, Mrs. Theodore Taughenbaugh, Augustus Wolf, Mrs. Augustus Wolf, Harry G. Wolf, Mrs. H. G. Wolf.

At the same meeting the following resolution was adopted: "that this congregation assume the payment of \$400.00 of the principal of the mortgage on the Sunday School building."

March 31, 1891, the congregation of Trinity Lutheran Church was organized, and the following Council chosen: Elders, G. S. Hull, M. D., J. S. Embick, P. W. Brehm; Deacons, C. H. Krum-

erine, J. H. Decker, G. H. Lane, John Harmony, J. D. Eyster, Aug. Smith; Trustees, C. S. Hull, W. S. Flack, Aug. Wolf.

At this meeting the Council invited Rev. Herbert C. Alleman, then a teacher in Stephens Hall, Gettysburg, to preach on the following Sunday. On the evening of that day, April 5, 1891, a call was given him to become pastor of the congregation. The call was accepted and Rev. Mr. Alleman began his ministry in Trinity congregation July 5, 1891. The following Sunday the congregation authorized their new pastor to secure plans for a new church building. On August 17 the plans of Architect J. A. Dempwolf of York, Pa., were accepted and the Council directed to proceed with the construction of the building.

The corner-stone of the new building, presented by Daniel Shull, was laid November 1, 1891. Addresses were made by Rev. E. H. Leisenring, pastor of the First Lutheran Church, Rev. H. H. Weber, Secretary of the Board of Church Extension, Rev. A. S. Hartman, Secretary of the Board of Home Missions, Rev. M. Ort, President of the West Pennsylvania Synod. The dedicatory services were held July 3, 1892. The sermon was preached by the Rev. B. F. Alleman, D. D., of Lancaster, Pa. Addresses were made by Rev. E. H. Leisenring, and Rev. A. S. Hartman. Services were held during the week and sermons were delivered by the following: Rev. W. E. Stahler, Shippensburg; Rev. D. W. Lentz, Chambersburg; Rev. H. B. Wile, Carlisle and Rev. E. H. Delk, of Hagerstown, Md. The cost of the building was approximately \$13,000.00. A loan of \$3,000.00 without interest for five years was secured from the Board of Church Extension, and aid was received from the Board of Home Missions until December, 1900. The amount received from the Board for this period was \$1,333.00. In April, 1892, a lot adjoining the church property on the south was purchased at a cost of \$800.00. In 1895 the trustees negotiated with the town council for the opening of a street on the north side, and parallel with the church. This street is now one of the most attractive residential sections of the town.

The earnest, indefatigable pastorate of the Rev. Mr. Alleman ended December 1, 1896, when he became pastor of Christ Church, Gettysburg. The Rev. John Henry Harms, a member of the senior class of the Gettysburg Theological Seminary, was elected pastor December 26, 1896, and served until June, 1900, when his resignation, to accept a call from St. Paul's church, Newport, Pa., was regretfully accepted. It was during this pastorate that the Ladies' Aid Society was organized—in 1897. Its first officers were, Mrs. C. H. Krumerine, President; Mrs. F. L. Budd, Secretary and Treasurer.

The third pastor of the congregation was the Rev. Clifton G. White, who began his ministry July 9, 1900. Early in his pastorate the congregation became self sustaining. The church was frescoed and recarpeted in 1903. In 1904 the parsonage was

built under the supervision of C. H. Krumerine, J. A. Hollinger, William Loehbaum and D. K. Meyers. Under Pastor White's direction the basement of the church was arranged for social purposes. These rooms were used for several years by the C. V. R. R. Y. M. C. A.

After a pastorate of almost nine years Rev. C. G. White resigned and was succeeded March 28, 1909, by the Rev. F. L. Bergstresser, D. D., who served until December 1, 1913. During Dr. Bergstresser's pastorate the pipe organ was bought; an individual communion set was presented by Elder George W. Etter, Sr., as a memorial to his wife, and Robert E. Garns, son of J. J. Garns for ten years superintendent of the Sunday School, offered himself as a student for the ministry. This splendid young man, having completed his college course, was stricken by illness and died on the very threshold of his ministry, while in the senior year of his theological studies, in 1916.

December 1, 1913, Rev. William A. Kump, who was called from Grace Lutheran Church, Mount Carmel, Pa., became pastor of Trinity church. Inspired by the noble generosity of Mrs. Michael Reed, who bequeathed \$400.00 to the church, the congregation undertook to liquidate its entire indebtedness of \$1900.00 at Easter, 1914. The amount received in free will offerings was \$2100.00. On July 5, of the same year—the twenty-fourth anniversary of the North End Sunday School—the mortgages were burned, the following members of the original Church Council participating in the service: Rev. H. C. Alleman, D. D., P. W. Brehm, J. S. Embick, J. H. Decker, John Harmony, J. D. Eyster, W. S. Flack and Augustus Wolf. At that service, as an expression of joy and gratitude, a New Church Building Fund was begun. By the sacrificial zeal of the Sunday School classes and the generosity of the members of the congregation, which find expression annually in a free will Easter offering, the fund now amounts to \$17,000.00.

In 1915 the silver anniversary of the Sunday School was fittingly observed.

The present membership of the congregation is 370. The enrollment of the Sunday School is 410. The estimated value of the church property, including the New Building Fund is \$47,000.00, with no indebtedness.



## THE CENTREVILLE LUTHERAN CHURCH

(Dickinson Charge)

REV. E. N. FRY, PASTOR

So called because it is situated in Centreville, a village which derives its name from the fact that it is about half-way between Carlisle and Shippensburg on the Walnut Bottom Road. The Post Office of this place has the designation of Dickinson.

In the Deed Book, EE. P. 21., 1819, Carlisle, Pa., is recorded the following:

*"Deed:* Samuel Beetem and Mary his wife to Wm. Free, etc., Wardens of the German Lutheran and German Presbyterian Church, called 'Beetem Church' in Dickinson Township, Cumb. Co., Pa. 18 August 1819." This deed was for 121 perches of land, committed to the Trustees of the Church for the nominal sum of one dollar.

In 1802 Samuel Beetem (of English descent) and Mary his wife and their four children moved into Cumberland County. He was then thirty-five years of age. After six years of residence in Frankford Township he removed to what is now known as Penn Township and settled in what is today called Centreville. He became a prominent member of the Church which he is credited with founding. In the center of the plot of land above designated, "a short distance back from the road, stood the Church, which was but a crude affair built of logs hauled from the mountain. From these logs the bark was removed and the exterior of the building whitewashed, while the interior was plastered in the usual way. This building served the congregation for many years." We are indebted to Mr. Gilbert Beetem, Historian of the Beetem Family, for much of the above information, and some also, which is to follow.

From this period of time on to the construction of the second church structure in 1852, very little is known; the ancient records being either lost or destroyed. Among the recorded pastors from the time of the organization of the Church until the period of the new edifice were D. P. Rosenmuller, John Rosenberg, and Christian Kunkle; whether these were all of them we know not.

The latest record book we have dates from the year 1849 when Rev. Charles Klink was pastor. This earliest record shows 104 communicants of the Holy Supper on April 28, 1849 and 135 for September, 1849. The first minutes of the "Vestry" recorded in this book contains the following interesting resolution: "Resolved, That all persons, who wish in the future to inter their dead in the grave yard of this Church be charged one dollar for each interment, except exempted from it by the Vestry." There is no record of the transactions in connection with the erecting of the new edifice, which was constructed in 1852. However, the

following is of interest in this connection: "It was resolved that Bro. Henry have a fence made between Bro. John Beetem and the Church, and also a gate." This was under date of April, 1850. Also, the following: "Resolved, that Father Auld and the Pastor be appointed a Committee to attend to having the Church incorporated. Resolved, that the old Church be taken down, and disposed of to the best advantage, provided the members of the Congregation second the Church Council in it, and make themselves amenable with them for all damages." Under heading of August 20th, 1853: "Resolved, that the old church be offered at public sale on the 10th day of September next, and that the highest bidder shall be considered the purchaser." This ends the history of the old log church erected in 1819, and which was allowed to stand a few years after the new structure was erected.

Another insight to the times is gotten from a note which states that in 1851 Rev. Klink was paid \$250 as his salary for the year. After a small list of five subscribers to this sum the record has it: "and 2.50 not subscribed. Making in all for the present year \$250.00 including the subscription of Father Creglow."

The records now become vague. It seems that a Rev. S. S. Link was pastor of the church in 1853; how long a period of time his pastorate covered we do not know. Rev. J. Welfley became Pastor on the first of March, 1856; the time of his resignation is also not recorded. Rev. A. Babb became the Shepherd of the flock on September 25, 1856. There is an item of note recorded in the very brief minutes of his pastorate: "Levi Smith resigned on October, 1861, having paid up and settled up his Deacon's book of pew rents like a gentleman and a Christian.—Pastor."

Rev. A. L. Guss took charge on June 10, 1861; Rev. M. G. Earhart on May 26, 1866; Rev. C. L. Keedy on March 16, 1869. During Rev. Guss' pastorate 165 are recorded as being members. From the first Sunday in January, 1862, to May 26, 1866, Stoughstown's books record that Rev. V. G. Goettman and Rev. Stephen Owen served their Church. Centreville does not make reference to Rev. Owen at all. However, in "The History of Cumberland and Adams Counties, Pennsylvania, Illustrated, 1886," reference is made to Rev. S. W. Owen as a Pastor of Centreville at this general period. A. C. Felker took charge at Centreville on October 1, 1871.

These last two ministers named, Revs. C. L. Keedy and A. C. Felker, are not named as Stoughstown's pastors. No doubt this was one of the general periods of time when there was but a loose association between these two churches which were originally one charge when Rev. Klink organized Stoughstown on February 14, 1846. It will be interesting at this point to mention also the fact that Rev. Charles Klink, spoken of formerly as the builder of the second Centreville edifice and the founder of the Stoughstown congregation, on June 24th, 1849, also organized the Mount

Hope Church, the records of which Church seem to cease in the year 1866, under the pastorate of Rev. M. G. Earhart.

Early in 1873 Rev. J. Deitrich became Pastor. 80 members were added to the roll under him; his salary, also, was \$800. However, his list of members shows but 122 instead of 165 in 1861.

On May 27, 1877, Rev. David Swope became Pastor; and Rev. C. E. Keller on August 31, 1884. Rev. J. E. Lerch was here from 1884 to the fall of 1885, and on July 11, 1886, Rev. W. H. Jordy became the minister; he resigned on March 6, 1887, and was followed by Rev. J. Kistler, who began his labors on June 15, 1887, but resigned the following year, on July 15, 1888. He was followed in turn by the Rev. S. E. Herring, who on August 1, 1888, became minister, and he also remained but a short time, to resign on September 1, 1889.

Rev. Cyrus Focht became the minister at Centreville on July 1, 1890; he fell asleep in Jesus September 17, 1893. Rev. S. J. Ulrich then became the pastor on August 11, 1894, and Rev. J. P. Buchner on May 17, 1896. He also died on the field, March 17, 1898. However, during his pastorate mention is made of the fact that as the result of special evangelistic services from December 20, 1896, to January 13, 1897, 80 souls were brought into the kingdom. The membership now is 193.

Rev. H. W. Bender now takes charge on June 1, 1898, and continues his labors until July 1, 1901. Upon his resignation Rev. J. H. Fetterolf became the minister in charge on October 22, 1901, who continued in that capacity until December 22, 1905. The next pastor, Rev. H. E. Zimmerman, was here but a short time, from February 1, 1905, until November 30, 1906.

The pastorate of Rev. R. S. Stair began on the 1st day of October, 1907. It was during his presence on the field that the present church structure was completed in 1908. It was at first proposed to build the new building on the site of the old grave yard, immediately adjacent to the Walnut Bottom Road, and immediately a discussion began which threatened to break up the congregation. When it was found that it would devolve upon the church to pay for the removal of all bodies not cared for by the relatives of the dead it was decided to build the church upon its present site, which was the place of the old structure erected in 1852, the foundations of which were fast becoming unsafe. The new edifice was dedicated free from debt. Beginning on February 1, 1914, Rev. Stair conducted services during which there were 89 conversions; during his pastorate 157 members were added to the Church roll.

Rev. S. A. Garnes became Pastor on May 1, 1915. During community revival services and as a result of them he added 36 to the church on June 12, 1921. It was through his influence that there was collected a sum of money as an endowment, for keeping the old burial ground in order, which had been for some

years neglected. The congregation and friends contributed liberally for this cause. Today this graveyard, one of the oldest in this section, is kept in perfect order. Rev. Garnes died in the parsonage on November 30, 1922.

Rev. John Henry Lehn took charge here on the 15th of May, 1923. During his period of time as minister there was organized a weekly prayer meeting and a Junior C. E. Society; contributions also were increased at least 50%. He resigned October 12, 1924, to take effect November the first.

The community is much overchurched; while statistics show that during the last 20 years Penn Township, our location, has lost annually an average of 10 in population.

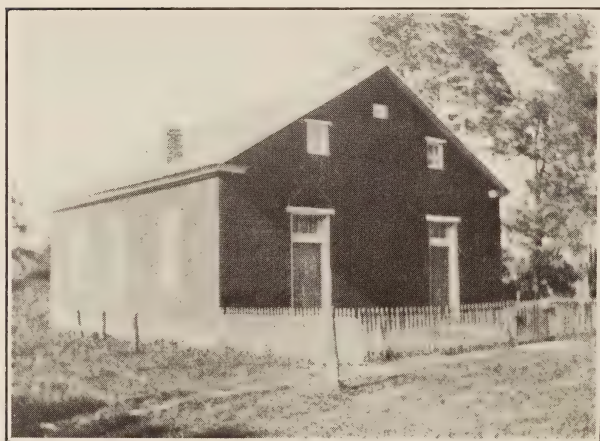
Rev. E. N. Fry has accepted a call to the Dickinson Charge.

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### THE EVANGELICAL LUTHERAN CHURCH OF STOUGHSTOWN

(DICKINSON CHARGE)

REV. E. N. FRY, PASTOR



ZION'S LUTHERAN CHURCH, STOUGHSTOWN, PA.

The above is the original title of the Church at the date of its organization, February 14, 1846. It was incorporate d April 12, 1852, under the following title: "Zion's Independent English Evangelical Lutheran Church of Newton Township."

It is situated in the little village of Stoughstown, "on the turnpike in the eastern portion of the township," which town was



named "after Col. John Stough, who kept a tavern there for many years."

The Church was organized with the following charter members: William Muck, Henry Leidigh, John W. Duy, John Radick, John Higlands, Adam Soubarger, John P. Brown, Moses Cope, Elizabeth Miller, Martha Leidigh, Elizabeth Cline, Catherine Fought, Mary Higlands, Margerat Pisle, Elizabeth Brown, and George Stigleman.

These members represent originally various denominations. Differences in doctrine were not emphasized much then; a prominent citizen, George Allen, a Presbyterian, the first year paid off the indebtedness upon the church property.

The Preamble of their Constitution drawn up at the time of organization or thereabout is very interesting: "We, whose names are hereunto attached, being in and about Stoughstown, Cumberland County, State of Pennsylvania, desiring to promote the glory of God, and to secure the salvation of ourselves, our children, and our neighbors; and believing that the Bible is the word of God, and only *infallible* rule of faith and practice; and also believing the doctrines of God's Word are purely taught, and its ordinances are properly administered in the Ev. Lutheran Church in these United States, as represented in its General Synod, do hereby form ourselves into an Evangelical Lutheran Congregation...."

It seems that at first Stoughstown and Centreville formed one Charge, of which Rev. C. M. Klink was the first Pastor. However, the old records state: "In the Spring of 1855 the Stoughstown Congregation separated by mutual consent from the Centerville Congregation, chiefly in order to obtain forenoon preaching by forming a new charge and supporting a pastor themselves. A call was extended to Rev. T. T. Titus which was accepted and in June he located in Stoughstown as Pastor of the Lutheran Congregation, at a salary of \$500 per annum to be paid quarterly. Preaching to be had at Stoughstown every Sabbath morning and at Canada (now Jacksonville) and Oakville alternately in the afternoon."

The separation did not long continue, for under the heading of minutes for March 1, 1856, the following resolution was passed by Council: "Resolved that we as a congregation are willing to unite with the Centerville Charge upon the following conditions: Centerville is to furnish us with preaching every two weeks, half of which to be in the forenoon and we are to pay a reasonable proportion of the salary, taking Rev. J. Welfley as our Pastor for the coming year. The Council to arrange the proportion of salary to be paid...."

Though a definite record has not been kept it seems as though on at least several occasions there was a dissolving of the bonds which associated the two churches in one pastorate. For instance,

Centerville's minutes for September 11, 1870, record a dissolution of the charge. No mention is made of the subsequent uniting, which came shortly.

The infant church prospered under the care of Rev. C. M. Klink, her first pastor. There were 16 charter members at the time of the organization. In 1852, eight years after, there were 34 communicants; this was at the time of the application for incorporation.

The paucity of minutes in the early records may be explained in part by the half humorous note under the date of June 30, 1855: "It was ordered that hereafter the Pastor keep the Church Book and act as Secretary of the Council." The book testifies to Rev. Titus' faithfulness; which same cannot be said of the former unknown Secretary, who has neglected to record when the pastorate of Rev. Charles Klink came to an end and when Rev. S. S. Link began and ended his official relations with them; all we now know is that Brother Link was their pastor during the year 1853.

Rev. Titus' stay at Stoughstown was of brief duration; a period of but about seven months, up to the time of the election of Rev. A. Babb on September 25, 1856. On November 14, 1858, this brother records, in connection with the Holy Communion of that season that: "The meeting was protracted, and it pleased the Lord graciously to revive His work." The membership at this time was increased to 47.

Rev. S. L. Guss became pastor on June 10, 1861.

Rev. V. G. Goettman became pastor on the first Sabbath of January, 1862.

At this period the records show that the membership had declined to 26.

Upon the first Sabbath (the word "Sabbath" being the word used in the original records) of July, 1864, Rev. Stephen W. Owen became pastor at Stoughstown.

During the pastorate of Rev. M. G. Earhart, which began on May 26, 1866, 37 members are recorded on the roll.

At this point there is another lacuna in the records and we assume from the records of the sister Church of Centerville that the Rev. C. L. Keedy and A. C. Felker ministered from March 16, 1869, until the accession of Rev. J. F. Dietrich on July 3, 1875; and all the succeeding pastors were the same as listed for the Centerville Church.

During the labors of Rev. R. S. Stair in Stoughstown, who began his work on October 1, 1907, extensive repairs were made to the church edifice. Rev. S. A. Garnes took charge of the Church in his official relation on May 1, 1915, and as our records show, he is the third Pastor to have died on the field. He fell asleep on November 30, 1922.

At various times there were organized prayer meetings and

young people's societies on the field, but of late years the population has decreased to such an extent, with a corresponding decline in membership, as to make this impracticable, seemingly.

Rev. John Henry Lehn began his labors here on the 15th day of May, 1923, and resigned November 2, 1924. During his presence in their midst he noted a deepening of the religious life of the Church and a large increase in contributions. The apportionment this year has been overpaid and Zion Lutheran, Stoughton, is on the Honor Roll for 1924.

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### REV. M. S. SHARP

PASTOR OF ZION LUTHERAN CHURCH, ENOLA, PA.

Brickerville, Lancaster Co., Pa., was the birth place of the subject of this brief sketch. His early education was gained in the public school of his rural district. Later he entered Stephens Hall (as Gettysburg Academy was then called), and pursued a course of study that fitted him to become a member of the class in Gettysburg College that was graduated in the spring of 1902. Continuing his studies in the Gettysburg Theological Seminary, he completed his course and was graduated in the spring of 1905. His first charge was that of St. Paul's Lutheran Church of Funkstown, Md., where he labored for



two years, from 1905 to 1907. He then accepted an invitation to become pastor of St. Matthew's Lutheran Church of Martinsburg, Pa., serving this pastorate from 1907 to 1910. On March 26th, 1911, he was installed as pastor of Zion Lutheran Church of Enola, Pa., which charge he has served until the present time.

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### ZION LUTHERAN CHURCH, ENOLA, PENNSYLVANIA

REV. M. S. SHARP, PASTOR

Zion Lutheran Congregation was organized in 1804, one hundred and twenty-one years ago. The congregation first worshipped in a school house built of logs; it was called "Lantz's

School House," because a number of families by that name resided in this vicinity.

This congregation was one of five or six appointments comprising a charge for one minister, known as the Cumberland County charge. The present church building, now known as "The Old Brick Church," was erected in 1834. Rev. Augustus Lochman, who was pastor of the Harrisburg charge, which was then composed of Zion, Harrisburg, Shoop's and Wenrick's in the country, and Middletown, also served Zion Lutheran; and during his ministry Zion Lutheran Church at this place was erected in 1834. From 1836 to 1867 the following ministers served this Church: Revs. Height, Bub, Fritze, Staver, Utman, Dutt, Dasher, Irwine, Tresler, Lingle, Herring, McHenry, Seidel, Felty, Nicolas, and Dasher.

Zion, or "Old Brick Church," is the Mother of St. Mark's in West Fairview; and in 1867 Rev. S. Dasher served the charge composed of Zion, St. Mark's in West Fairview, St. Paul's, or



ZION LUTHERAN CHURCH, ENOLA, PA.

Stone Church along the State Road, New Market near New Cumberland. During Rev. W. A. Wolgamuth's pastorate, Zion Congregation withdrew from the West Fairview charge, and became self-supporting.

The old church welcomed to this part of the county the large classification yards of the P. R. R. Co. The P. R. R. Co. built about a hundred houses, laid about ten or twelve miles of pavements and started the town "Enola."

The name originated from a little Railroad Station called "Alone," which was located on the West Shore of the Susquehanna River. The name "Alone" was reversed which gave it the name "Enola."



At the present time "Old Zion," instead of being the "Alone," country church, is in the center of a town of three thousand inhabitants.

The old church has a very bright future due to the industrial prosperity in the rapidly growing community. The congregation is planning to erect a new church and Sunday School chapel within a year or two. The congregation built a new parsonage on Altoona Avenue. The parsonage is a large ten room brick house, prominently located along the concrete avenue known as the "Enola Drive." The new church will be built next to the parsonage.

Rev. M. S. Sharp, who is the present pastor, has been serving this Congregation since 1910.

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### REV. RALPH W. LIND

PASTOR OF THE FAYETTEVILLE CHARGE

Ralph W. Lind was born on the 7th of November, 1897, at Altoona, Pa. His father, Charles L., was born in Sweden. His mother, Mary Hopple Lind, was from Lewistown, Pa. In 1912 he was confirmed in the First Lutheran Church of Altoona, Pa., by the Rev. Marion Justus Kline, D. D. The first intimations that caused him to seriously consider the Gospel ministry as a life's calling were given him by his pastor, Dr. Kline.

In 1917 he graduated from the Altoona High School and from Gettysburg College in 1921 with the degree of Bachelor of Arts, and in 1924 from The Lutheran Theological Seminary at Gettysburg with the degree of Bachelor of Divinity.

At the convention of the Allegheny Synod in October in 1923, at Dubois, Pa., he was licensed and ordained by the same Synod at Clearfield, Pa., in May, 1924.

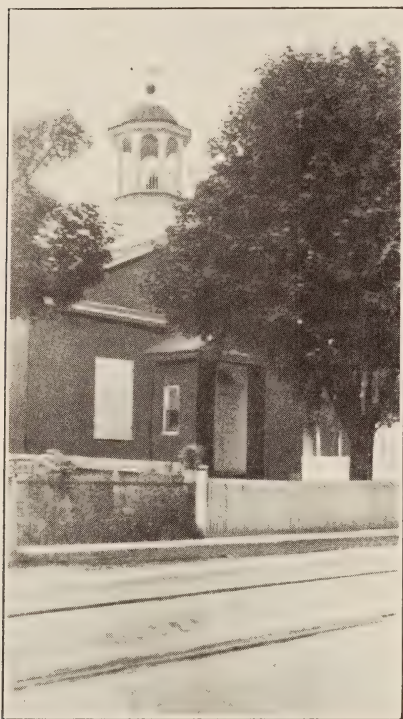
In December, 1923, he received and accepted a call to the Fayetteville Charge and assumed his regular service as pastor on June 1, 1924.



## ST. JOHN'S LUTHERAN CHURCH, GREENVILLAGE, PA.

(Fayetteville Charge)

REV. RAPHL W. LIND, PASTOR



ST. JOHN'S LUTHERAN CHURCH  
GREENVILLAGE, PA.

The Evangelical Lutheran Congregation of Greenvillage, Pa., was organized in November, 1836, in the old White Church that stood where the Methodist Church now stands.

Rev. Nicholas J. Stroh, who was then pastor of the Shippensburg Congregation, continued serving the congregation till the fall of 1839, being pastor about three years.

Between the years 1840 and 1845 the services were held in the Stone Church—, Covenant Church, Scotland, by Rev. M. S. Kunkel. In the latter part of 1845 and 1846, Rev. Levi Williams, assisted by his brother, Rev. J. G. Williams, pastor of the Shippensburg Congregation, held a revival of religion in the old White Church at which time a great many professed and joined the church.

It was now thought advisable to build a Lutheran Church. At a meeting held

at Greenvillage, February 23, 1846, for the purpose of considering the propriety and expediency of building a Lutheran Church in Greenvillage, the following resolution was adopted:

"Resolved, that a committee of five be appointed by this meeting to ascertain what a Church of a convenient and proper size in their estimation and opinion will cost to build.

"And if in the committee's opinion, they are by this meeting empowered to proceed and build a church in Greenvillage."

In August, 1846, the cornerstone of the church was laid with appropriate services held in William Immell's grove adjacent.

On the eighth day of May, 1847, the Evangelical Lutheran

Church was dedicated to Almighty God. Rev. Williams closed his pastorate in 1849. Rev. Augustus C. Widekind, who served one year, was succeeded by Rev. David H. Focht; he served three years.

In 1853 the Rev. Jacob Steck proposed that the Greenvillage charge become part of Shippensburg charge. Rev. Steck served two years, and was followed by Rev. John Ulrich who remained three and a half years. In 1859 Rev. L. A. Gotwald began his ministry of three and a half years, followed by Rev. C. L. Ehrenfeld. After a ministry of two years he was succeeded, in 1865, by Rev. G. H. Beckly, who served three years.

In the fall of 1868, Rev. T. C. Billheimer began his pastorate of five years; and in 1874 Dr. B. F. Alleman became pastor and served thirteen years. The congregation withdrew from the Shippensburg Congregation.

Rev. J. A. Hartman, of St. Thomas congregation, then supplied this church for a period of four years.

In 1891, Rev. D. S. Lentz became pastor. He thought advisable to have a preaching point at Scotland. It was not long till they planned for a church and by so doing they relieved the Greenvillage Congregation of half or more of its members. At this time Greenvillage was made a part of the Fayetteville Charge.

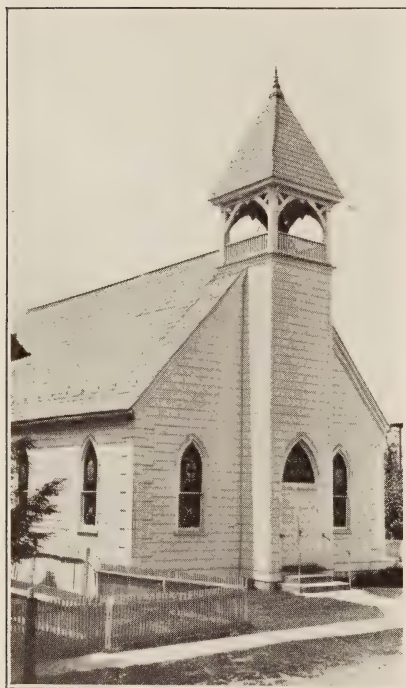
In 1894 Rev. C. L. Ritter became pastor; he remained two years and was succeeded by Rev. W. C. Heffner, who served six months. Rev. Forscht followed and served the charge two years, followed by Rev. Reese who served nine years. Rev. R. L. Markly followed who served two years or more, and was succeeded by Rev. C. S. Simmonton who served three years or more. The church prospered under his ministry. In 1922 the church was painted, walls frescoed, new pews and new pulpit furniture, electric light fixtures and vestibule added, new carpet laid and heating plant installed.

Rev. Ralph W. Lind has been serving the charge as pastor since June 1st, 1924.

## ST. LUKE'S LUTHERAN CHURCH, SCOTLAND, PA.

(Fayetteville Charge)

REV. RALPH W. LIND, PASTOR

ST. LUKE'S LUTHERAN CHURCH  
SCOTLAND, PA.

In the year 1893, the Lutheran people of Scotland, Pa., met and held service in the Old Stone Church, known then as the Covenanter Church of Scotland, built in the year, 1823. It was then an unorganized body of worshippers, with Rev. D. S. Lentz, pastor to April 29, 1894. In May, 1894, it became an organized body with these charter members:

Mr. and Mrs. Geo. G. Markward, Miss Florance Markward, Mr. and Mrs. A. H. Etter, Miss Belle Etter, Mrs. W. L. Craig, Mr. and Mrs. John Ott, Mr. H. W. Ott, Miss Rose Eisenhour, Miss Lizzie Etter, Mr. David A. Hale, Mr. and Mrs. B. F. Eyer, Miss Anna Eyer, Mr. and Mrs. John A. Heefner, Mrs. Lydia Grace, Mrs. John D. Oliver, Mrs. Samuel Monn, Mrs. Martha Hock, Mr. and Mrs. William Reeder, Miss

Abbie Reeder, Mrs. John Kurtz, Mr. and Mrs. C. E. Ott, Mr. and Mrs. H. F. Craig.

Rev. C. L. Ritter was elected pastor July 8, 1894; he served until June 7, 1896. About July, 1895, the members purchased a lot of ground in Scotland from Mr. Benjamin Hege, to erect a new church thereon. The ground was broken July 24, 1895, with these Ministers present: Revs. Leisenring and Kroh, of Chambersburg, Pa.; Rev. Romig of New Franklin, Pa.; Rev. Mumpher of Greenvillage, Pa.; Rev. C. L. Ritter, of Fayetteville, Pa.

The corner-stone was laid September 22, 1895; and the church building was completed December, 1895. First service was held in the new church by Rev. Geo. Henry of Shippensburg, Pa., December 14, 1895.



The church was dedicated to God, December 15, 1895, by Rev. H. H. Weber, of York, Pa. Rev. Billheimer held service in the evening. Rev. W. C. Hefner was pastor from November, 1896, to October 26, 1902. Rev. A. C. Forscht was pastor from January 25, 1903, to October 16, 1904.

The church was remodeled in the fall of 1903; rededicated October 18, 1903, by Rev. A. R. Steck, D. D., of York, Pa.

Rev. J. W. Reese was pastor from January 8, 1905, to October 1, 1914; Rev. Raymond Law Markley from March 7, 1915, to November 18, 1917; Rev. Chester Stewart Simonton from June 8, 1919, to February 1, 1923; and the present pastor is Rev. Ralph W. Lind, who began his service, June 1, 1924. The Evangelical Lutheran Sunday School of Scotland, Pa., was organized February 3, 1895.

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## ST. PAUL'S LUTHERAN CHURCH FAYETTEVILLE, PA.

(Fayetteville Charge)

REV. RALPH W. LIND, PASTOR



ST. PAUL'S LUTHERAN CHURCH, FAYETTEVILLE, PA.

The congregation of St. Paul's Lutheran Church of Fayetteville, Pa., was organized some time prior to 1839, as during that year, subscription was started, and land was bought, on which was erected, in the year 1840, the First Lutheran Church in Fayetteville.

The congregation formed a part of what at that time was called the Grindstone Hill Charge, which consisted of the four congregations located at Fayetteville, Grindstone Hill, Marion and St. Thomas. These four congregations formed a charge until the pastorate of Rev. Shertz, during which time St. Thomas withdrew from the charge. The remaining three continued to form the Grindstone Hill charge until the pastorate of Rev. D. S. Lentz, at which time Fayetteville with Scotland and Greenvillage formed what has since been known as the Fayetteville charge.

Since the organization of the Fayetteville Congregation up, to and including the present one, the congregation has been served by seventeen pastors.

For the early pastorates we cannot give dates, but following is a list of the pastors in the order of their service: Revs. Gilson, Kunkle, Williams, Foucht, Sill, and McHenry, who served the charge during the dark days of the Civil War. He was followed by Revs. J. K. Miller, A. C. Felker, and A. H. Shertz. Rev. Shertz took charge in the spring of 1872 and served the charge for 14 years during which time, or in 1882, the old or first Lutheran Church of Fayetteville was replaced by the present brick church or main auditorium 36x60 ft.

Rev. Shertz was followed in 1886 by Rev. D. S. Lentz, who served the congregation for seven years and was the first pastor of the charge as at present constituted.

Following Rev. Lentz was Rev. C. L. Ritter, under whose pastorate the Chapel annex, 22x30, was built. Rev. Ritter resigned in 1896 and was followed by Rev. W. C. Heffner, who served the charge until 1902. He was followed by Rev. A. C. Forscht, under whose pastorate the interior of the church was beautified by the removal of the old pews and replacing them with crescent chaped pews and also a new carpet.

Rev. J. W. Reese came next, who served the congregation about nine years, or was second on length of service to Rev. Shertz.

Next in line was Rev. R. L. Markley, who resigned in 1917 to enter the World War as a Chaplain. Then followed Rev. Chester S. Simonton, who resigned in February, 1923. The charge was vacant until June, 1924, during which time the interior of the church was beautified by being neatly frescoed, by the placing of a hard wood raised floor, new carpets and other improvements which gives to it an attractive appearance.

Our present pastor is Rev. Ralph W. Lind who took charge June 1, 1924, he being the third one in succession from the First Lutheran Church of Altoona, Pa.

## REV. H. B. BURKHOLDER

PASTOR OF THE LUTHERAN CHURCH, GREENCASTLE, PA.

Harry Benton Burkholder, Greencastle, Pa., son of William R. and Laura A. Burkholder, was born at Marion, Franklin Co., Pa., October 10, 1876. When but six years of age he lost both parents by death. He was reared in the home of an uncle and aunt, Mr. and Mrs. David S. Stouffer, Mercersburg, Pa. On April 17, 1892, he was confirmed in St. John's Lutheran Church, Mercersburg, by Rev. L. A. Mann, D. D. After graduating from the Mercersburg High School he served for two terms in the capacity of a rural school teacher in his native county.

The winter of 1898-1899 was spent as a student in the Mercersburg Academy. In the fall of 1899 he entered Gettysburg College and graduated in the A. B. course with the class of 1903. Going to Springfield, O., in September, 1903, he entered the Hamma Divinity School where he completed his theological course in the spring of 1906, with the B. D. degree.

He was licensed by the Wittenberg Synod in the First Lutheran Church of Leipsic, O., October 15, 1905, and received ordination from the same Synod in the First Lutheran Church of Findlay, O., October 14, 1906.

The vacation months of 1905—May to September—were spent in Mansfield, O., conducting services and doing canvassing and such other preliminary work as was necessary for the organization of St. Mark's Lutheran Church. St. Mark's has since grown into a strong church.

Upon graduation from the Hamma Divinity School Rev. Burkholder became pastor of St. Paul's Lutheran Church of Belleville, O., serving that congregation until the fall of 1907, when he resigned in order to accept a call to the newly-organized Grace Lutheran Mission of Dayton, Ohio. For four years he served this mission, starting with a membership of 33 and closing the work in September, 1911, with a membership of 101. During this pastorate a splendid lot was purchased at a cost of \$3250 and a building fund well started.

On September 15, 1911, he became pastor of Trinity Lutheran Church, Berlin, Pa., and continued work in this pastorate until November 1, 1918. During these seven years about 240 members were received, various improvements in the way of painting, frescoing, recarpeting, etc., were made, and an addition built to the Sunday School room.

The work of the Greencastle pastorate was begun on November 1, 1918, and continues at the time this sketch is written, March 1, 1924. During these five years 262 members have been received, and, in addition to necessary repairs to church property, an adjoining lot was purchased at a cost of \$3250.

At the home of the bride, Springfield, O., on April 28, 1908, Rev. Burkholder was united in marriage with Miss Hattie Estelle McDowell, the ceremony being performed by the bride's father, Rev. Samuel J. McDowell, D. D., then Field Secretary of the Home Mission Board, assisted by Rev. E. H. Dornblaser, D. D., pastor of the bride. To this union two children were born—Harry, June 22, 1909, and Dorothy, November 24, 1911.

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## THE EVANGELICAL LUTHERAN CHURCH, GREEN-CASTLE, PA.

REV. H. B. BURKHOLDER, PASTOR

The books containing the earlier records have been lost, therefore we have no definite source from which to draw a full and accurate sketch of the work and growth of this congregation. In an old church council minute book, under date of October 5, 1850, we find the following item: "The old church records being amongst the missing, Messrs. Fuss, Walter and Palmer were appointed a committee to hunt it up." On November 2 this committee reported that they "had searched every place where it was thought that the church book might be, but that it could not be found." The pastor was then instructed to "keep a record on a few sheets of paper until it is ascertained whether the old church book can be found or not." These items account for the fact that the record books in possession of the congregation at the present time date back only to the year 1850.

Though there are no known records from which it can be ascertained definitely when the organization in Greencastle was formed, yet, "according to traditional accounts it was as early as 1775, or earlier." Rev. John George Young "came to America from Germany and located in Hagerstown, serving as pastor of the Lutheran Church there from 1770 to 1783." While laboring there "he made frequent tours through this county, preaching the Word, administering the Communion, baptizing children and visiting in the homes of those who had come over from the fatherland." It is altogether probable that he effected an organization of the Lutherans in this community during those early years, but it cannot be shown definitely. However, it is known that prior to the erection of their first church building "the Lutheran Church of this town had no place which they could call their own, but in connection with the German Reformed congregation used a union structure called the 'Old Log Church.'" The fact that in the year 1792 the organization was sufficiently strong to undertake the erection of a house of worship would indicate that it had been in existence for some time prior to this date, but just how



long prior will likely remain unknown. And likewise, just how long the Lutheran and Reformed people worshipped together in the "Old Log Church," before erecting their own building, is unknown.

"The earliest extant record is a copy of the German paper deposited in the corner-stone of the old church, bearing the date September 13, 1792. When the old building was removed in 1875 this paper was secured and the following translation made:

"We the undersigned Elders and Deacons, in connection with the members of the Evangelical Lutheran Congregation in and around Greencastle, have resolved in the name of God to build a house or church, in which the holy, unchangeable and prophetic Word of God shall be taught according as it is set forth in the Augsburg Confession, in the Smalcald Articles, and the Larger and Smaller Catechisms of Luther. Further, it is hereby forever unalterably fixed that no preacher who does not hold to the regulation of our Evangelical Lutheran Church, and is not a member of our Ministerium, shall have permission to preach in this our church. It shall however be allowed to any ordained minister to preach according to his system of faith at funeral services, and on other occasions when the regular called pastor is not present, or at other times if the congregation approve. To this our established rule we bind ourselves as a congregation, and affix our names hereto. It is required also that a copy of these articles be preserved on file by the elders of this congregation, and as we this day lay the corner-stone of this necessary and highly useful work, so shall also the beginning thereof be made with prayer and supplication to God, who, although he says Heaven is my throne and earth my footstool, what house will ye build me, yet Christ Jesus gives the assurance that where two or three are gathered together in his name, there will he be in the midst of them—that is, by his saving grace, his Word and divine guidance."

Affixed to this paper were the following names, and in several cases there were two or more of the same name, twenty names in all: Nye, Bayer, Saylor, Basehore, Hoflich, Gerard, Hocklander, Simon, Brundlinger, Zimmerman, Schaffner, Clapsaddle, Wagner, Peifer and Maun.

The corner-stone of the first church building was laid on September 13, 1792, and the building dedicated April 2, 1798. It was used as originally built until the year 1836, when, on February 13 "it was unanimously agreed to proceed immediately to repair as follows:" Then is given a rather minute statement of the changes to be made, including "twenty feet to be added to the back part of the house with new work inside," the placing of doors, windows, pews, aisles, partition, and a gallery on three sides. This same building was remodeled again in 1857

"By ordinance, in the year 1812, new names were given to the streets" of the town, and this fixed the location of the lot and

building on the northwest corner of Washington and Madison Sts. The lot upon which the building stands is the original location and is 240x60 feet.

At a congregational meeting held on August 8, 1874, it was decided to erect a new church building. Committees were appointed for the soliciting of funds, the securing of plans and measurements, etc., and on October 3 the congregation approved plans for a "two-storied brick church", to be "48 ft. wide and 76 ft. long, with a recess pulpit." When on September 13, 1874, the soliciting committee reported subscriptions totaling \$8645, the congregation voted "that from the encouragement thus far received we proceed to build a new church."



LUTHERAN CHURCH, GREENCASTLE, PA.

ERECTED 1792—.

A special Memorial Service was arranged for March 14, 1875, as the last service to be held in the "old building." The pastor, Rev. Frederick Klinefelter, used Deut. 8:2 as his text—"Thou shalt remember all the way which the Lord thy God led thee." This occasion is referred to as "a memorable day in the history of that venerable building in our ancient village, the Lutheran church, one of the old landmarks of past generations." The closing hymn sung at this service was written especially for the occasion by Rev. W. H. Luckenback, of Hagerstown, Md.

## HYMN ON LEAVING AN OLD PLACE OF WORSHIP

(Tune—Old Hundred)

Jehovah, Lord, before Thy throne,  
Once more we join to bless Thy name;  
Once more inspire us Thee to own—  
Thy love and care with loud acclaim!

Our fathers' earnest zeal and love  
Reared to Thy praise this temple old;  
But sweeter now in courts above,  
They joyful sing Thy grace untold!

We leave for aye with sadden'd heart  
This Zion where they met to pray,  
Invoking, as we tearful part,  
Thy presence e'er with us to stay!

Thro' all the changing scenes of time,  
Thou wilt be with us to the end;  
And then in Heaven's more glorious clime,  
Fore'er our songs to Thee shall blend!

Ere we this hallow'd place depart,  
No more these olden walls to see;  
One final tribute from each heart  
Of gratitude shall flow to Thee:

"Praise God, from whom all blessings flow,  
Praise Him, all creatures here below;  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost."

Following this service the building was "turned over to the contractors for demolition," the work being actually begun on April 5, 1875, and until the new building was ready for use the congregation worshipped in the "Town Hall."



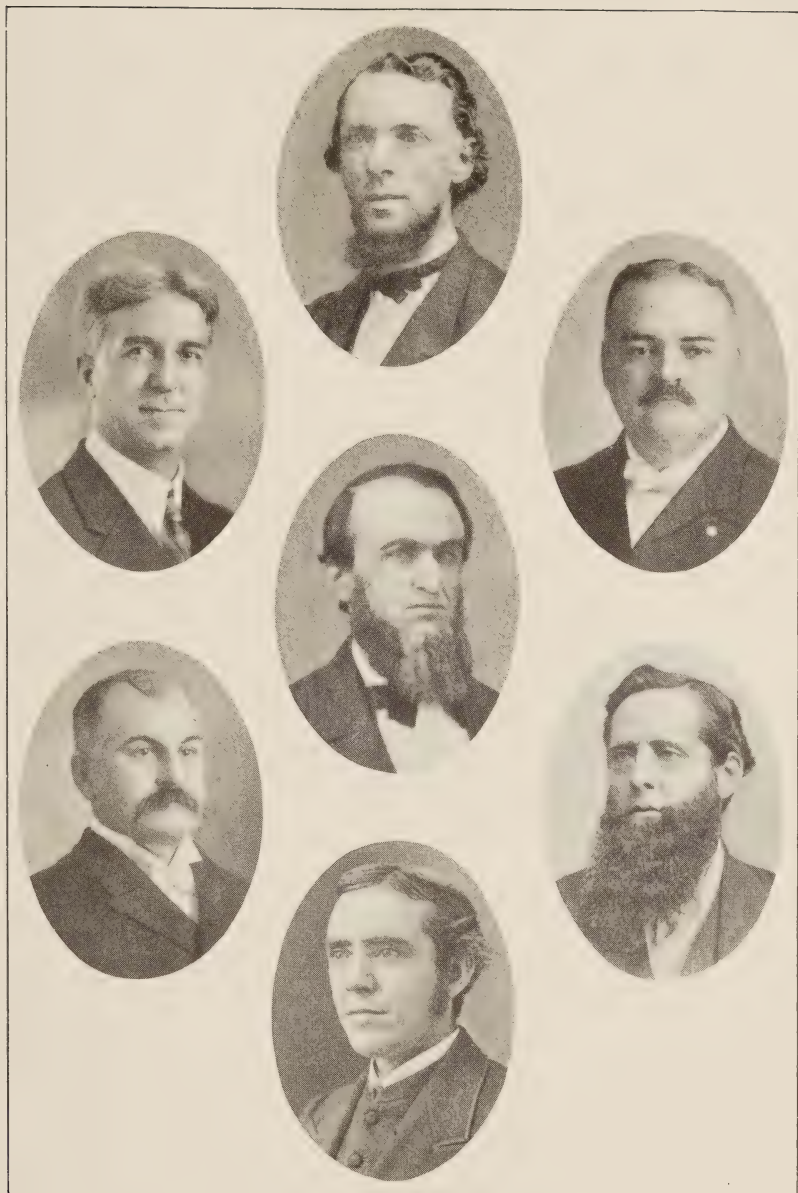
LUTHERAN CHURCH, GREENCASTLE, PA.

The corner stone of the new building was laid "June 13, 1875, and the first service held in the lecture room February 6, 1876." The upper room was not finished until several years later, and during this time all services were held in the lecture room. The building was finally completed in the spring of 1880, and the Dedictory Service held on June 13 of this year. Rev. F. W. Conrad, D. D., then editor of the *Lutheran Observer*, preached the dedicatory sermon. The entire length of the building, including tower and recess, is 85 ft., the width, 48 ft., and the spire is 136 ft. high. "The plans were drawn by Mr. S. D. Button, architect of Philadelphia, and the contract was awarded to Messrs. F. and J. Waidlich of Mercersburg." The total cost was \$16,352.

"The first known pastor, Rev. John Ruthrauff, took charge in April, 1795, and served this people for forty years, all the services being conducted in the German language. The first English pastor was Rev. John Reck, 1832. According to an agreement, written in German and signed by Rev. Ruthrauff (the original copy being in our hands), he and Rev. Reck served the pastorate together for several years, likely from 1832 to 1835. The German and English services alternated until 1865, when the former was discontinued.

Following is a list of the pastors from 1795 to the present time: Rev. John Ruthrauff, 1795-1833; Rev. John B. Reck, 1832-1835; Rev. Jeremiah Harpel, 1835-1837; Rev. Jacob Martin, 1837-1839; Rev. Peter Sohm, D. D., 1840-1845; Rev. Michael





REV. W. F. EYSTER, 1865-69.

REV. H. B. BURKHOLDER, 1918—. REV. W. MORGAN CROSS, 1905-18.

REV. E. BREIDENBAUGH, 1852-65.

REV. T. O. KEISTER, D.D., 1895-1905. REV. F. KLINEFELTER, 1872-95.

REV. T. T. EVERETT, D. D., 1870-72.

Eyster, 1846-1849; Rev. Christian Kunkle (supply); Rev. James M. Harkey, 1850-1852; Rev. Edwin Breidenbaugh, 1852-1865; Rev. William F. Eyster, 1865-1869; Rev. A. Stewart Hartman, D. D., (supply); Rev. Thomas T. Everett, D. D., 1870-1872; Rev. Frederick Klinefelter, 1872-1895; Rev. T. O. Keister, D. D., 1895-1905; Rev. W. Morgan Cross, 1905-1918; Rev. H. B. Burkholder, 1918—.

From the records in hand it is made quite plain that in the early days of the Greencastle congregation it became a sort of center for the extension of work to the towns and community round about. As early as 1800 Rev. John Ruthrauff "who lived, and also served the Lutheran Church in Greencastle," organized the Lutheran Church in both Mercersburg and Waynesboro. From a personal record book, kept by Rev. Ruthrauff and written in German, dating from 1818 to 1837, we find a record of services conducted, texts used and monies received for services at Loudon, Waynesboro, Mercersburg, Jacobs, Cove, Middleburg, Grossmans and St. Thomas.

There are also records to show that in 1839, Greencastle, Grindstone Hill, Quincy and Jacobs formed one pastorate, for a resolution was passed "that a parsonage be purchased or built in Greencastle," and a committee "of one from each congregation be appointed to attend to the above business." A later entry, May 24, 1845, shows that Greencastle, Marion and Grindstone Hill formed one pastorate under Rev. Peter Sohm, for we read that at a joint Council meeting they promised "under a written obligation to give him for a year's salary \$430 and pay for his fuel, of which Greencastle is to pay \$215 and half the fuel, and Marion \$107.50 and one fourth the fuel, and Grindstone Hill \$107.50 and one fourth the fuel." During the pastorate of Rev. Breidenbaugh the services at Middleburg were discontinued, and it was also during his pastorate, October 16, 1858, that arrangements were made for holding services "every two weeks at Upton." Greencastle and Upton then composed the pastorate until the time of Rev. T. O. Keister, when he organized the congregation at Williamson and a building was erected there. During the vacancy between Rev. Keister and Rev. Cross "the congregation at Upton and Williamson, at the request of the Greencastle congregation, withdrew," and this congregation became a separate pastorate.

It seems to have been the custom of this congregation practically throughout her history to furnish a "house" for the pastor. As early as 1839 we read of a committee being appointed to purchase or build a parsonage, and in the meantime reference is made in the minute book to items of expense for "salary, rent and fuel" for the pastor. There evidently were no definite results from the first effort at securing a parsonage, for on September 5, 1853 it was voted "that a committee of five be appointed to buy or build a parsonage." Following this action, on October 5, 1853, Henry

Bushey, Bernard Walter and Samuel Ruthrauff, Trustees of the Lutheran Church, purchased from Rebecca Garber, for \$1000, the "east half of lot No. 88," together with house and buildings thereon, said property located on the south side of E. Baltimore St., near Washington St. This property was used as a parsonage until 1902. On September 21, 1901, it was sold at public sale, for \$2100, and then rented by the congregation for another year. In January, 1902, a lot was purchased on the southeast corner of Washington and Madison Sts., and during the summer the present commodious and modern parsonage was erected at a cost of \$5327 including the price of the lot.

Within the last two years the congregation purchased the



LUTHERAN PARSONAGE, GREENCASTLE, PA.

house and lot adjoining the church property on the west, known as the Bushey property, at a cost of \$3250. Also, having been granted permission by the court, all the bodies, about 66 in number, in the grave yard immediately in the rear of the church building, were removed to the grave yard on the east side of Washington St. These graves were moved and the property purchased as the first step toward the rebuilding and enlarging of our church property.

The first bell used is still in possession of the congregation. It was cast in the year 1811, by George Hedderly, Founder, Philadelphia, and is made after the pattern of the Liberty Bell. It was used until the removal of the first building in 1875. The bell now used is known as the Luther Memorial Bell, cast in Baltimore in 1883, and so named in honor of the four hundredth anniversary of the birth of the Great Reformer.

This congregation has given the following men to the Lutheran ministry: Rev. George Diehl, D. D.; Rev. Michael Diehl, D. D.;

Rev. William Barnett; Rev. J. N. Barnett; Rev. Edward Guiney; Rev. George W. Baughman; Rev. Samuel Palmer; Rev. Jacob Diehl, D. D.; Rev. Norman Phillippy; Rev. Leslie K. Young. In addition to these she has two young people serving in the India Mission Field, Mr. and Mrs. Robert S. Kauffman. They sailed for India on December 31, 1920, and are associated with Rev. Haaf in developing the agricultural work on the Lam Reserve.

There has been a steady growth and progress in the work during the years, and the congregation now reports a confirmed membership of 586, with a Sunday School of 440, exclusive of Cradle Roll and Home Department. The Sunday School is one of the oldest in the county; having grown out of a German Union Parochial School as early as 1810. The Superintendents have been Messrs. Conrad Sohm, John G. Miller, Matthias Walter, Thomas Davidson, Bernard Walter, Dr. Adam Carl, John Heichert, John Schillito, Peter Spence, Matthias Nead, Samuel Ruthrauff, Benjamin Palmer and Luther A. B. Fleming. Mr. Palmer served as Superintendent for thirty-three years, and just recently Mr. Fleming completed his thirty-third year of service. The Missionary activities are carried on by three organizations, a Women's Society, a Young People's Society and a Light Brigade.

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### REV. PAUL J. HORICK

PASTOR OF THE LEMASTERS CHARGE



Paul Jacob Horick, eldest son of Mr. and Mrs. Jacob C. Horick, was born at Westminster, Carroll Co., Md., January 22, 1891. After attending the public schools of Carroll Co., he entered the Gettysburg Academy in the fall of 1911, and was graduated from the Academy in 1913.

In the fall of 1913 he entered Gettysburg College, spending two years there, and concluding his college course at Western Maryland College, from which he was graduated in 1917.

In 1916 he married Miss Mary A. Leese, daughter of Mr. and Mrs. J. G. Leese of Hokes, York

Co., Pa. Three children have been born in the family.



Having entered Gettysburg Theological Seminary in the fall of 1917, he was graduated in 1920, and ordained into the Christian ministry by the West Pennsylvania Synod meeting at Chambersburg October 13, 1920.

During a part of his Seminary course he supplied Mt. Calvary Lutheran Church at Piedmont, W. Va. In June, 1920, he was called to the Sylvan Charge, Sylvan, Pa., where he served almost three years. In February, 1923, he received a call from the Lemasters Charge, and entered this field March 23, 1923.

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## ST. LUKE'S LUTHERAN CHURCH, WILLIAMSON, PA.

(Lemasters Charge)

REV. PAUL J. HORICK, PASTOR



ST. LUKE'S LUTHERAN CHURCH, WILLIAMSON, PA.

This congregation was organized September 16, 1900, with thirty-six charter members. Anticipating this organization, a building lot was purchased June 16, 1900; the corner-stone was laid September 29, 1901, and the dedication of the completed building took place August 3, 1902. The memorial church bell was dedicated September 27, 1903, for the purchase of which there were thirty-one contributors, none of whom were members of this church. With the growth of the school, it became necessary to enlarge, and on July 20, 1913, a new Sunday School room was dedicated.

In the furnishing of the church auditorium, several valuable gifts were presented, as follows: The pulpit Bible by the Rev. Frederick Klinefelter; the individual communion set by Mrs. Sarah Hagerman and Mr. and Mrs. J. W. Hege; the hymn board

by Mr. and Mrs. Samuel Kunkle; the church carpet by Mrs. Jacob W. Hege; the offering plates by Mr. Jacob W. Hege and Mrs. Sarah Hagerman; the large church organ by Mrs. Sarah Hagerman, who later presented the sum of \$500 the interest of which is to be used for church work.

St. Luke's Lutheran Sunday School was organized September 21, 1902, with 54 charter members, and now has an enrollment of 315. It is a "Front Line" Sunday School. The "Cross and Crown" system for regular attendance was adopted June 4, 1911. The organized adult Bible Class, which began with a charter membership of twenty-three on January 2, 1912, has grown to a present enrollment of one hundred and forty members. The first superintendent of the school was Mr. J. Frank Hagerman; the school is now under the direction of Mr. J. F. Kunkle as superintendent. Rev. Hege is a son of St. Luke's at Williamson.

Six pastors have ministered to the spiritual needs of the people of this congregation, in the following order: Revs. T. O. Keister, D. D., J. U. Asper, G. E. McCarney, J. Grover C. Knipple, C. H. Hershey and Paul J. Horick.

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### ST. STEPHEN'S LUTHERAN CHURCH, UPTON, PA.

(Lemasters Charge)

REV. PAUL J. HORICK, PASTOR



ST. STEPHEN'S LUTHERAN CHURCH, UPTON, PA.

St. Stephen's Lutheran Church of the Lemasters Charge was established in the year 1857. The corner-stone of the church building was laid on September 4, 1857, in connection with a service that was held in the barn of Mr. Jacob Douberman. The service on this occasion was conducted by the Rev. Edward

Breidenbaugh, pastor of the Evangelical Lutheran Church at Greencastle, Pa.

On January 16, 1858, the following Lutheran trustees were elected: Adam Mummert and John Greenawalt.

The church was dedicated on Sunday morning, August 8, 1858. The sermon was delivered by Rev. Reuben Hill, pastor of St. John's Lutheran Church of Hagerstown, Md., assisted by Revs. T. S. Apple, Edward Breidenbaugh and John Rebaugh of Greencastle, Pa., and I. J. Brown from Mercersburg.

In 1858 the following were elected members of the council of the Lutheran congregation: Adam Mummert, Jacob Douberman, Isaac Weagley and John Greenawalt.

Extensive improvements were made to the church in 1889 and 1890; the re-dedication service being held January 19, 1890.

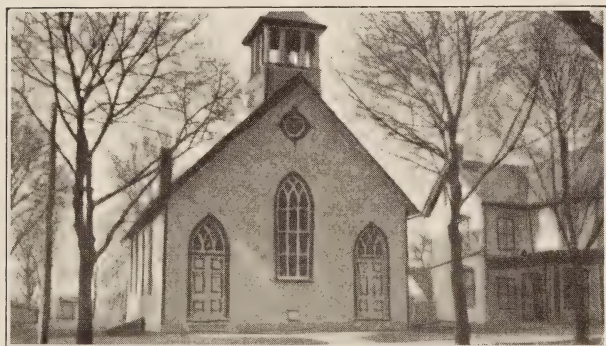
St. Stephen's Church formed a part of the Greencastle Charge until October 11, 1905, since which time, together with the churches at Williamson and Lemasters, it forms a part of the Lemasters Charge. The pastors, therefore, have been the same that served these charges. This congregation has given one of its sons to the ministry,—the Rev. John H. Hege, who is now serving in the Lutheran ministry at Dover, York, Co., Pa.

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## TRINITY LUTHERAN CHURCH, LEMASTERS, PA.

(Lemasters Charge)

REV. PAUL J. HORICK, PASTOR



TRINITY LUTHERAN CHURCH, LEMASTERS, PA.

Trinity Lutheran Church of Lemasters was founded about 1885, Rev. M. L. Culler supplying it from Mercersburg. At this early date there was no church edifice; but the organization grew

so large in membership, that it was found necessary to build a place of worship, and in 1892 a committee was appointed under Dr. L. A. Mann, composed of Henry Etter, Dr. W. O. Lantz and Daniel Glazer.

The corner-stone of the present building was laid in 1893 and the church was dedicated the following year. The church was served from Mercersburg from 1885 to 1905.

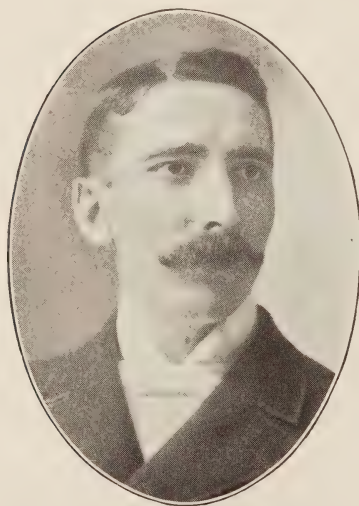
In July, 1895, a committee was appointed to canvass the field to find whether a union could be effected with Trinity of Lemasters, St. Stephen's of Upton, and St. Luke's of Williamson. This committee reported favorably and the charge was formed as it is at present constituted, known as the Lemasters Lutheran Charge.

From this period this charge has been served by the following pastors: Rev. J. U. Asper, from Walkersville, Md., 1905-1912; Rev. Guy E. McCarney, from Gettysburg, Pa., 1913-1916; (the parsonage was completed under his administration); Rev. J. G. C. Knipple, 1917-1920; Rev. C. H. Hershey, 1920-1923; the present pastor began his service on April 1, 1923.

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### REV. LUCKETT ASHTON BUSH

PASTOR OF TRINITY LUTHERAN CHURCH, LEMOYNE, PA.



Rev. L. A. Bush was born in Lovettsville, Loudon County, Virginia, September 29th, 1870; and is the son of Dr. J. C. and Mary Ellen (Slater) Bush. He was baptized by the Rev. X. J. Richardson, who was a prominent divine in the Lutheran Church in Virginia and Maryland.

L. A. Bush received his early training in the public schools of Adams County, Pa., and at Harney, Carroll County, Md. His literary education was received at Gettysburg Academy and Gettysburg College, graduating in 1894. He studied theology in the Hamma Divinity School at Springfield, Ohio, from which institution he graduated in 1897.

Upon his graduation, he received a call from the Newcomers-



town, Ohio, pastorate, where he laboured for four years; after which he was called to the Jefferson pastorate of the Maryland Synod, in 1901; from Jefferson he was called to the Scalp Level Charge, serving this church from March 3rd, 1902, to November 1st, 1903. He went to Boonsboro, Maryland, from Scalp Level, where he ministered for almost thirteen years, remodeling the church and parsonage for the third time, and doubling the membership. On December 22nd, 1915, he was called to the Belleville pastorate of the Central Pennsylvania Synod, and after a successful administration of two years, was called to Trinity Lutheran Church of Lemoyne, Pa., January 28th, 1918.

He was confirmed by the Rev. J. U. Asper, in the Mt. Joy Church (Mt. Joy Charge of the West Pennsylvania Synod). He was licensed to preach by the Wittenberg Synod at Van Wert, Ohio, October 4th, 1896; and ordained to the gospel ministry by the East Ohio Synod at Ashland, Ohio, October 24th, 1897.

On July 18th, 1894, he was united in marriage to Ella Key Newcomer of Harney, Maryland. Five sons have blessed this union, namely: Marion P., Luther A., Horace E., J. Carroll, John L. The second son died in infancy.

Upon the completion of his seminary course, Wittenberg College conferred the degree of A. M., and Hamma Divinity School, the degree of B. D. He has also filled honored positions in conferences and synods.

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TRINITY LUTHERAN CHURCH, LEMOYNE, PA

REV. L. A. BUSH, PASTOR



TRINITY LUTHERAN CHURCH, LEMOYNE, PA.

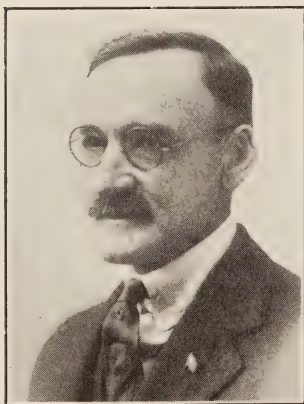
The Lutheran congregation of Riverton, now called Lemoyne, was organized on the 17th of January, 1895. The committee appointed by the Cumberland Valley Conference to look after the interest of the Lutherans at Riverton were: Rev. M. Ort, Rev. W. C. Seidel, and Rev. J. L. Nicholas. At a called meeting of this committee in the home of Mr. Sherman, on the above date, the following was transacted:

Rev. J. Kistler was requested by Rev. M. Ort, chairman of the committee of Conference, to serve the people every two weeks in the morning and occasionally in the evening. The Rev. Ort called the members together, and stated that the purpose of the gathering was to effect a permanent organization at Riverton. At this meeting a constitution was adopted, such as recommended by the Home Mission Board. Messrs. W. M. Sherman and J. Eckert were elected Elders; Messrs. J. A. Kunkle and E. H. Eichelberger were elected Deacons; Mr. Eichelberger declining to serve, Mr. S. B. Leach was elected to fill the vacancy.



MR. J. A. KUNKLE

elected Rev. J. Kistler as their pastor, who began work immediately.



MR. S. B. LEACH

Rev. J. Kistler began to serve the mission January 31st, 1895; they worshipped in the Evangelical Church every two weeks. On the 7th of April the congregation

On March 14th, 1895, a lot 70x150 on Hummel Ave. was purchased by the aid of the Home Mission Board, and on July 22nd, it was decided to erect a brick building 40x60 on the rear of the lot. October 13th, at 2:00 P. M., the corner-stone was laid by the pastor, assisted by H. B. Wile, D. D., of Carlisle, and D. M. Gilbert, D. D., of Zion Lutheran Church at Harrisburg, Pa. The chapel was dedicated December 22, 1895, with a sermon by H. H. Weber, D. D., of York, assisted by E. Huber, D. D., of Gettysburg, Pa.

Rev. J. Kistler was succeeded

by Rev. Ibach of Philadelphia, who was secured as a supply pastor. Rev. Ibach resigned February 11, 1900.

On June 1st, 1900, Rev. E. E. Deitterich of Ickesburg, Pa., was called to the pastorate. During his stay here, he improved the appearance of the church property by laying a brick pavement and beautifying the lot. He closed his labours May 31st 1902.

Rev. C. G. Leatherman was the next pastor. He ministered from May 31, 1903, to November 12th, 1906. He succeeded in erecting a large and convenient parsonage with all modern improvements, at an estimated cost of \$3000.00.

Rev. S. L. Rice took charge as pastor February 1st, 1907. Under his administration a cement block addition 40x70 was built to the chapel at a cost of \$10,000.00. The church was much encouraged with this improvement and the work was strengthened. During his pastorate the church became self-sustaining. He resigned January 14th, 1912.

Rev. R. R. Rudolph was called April 15th, 1912, and served until May 1st, 1913.

June 1st, 1913, Rev. E. L. Manges began his work here. He served the charge very acceptably and retired November 16th, 1917, to assume his duties as a Chaplain in the late war. During the recent war the church sent twenty-one young men into the service of the nation.

The present pastor, Rev. L. A. Bush, began his ministry here March 1st, 1918. During his devoted ministry a two-manual pipe-organ costing \$2600.00 has been installed; and improvements were made in the church consisting of an altar, lectern, baptismal-font, indirect lighting system and frescoing. The school numbers about 390, while the communicant membership of the church is about 320.

## REV. RALPH L. WAGNER

PASTOR OF THE LOWER FRANKFORD CHARGE



Ralph L. Wagner was born at Gordon, Schuylkill Co., Penna., on June 11, 1892. He is the son of William E. and Gertrude La-Shelle Wagner. He became a member, by confirmation, of St. Paul's Evangelical Lutheran Church, of Gordon.

After graduating from the public schools of Gordon he continued his education at Gettysburg, Pa., graduating from Gettysburg Academy in 1914; Gettysburg College in 1918, with B. A. degree; and Gettysburg Theological Seminary in 1922. At the present time he is pursuing a course in Biblical Literature in the University Extension De-

partment of Columbia University, New York City.

He was licensed to preach by the Synod of East Pennsylvania in 1921, and was ordained by the West Pennsylvania Synod in 1922.

On May 15, 1922, he received a call to the Lower Frankford Charge of the Cumberland Valley Conference and began his pastoral duties on June 1, 1922.

During the first year of his pastorate the Plainfield Church was equipped with stained glass memorial windows. On December 10, 1922, he was installed as pastor and the church was rededicated by the Rev. Dr. G. W. Nicely, assisted by the former pastor, Rev. Ira F. Brame.

During the same year a piano was purchased by the Stone Church Congregation. During 1923 two new memorial windows were placed in the pulpit end of the Plainfield church. A modern heating system has been installed in the Carlisle Springs church, and an electric lighting system in the Plainfield Church.

In addition to his pastoral duties he is secretary of the Carlisle Ministerial Association and chaplain of the Plainfield Grange.

On August 9, 1922, he was united in marriage with Miss Stella Shumaker, the daughter of Dr. and Mrs. L. M. Shumaker, of Harrisburg. Mrs. Wagner graduated from Gettysburg Academy in 1918, and from Gettysburg College in 1921, with the B. A. degree. She was also awarded the Graeff Prize in English. Then she took a one year course in the Gettysburg Theological



Seminary and at the same time worked for and won her Master of Arts degree. During 1923 she completed a course in Greek and Latin Literature under the department of University Extension of Columbia University, New York City.

On October 25, 1923, a daughter, Margaret Elizabeth Wagner, was born to Rev. and Mrs. Wagner.

## CARLISLE SPRINGS LUTHERAN CHURCH

(Lower Frankford Charge)

REV. RALPH L. WAGNER, PASTOR



CARLISLE SPRINGS LUTHERAN CHURCH

The German Reformed and Evangelical Lutheran union congregation was organized in 1828 at what was then known as Carlisle Sulphur Springs. The financial record of the joint-council states that on November 8, 1828, the amount of \$372.37½ was subscribed to pay the cost of the substantial stone building then known as the Sulphur Springs church. This building has withstood the storms of nearly a century and is still in a perfect state of preservation. "Our fathers builded well."

Historical records of the early years of the church are very meager and consequently dates of pastorates are to an extent conjectural and liable to error. Because of the fact that it has always been a union church there is a possibility of the confusion of names of the pastors of the two congregations, especially with respect to the very early pastorates.

The earliest Lutheran pastoral service of which there is record is that of the Rev. Daniel Wertz, who conducted a communion service in 1880. Rev. Charles F. Schaeffer was pastor from 1831 to 1834; Rev. John Ulrich, 1835-1842; Rev. Jacob Keampfer, 1842-1848. The dates of the following pastorates are not available—Revs. S. Hooper, D. Stock, E. Dutt (1870?), D. A. Sterner, J. Kistler, and supply pastors Leshner and Gephart. On October 1, 1891, the Rev. Ira F. Brame was installed. He served faithfully and well for twenty-nine years and one month, resigning, October 31, 1921. The present pastor, Rev. Ralph L. Wagner, began his pastorate on June 1, 1922, and was formally installed on December 10th of the same year by the President of the West Penna. Synod, Rev. G. W. Nicely, D. D.

In its youth the Carlisle Springs church building was as picturesque as it is pretty today. In addition to a gallery it had a high pulpit approached by a winding stairway. This pulpit remained in use until its replacement in 1902. The earliest recorded addition to the appointments of the church was the purchase of communion vessels at a cost of \$13.87½ in 1854. In 1868 a subscription was taken for the purchase of coal stoves. Presumably the church was heated prior to this date with wood burners.

In 1902 the church building was extensively repaired and re-modeled. A belfry was constructed; stained glass windows installed; a new pulpit, pulpit furniture, choir chairs, and pews were purchased; a new carpet was laid, and the walls and ceiling were newly papered and painted. The total expenditure was \$1,036.54. The belfry, costing \$75.00, was the gift of Mr. David Brindle. The bell was purchased by the Sunday School, which raised the sum of \$80.00 for the purpose. The pulpit, pulpit furniture, and the pews were purchased by the Ladies' Aid Society at a cost of \$241.00. The choir chairs, costing \$15, were the gift of Mrs. Amelia Leonard; and the pulpit lamp, costing \$5, was the gift of Mr. Frank Leonard. The carpet, costing \$31, was the gift of the Christian Endeavor Society. The stained glass windows, costing \$182, were donated by various members of both congregations.

Mr. Emmanuel Wert and Mr. R. S. Wolf collected by subscription \$223.50. The total amount raised for the improvements was \$1,087.43. After all bills were paid there was still a balance of \$50.89 in the improvement fund. A few years later a beautiful art metal ceiling was installed by the Ladies' Aid. About 1912 an efficient acetylene gas lighting system was installed, largely thru the efforts of the young people.

In 1924, through the efforts of the Ladies' Aid, a modern warm air circulating heating system was installed at a total cost of about \$600.00, toward which the Christian Endeavor Society contributed \$150. The coal stoves were removed and replaced

with pews, and the entire interior of the church was redecorated at a cost of \$100. At the same time the Ladies' Adult Bible Class purchased little chairs for the primary classes and a portion of the auditorium was curtained off for their use.

In all of the improvement and remodeling projects there has been the most cordial co-operation between the two congregations and their respective pastors.

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## LOWER FRANKFORD LUTHERAN CHURCH

(Lower Frankford Charge)

REV. RALPH L. WAGNER, PASTOR



LOWER FRANKFORD LUTHERAN CHURCH

The Lower Frankford Lutheran and Reformed union congregation was organized in 1820. Originally the church auditorium had a high "wineglass" pulpit and a capacious gallery extending around three sides of the room. In comparatively recent years the gallery and the high pulpit were removed and a conventional pulpit placed at one end of the rectangular auditorium and the pews arranged in the conventional style. A vestibule and belfry were also constructed.

Of the early pastors there is no record in available form until the pastorate of Rev. Ira F. Brame who took charge on October 31, 1891. The present pastor, Rev. Ralph L. Wagner, began his pastorate on June 1, 1922. In 1920 the 100th anniversary of the church was celebrated with the Rev. Samuel T. Wagner present

as the representative of the Carlisle Classis of the Reformed church, and Rev. H. B. Stock, D. D., then President of the West Penna. Synod, present as the representative of the Lutheran church.

During the past two years the church has purchased a piano, the corners of the auditorium have been curtained off for the use of the primary classes, and a new carpet is being laid.

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### PLAINFIELD LUTHERAN CHURCH

(Lower Frankford Charge)

REV. RALPH L. WAGNER, PASTOR



PLAINFIELD LUTHERAN CHURCH

Prior to the erection of denominational churches in Plainfield in 1870, a large brick structure served all purposes for various denominations, also serving for lectures, music classes, and entertainments. This building had two school rooms on the first floor. The place of worship was on the second floor and was equipped with a high pulpit and gallery.

About 1860, Rev. Baker, stationed at Newville, organized a Lutheran congregation in the old union building.

Early in 1870, Rev. E. Dutt, a Lutheran minister, decided to conduct a series of revival services at Plainfield. On February



5th he began the services which continued for eight weeks. The result was the reorganization of the congregation and the conversion of many additional souls, who with few exceptions have remained steadfast in their faith.

On the 24th day of April, 1870, Rev. Dutt held his first communion with the reorganized congregation. Deep spirituality was manifest on the part of the communicants.

Under such propitious circumstances Rev. Dutt determined to establish an independent church, and when on April 23, 1870, he mentioned the matter, his suggestion met with hearty and practically unanimous approval. Arrangements were immediately made for the erection of a house of worship.

The building committee was composed of George Drawbaugh, Sr., Thomas Stump, Jacob Rhoads, and Rev. Dutt.

A lot was purchased from Jacob Householder and the erection of a building was hastened to completion so that in October of the same year it was ready for dedication. Dedicatory services were held on October 22nd and 23rd. The sermon of the first service was preached by the Rev. C. L. Keedy, who was then located at Centerville. His text for the evening was Genesis 6:14. He collected, as solicitor, \$550. The dedication proper took place on Sunday, October 23rd. The Rev. Joel Swartz, D. D., of Carlisle, preached the sermon.

The Church Council was: Elders, John D. Snyder and Thomas Stump; Deacons, Peter Calvert, William Drawbaugh, Isaac Vansdel, and Samuel Berry; Trustee, George Drawbaugh, Sr.

On the succeeding councils, Mr. William Weary served for nearly 30 years; a large part of the time as president of the council. To his aggressiveness the Church owed much of its early progress.

Mr. Wallace Moyer has also been a member of the council for many years and has always been faithful in the performance of duty.

The present council is composed of Mr. George Derik, president, Peter Myers, George Reeder, Charles Stum, Mervin Kell, Frank Paul, Wilbur Royer and Calvin Burr.

Beginning in 1880 Rev. H. A. Letterman served as pastor for some years and filled the position most acceptably. He was succeeded by Rev. John Kistler, who died in Carlisle some years ago. Then came Rev. Wm. Leshar, who is now preaching in the middle west. On October 1, 1891, Rev. Ira F. Brame was installed. He served the charge faithfully and well for twenty-nine years and one month, resigning October 31, 1920. The charge was vacant for slightly more than a year and a half. In May, 1922, the present pastor, Rev. Ralph L. Wagner, then a student at Gettysburg Theological Seminary, accepted a call from the charge and began his official duties on June 1st. His work has been largely that of reorganization and reconstruction.

In 1895 the growth of the Sunday School demanded more

room and an extentson was built on which a tower was placed. A fine church bell was presented by the late Dr. J. E. Van Camp. The entire building was remodeled, exterior and interior, new fencing included at a cost of over \$1,200. In the fall of the same year the building was rededicated. Dr. Weber, of York, Pa., officiated at this important event and solicited funds for the payment of the debt. The building committee consisted of Wm. Weary, Dr. J. E. Van Camp, and Samuel Young.

In 1922, under the direction of the present pastor, Rev. Ralph L. Wagner, all of the windows of the church were replaced with stained glass memorial windows and they were dedicated on December 10, 1922, by the president of the Synod, Rev. George W. Nicely, D. D., in connection with the installation of the pastor. Just a year later two new memorial windows were installed in the pulpit end of the church, which had hitherto been an unbroken wall. At about the same time the church was equipped with hymn board and vestibule bulletin board and the Sunday School with a Register of Attendance and Offering board. In 1925 an electric lighting system was installed.

The record of Sunday School superintendents in rotation is not authentic, since in the early life of the school, the records were either not systematically kept, or else they were mislaid or destroyed. It is not certain whether Thomas Stump, Peter Calvert, or Adam Finkenbinder was the first superintendent. Those who came after were Adam Smith, William Kennedy, Samuel Kennedy, F. P. Brehm, Samuel Young, H. B. Swarner, Harry Souders, Joseph Yoter, Wallace Moyer, E. P. Miller, Mervin Kell, and Charles Stum, the present incumbent.

Mrs. Wallace Moyer is the superintendent of the Primary Department, a position which she has held for many years.

The Cradle Roll department of the Sunday School was established fourteen years ago. The present enrollment is 16. Miss Grace Weary is the superintendent.

The Young People's Society of Christian Endeavor is very progressive and has an enrollment of 60. In 1922 the society placed a memorial window in the church auditorium, and another window in the vestibule.

One of the most active organizations of the church is the Light Brigade, of which Miss Genevieve Heiser is the president. In 1922, under the leadership of Miss Rose Kell, the Light Brigade placed two memorial windows in the church and has recently purchased an attractive hymn board for the church auditorium. In competition with all of the Light Brigade organizations of the West Pennsylvania Synod, the Plainfield Light Brigade won the Synod Banner for the best average attendance throughout the year. The enrollment is 26.

## REV. MAHLON STECK MILLER

PASTOR OF THE McCONNELLSBURG CHARGE

Mahlon Steck Miller was born to William and Mary Zug Miller in Philipsburg, Pennsylvania, November 29, 1892. He was baptized in 1893 by Rev. W. F. Steck and confirmed in the First Lutheran Church of Philipsburg, 1906, by Rev. C. E. Butler. He attended the public schools of Mt. Holly Springs, Pa., and Philipsburg, Pa. He was graduated from the Philipsburg High School in 1911. He received the A. B. degree from Pennsylvania College in 1915, and was graduated from Gettysburg Seminary in 1918. He was licensed to preach by the Alleghany Synod in Johnstown in 1917 and ordained by the same synod in Altoona in 1918. He has served three charges, Grace, Berwick, 1918-1919; Lyons, Bernville, 1919-1922; McConnellsburg, 1922—present. He was united in marriage to Virginia Emma Williamson at Buchanan, Virginia, June 21, 1922. They have one daughter, Alma Virginia.

ST. PAUL'S EVANGELICAL LUTHERAN CHURCH,  
BIG COVE TANNERY, PA.

(McConnellsburg Pastorate)

REV. M. S. MILLER, PASTOR

This congregation was organized December 22nd, 1849, under the name of Mt. Pisgah congregation, by Rev. Wm. Kopp, pastor of the McConnellsburg church. The original members, nineteen in number were: Henry Unger, George Eitemiller, John Conner, Philip Krickbaum, James Glenn, Joseph Pence, William Pence, James Montgomery, John Bechtel, Susan Pence, Margaret Eitemiller, Hannah Suffacoal, Mary Montgomery, Sophiah Glenn, Elonor Pence, Catherine Krichbaum, Susan Unger, Jacob Pence, Eve Craig. The congregation at first held regular services in the Conner school house near Big Cove Tannery, Ayr Township,

Fulton County. In 1871, during the pastorate of Rev. Philip Doeer, a neat church building was erected, opposite the school house. It was not dedicated however until the coming of Rev. J. B. Anthony as pastor of the congregation. The building is still in use.

For some reason the congregation did not prosper well during its early years, and in 1874 it was reorganized by the Rev. J. R.



ST. PAUL'S LUTHERAN CHURCH, BIG COVE TANNERY, PA.

Focht with 21 members, under the name of ST. PAUL'S EVANGELICAL LUTHERAN CONGREGATION OF BIG COVE TANNERY. Since that time the congregation has grown in numbers and in influence and is doing a good work in the community. It has at present 134 members. It has from its organization been in the same pastoral charge with McConnellsburg and a list of its pastors can be found in the history of that church.

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ST. PAUL'S EVANGELICAL LUTHERAN CHURCH,  
McCONNELLSBURG, PA.

(McConnellsburg Pastorate)

REV. M. S. MILLER, PASTOR

The first church erected in the village of McConnellsburg was a small log building. It was erected by the Lutherans in 1801 on the site of the present Lutheran church. The building was ample in size at the time for all the people of the village.



The church had no regular pastor at first but had frequent preaching by traveling missionaries. In 1804, ten years before the incorporation of the village as a borough, the congregation was organized and Rev. Jonathan Ruthrauff became its pastor. Under him the congregation prospered greatly and he remained its pastor until 1814. Later the log church was weatherboarded and painted red.

Among the pastors of the church was a German Reformed preacher, the Rev. Dieffenbaugh, 1834. Some Reformed people had been worshiping with the Lutherans and under Rev. Dieffenbaugh a union was made between the two congregations; but it lasted only a short time when the Reformed congregation erected



ST. PAUL'S LUTHERAN CHURCH, MCCONNELLSBURG, PA.

their own church. The Reformeds for many years held a claim upon the bell on the Lutheran church and it was rung for their services and tolled for their dead as well as for the Lutherans. The bell, which is still in service on the Lutheran church, is of great interest. It was cast in Russia and is dated 1736.

In 1848 the old church was torn down and the present brick building was erected. The growth of the congregation has been gradual throughout its years, numbering at present 235 members. Two sons of the congregation are now in the Lutheran ministry, Rev. C. W. Seville and Rev. Herman S. Cook.

Originally the preaching was in the German language. Early, however, English was introduced and gradually won its way; and about 1880 the German was entirely omitted from the services. The Lutherans, as well as the other congregations of the community, have always shown a splendid spirit of union, working well

together for the advancement of God's kingdom. An interesting custom, which prevailed for some years, was that churches would often close their service early on a Sunday when a sister church was holding communion, to allow the pastor to assist his fellow-pastor administer the elements.

The congregation has throughout most of its history been blest with godly men as its pastors. It gives promise of continuing to do a good work in the community.

The list of its pastors follows:—

Rev. John Ruthrauff.....	1804-1814
Rev. Ferdinand Crumer.....	1814-1826
Rev. N. Schultz.....	1826-1832
Rev. Reuben Weiser.....	1832-1834
Rev. Dieffenbaugh.....	1834-1835
Rev. Samuel Rothrock.....	1835-1837
Rev. Peter Sahn.....	1837-1843
Rev. David Smith.....	1843-1845
Rev. William Kopp.....	1845-1850
Rev. Martin Bechtal.....	1850-1854
Rev. Solomon McHenry.....	1854-1859
Rev. G. Roths.....	1859-1862
Rev. A. M. Whetstone.....	1862-1870
Rev. Philip Doeer.....	1870-1872
Rev. J. B. Anthony.....	1872-1874
Rev. Joseph R. Focht.....	1874-1876
Rev. H. B. Winton.....	1876-1880
Rev. B. F. Kautz.....	1880-1888
Rev. D. S. Kurtz.....	1888-1890
Rev. J. C. McGaughey.....	1891-1894
Rev. D. P. Drawbaugh.....	1895-1900
Rev. A. G. Wolf.....	1900-1906
Rev. Calvin Fassold.....	1907-1910
Rev. Clifford Hays.....	1910-1911
Rev. Robert Peterman.....	1912-1916
Rev. C. F. Jacobs.....	1917-1921
Rev. M. S. Miller.....	1922-Present

## REV. M. R. HAMSHER

PASTOR OF TRINITY LUTHERAN CHURCH, MECHANICSBURG, PA.

Rev. M. R. Hamsher was born at Fayetteville, Pa., R. D. No. 1, on October 3, 1882. His father, Mr. O. C. Hamsher, was a teacher in the schools of Franklin County for thirty years. His father and his mother, Mrs. Clara A. A. Hamsher, were both members of St. Paul's Lutheran Church, Fayetteville. He was catechized by Rev. William C. Heffner, Ph. D., and baptized in April, 1898, in the church of his parents. In the same year he received a Common School Diploma from the Woodstock School, Green Township, Franklin Co. He was graduated from Chambersburg Academy in 1901; from Gettysburg College in 1904, with the degree of A. B.; and from the Theological Seminary at Gettysburg in 1908, with the degree of B. D. He taught for one year before taking his Seminary course, serving as Asst. Principal of the High School at Richwood, Ohio, in 1904-1905. During his last summer in the Seminary, he supplied the pulpit of Memorial Lutheran Church, Shipensburg, Pa. for four months. The first six years of his ministry were spent in the Pittsburgh Synod. He accepted a call to the Avonmore Charge on March 1, 1908. From June 1, 1910, to November 1, 1913, he served the Home Mission field of St. James' Lutheran Church on the South Side Hills, Pittsburgh; and was with the Emmanuel Lutheran congregation, West Etna, Pa. until Sept. 1, 1914.



Beginning on this date, he served as pastor of St. Matthew's Lutheran Church, York, Pa., for a period of seven years. During the influenza epidemic, he was bereaved by the loss of his wife, Mrs. Eleanor Miller Hamsher, who departed this life on February 4, 1920. She was a graduate of Gettysburg College in 1907, and was united with him in marriage on June 23, 1909. Two sons, Carl Miller Hamsher and Paul Oliver Hamsher survive her loss.

From September 1, 1921, to September 1, 1923, he was pastor of Trinity Lutheran Church, Reisterstown, Md.; and, returning to his mother Synod, he became the pastor of Trinity Lutheran Church, Mechanicsburg, Pa., on September 1, 1923.

TRINITY EVANGELICAL LUTHERAN CHURCH,  
MECHANICSBURG, PA.

REV. M. R. HAMSHER, PASTOR



TRINITY LUTHERAN CHURCH, MECHANICSBURG, PA.

The congregation out of which "Trinity" grew was "The Evangelical Congregation of Messiah's Church in Mechanicsburg, Cumberland Co., Pa." When Rev. N. J. Stroh was pastor of the Mechanicsburg charge, in which Messiah's was included with several adjacent congregations, a church building was erected. It was a one-story frame structure, 25 ft. by 40 ft. in size, located on a lot on the north side of East Main St., near the public square. It was dedicated in 1844.

The successor of Rev. Stroh, who resigned in 1846, was Rev. Augustus Babb, a pioneer in the Home Mission field of Western Pennsylvania. He served this charge for nearly five years, resigning in 1851 to become a field agent for Pennsylvania College.

On April 1, 1851, Rev. Adam Height became the pastor of the charge. Under his leadership, "Trinity" was organized on December 24, 1852, with 53 members. A constitution was adopted and the following officers were elected: Elders, Lewis Bricker



and Lewis Bobb; Deacons, Emanuel Seifert and Jeremiah Senseman. George Hummel was the leader of the choir and Henry Williams was the first sexton. Rev. Height tendered his resignation in 1854.

For a period of more than two years, there was no regular pastor; but the congregation was served during part of this time by Rev. C. Niterauer, pastor of the New Kingston charge.

Rev. Cyrus Rightmyer was secured as the new leader on December 1, 1856. During his pastorate, the lot on East Main St., on which the present church stands, was purchased from the Senseman heirs for \$1080. It is interesting to note that the small dwelling house on this lot was sold for \$5, and the pale fence for \$1. The old church property was sold to Philip Uhler for \$850. A church edifice was erected on the new lot in 1858-59. The architect was William Simens of Harrisburg, and the contractor was Henry Myers of Carlisle. The total cost of the building was about \$4400. The corner-stone was laid on September 22, 1858; and the church was dedicated on Christmas, 1859, Rev. Kurtz of Baltimore, preaching the sermon.

A Sunday School had been organized in the lecture room of the church on September 3, 1859, with an enrollment of 11 teachers and 60 scholars. A church bell was purchased in 1860 at a cost of \$130. Rev. Rightmyer accepted a call to Reading, Pa., removing to his new field on May 23, 1861.

A call was extended Rev. J. R. Groff, a student at the Gettysburg Seminary, who took up the work of the charge on October 1, 1861. By an act of the State Legislature, approved by Governor Curtin, April 5, 1862, Trinity was incorporated under a revised constitution. On September 21, 1862, Rev. Groff resigned as pastor of Trinity; but continued to serve the other churches of the charge. He was succeeded in Trinity by Rev. C. A. Gelwicks, on October 1, 1862. Trinity had united with the New Market and Zion congregations to form a charge; but, when the last-named congregations arranged to form a new charge, on December 14, 1866, Rev. Gelwicks was requested to give his entire time to Trinity. The Mite Society was organized in November, 1867.

Rev. T. C. Pritchard succeeded Rev. Gelwicks and served as pastor from 1868 to 1871. The Trindle Spring congregation united with Trinity to form a new charge in April, 1871. The next pastor, Rev. H. R. Fleck, ministered to these two congregations from April 1, 1872, to October 1, 1875. During his pastorate, subscriptions to the church debt amounting to nearly \$3,000, were secured. In October, 1875, the council purchased a parsonage property on East Locust St., near Arch St., for the sum of \$1450.

Rev. Melancthon Ort, who was elected pastor on December 22, 1875, served the congregation almost twenty years. In his

pastorate, the following organizations were established: The Woman's Home and Foreign Missionary Society, in 1883; the Mission Band, in 1884; and the Luther League, in 1890. In 1889, extensive repairs were made to the church. The front was painted, and a new roof was put on the building. The inside repairs consisted of putting in iron ceilings, iron pillars, new pews and frescoing. The total cost was approximately \$2500. The church was re-dedicated on February 10, 1890. Rev. Ort, being in ill health, resigned as pastor; but died on August 2, 1895, before the resignation was to have taken effect. He was buried at Springfield, Ohio. Rev. Ort served the West Pennsylvania Synod as its President for the three years ending in October, 1892, 1893 and 1894.

The action of the Trindle Spring and Trinity congregations separating the charge was approved by Synod in October, 1895. Dr. E. J. Wolf, of the Theological Seminary at Gettysburg, supplied the pulpit until January 1, 1896, when Dr. E. D. Weigle came on the field. He served as pastor for sixteen years, resigning in 1912 to become pastor of the Camp Hill church, which had been organized and served during his earlier ministry in Trinity. In 1896, the congregation purchased a lot on East Main St., on which the family of George Hummel, deceased, erected a beautiful parsonage as a memorial for him and his wife, Sarah Hummel. The Golden Jubilee of Trinity and the Silver Jubilee of the pastor were celebrated December 21-29, 1902. On February 26, 1905, a Hook and Hastings pipe organ was dedicated, the amount required for the installation of the organ—\$3,200—having been secured prior to the day of dedication. Dr. Weigle served the Synod in many official relationships, and was its President for the years ending October, 1902, 1903 and 1904.

The pastorate of Rev. H. Hall Sharp began July 5, 1912. In April, 1914, a bequest of \$180 from Mrs. Minerva W. LaMaann and the gift of a lot of ground in Mechanicsburg from her husband, Mr. Eugene LaManna, were received and set apart for a suitable memorial. Expensive repairs to the church were undertaken in 1914. The entire front of the church was rebuilt with Bradford pressed brick and brown stone trimmings; copper filials were placed at top of the four pilasters in front of the building; and new doors, steps, walks and standard lights were installed. The total cost was over \$1500. Rev. Sharp was a delegate of the Synod to the Merger Convention of the United Lutheran Church. He resigned on November 1, 1920, to accept a call from St. Luke's Lutheran Church, Cumberland, Md.

On September 28, 1920, the council of Trinity Church decided to invite the council of St. Mark's Lutheran Church to consider the union of the two congregations. A number of conferences were held but the project was not consummated.

Rev. E. Martin Grove succeeded Rev. Sharp on June 1,

1921. A Building Fund was started during his pastorate and plans for the renovation and enlargement of the church property were considered. Certain amendments and alterations to the charter of the church were approved by the Court on August 29, 1922. He accepted a call from Bethlehem Church, Harrisburg, leaving Trinity on May 1, 1923.

The present pastor, Rev. M. R. Hamsher, began his work on September 1, 1923. During the year 1924 extensive improvements were made to the church property, consisting of a large annex in the rear of the church edifice, with rooms for the Men's Bible Class, the Primary Department, library room, two lavatories, a modern kitchen, and on the second floor, a choir room and a sacristy. The old Sunday School room was refrescoed and divided into class rooms by the latest "Wilson" folding doors. The church auditorium also was refrescoed, the chancel deepened, and new pulpit furniture installed. A rose window in the rear of the chancel adds much to the attractiveness of the deepened chancel. The pipe organ was completely overhauled. The X-ray lighting system was installed in the church auditorium. The stairways leading to the auditorium were rebuilt and changed somewhat. A new entrance was made into the Sunday School rooms from the vestibule.

Services of rededication, beginning November 30, 1924, continued throughout the week, with sermons and addresses on successive evenings by Revs. G. W. Nicely, D. D., C. S. Bauslin, D. D., H. H. Sharp, E. Martin Grove, George Drach, D. D., I. Chantry Hoffman, D. D., N. R. Melhorn, D. D., and C. P. Wiles, D. D.

## REV. G. E. MILLER

PASTOR OF ST. JOHN'S LUTHERAN CHURCH, MERCERSBURG, PA.



The present pastor, Rev. G. E. Miller, was born on the 13th day of April, 1894, in Lower Mifflin Township, Cumberland County, Pa. He was the second son of Jerry Dewalt and Mary Catharine Miller, members of the St. Peter's Evangelical Lutheran Church of the Upper Frankford Charge. He spent the early years of his life on the farm where he was born. He was baptized in infancy. At the age of twelve, he was catechised and confirmed by the Rev. W. G. Slifer, his pastor, in the St. Peter's Evangelical Lutheran Church, of the Upper Frankford Charge. His early education was

received in the rural school near his home. Later he attended high school at Bloersville, Pa. This being a township high school it was necessary that he receive more preparation prior to entering college so he entered the preparatory department of Gettysburg College in the spring of 1915, and in the fall of 1916 he entered College and graduated with the class of 1920, with the degree of Bachelor of Arts. He immediately entered the Theological Seminary at Gettysburg and completed his course in 1923. He was licensed by the West Pennsylvania Synod in the fall of 1922, and ordained by the same Synod at its convention in the fall of 1923, at York, Pa. During his last year in Seminary, he received a call from the Jerome Congregation located within the bounds of the Allegheny Synod and accepted it the latter part of January, 1923. On February 10th, 1924, he resigned the Jerome pastorate and accepted a call extended by the Biglerville Charge located in the West Pennsylvania Synod, where he served one year, to February 22, 1925, when he accepted a call from St. John's Lutheran Church of Mercersburg, Pa., and entered upon his pastorate here March 1. Rev. Miller was married to Miss Mary W. Mentzer of Carlisle, Pa.; of this union Emma Catharine was born.



ST. JOHN'S LUTHERAN CHURCH,  
MERCERSBURG, PA.

REV. G. E. MILLER, PASTOR



ST. JOHN'S LUTHERAN CHURCH, MERCERSBURG, PA.

We do not know just when St. John's was organized, but we know it is a very old congregation. Lutherans are known to have settled in and about Mercersburg more than 150 years ago. Rev. George Baugher of Conewago (now Hanover,) York County, visited the Lutherans in this section as early as 1765, baptizing the children, preaching the Word and administering the holy Communion. When the town was laid out, in 1786, mention was made of a building lot, in the town plat, which was held by the Lutherans and German Reformed as a joint property. In 1804, the Lutherans adopted a congregational constitution which refers

to a union church building, then erected and in the use of the congregations. So we are sure there were both a congregation and church here in 1804, and we are reasonably sure that the congregation was organized and the church built very soon after the town was laid out in 1786. The union congregation was dissolved prior to, or about, 1811, and separate organizations were effected.

The earliest document extant is a congregational constitution adopted May 10, 1804. It was written by Rev. John Ruthrauff, Lutheran pastor in Greencastle, who at that time assumed the pastorship of this congregation, in connection with his work in Greencastle, and continued in that capacity until 1827, a period of 23 years. The first church, already referred to, was built jointly by the Lutherans and Reformed, and was a log church on North Lafayette street, in the Northeastern part of the town. It was a very primitive structure, and small. The seats were made of logs halved and smoothed, with wooden pins on the round side for legs. The windows were small, and the ceiling low. The situation was marshy and difficult of access on account of mud and water. The church boasted the first bell in the settlement, and it was placed on a wooden framework separate from the church. Tradition tells us this bell came from a monastery in Europe; and was, of course, the pride of the community. The singing was very congregational—no choir, no organ—but a leader pitched the tunes, and all who could took up the strains. The original lot cost 101 pounds and 1 shilling.

In 1813, the little log church had become so dilapidated and the congregations had so outgrown their quarters that additional land was purchased on the Northern side of the original tract, at a cost of \$40.00, and the old log church was replaced with a substantial stone structure. This was not completed, however, till about 1825; and in 1834 it was repaired at a cost of about \$1,000. This building was abandoned by the Reformed and Lutherans when they relocated, respectively in 1845 and 1868, and it was sold to the United Brethren who have since replaced it with a wooden building which is still standing and in use by them.

In 1827 Rev. Ruthrauff was succeeded by Rev. Schultze, pastor of the McConnellsburg Church, who served it in connection with that work for two years. The Mercersburg Church was served by Rev. Baughey of Clearspring, Md., 1830-1832. It was served from St. Thomas, 1832-1835, by Rev. Reuben Weiser to whom belongs the credit for having introduced English services in the congregation. The congregation at this time numbered only about 60 members, and was vacant from the time of the resignation of pastor Weiser, 1835, to 1846, securing such services as it could from neighboring pastors.

Sometime in 1846 Rev. Michael Eyster, who had charge of

the Lutheran Church in Greencastle, also became pastor of the Mercersburg Congregation, and continued in that relation until 1849. Again there was a vacancy until 1851. In 1851 Rev. P. P. Lane became the pastor, but was succeeded in 1853 by Rev. M. B. Baechtel who served the church for one year. In 1854 Rev. S. McHenry assumed pastoral charge until 1859, when he was succeeded by Rev. G. Roth. In June of that year the first Sunday School was organized in the Mercersburg Church, with Mr. Samuel King as Superintendent. Pastor Roth closed his work in 1862, and there was another vacancy of a year or more during which many of the members, having become discouraged by long and frequent vacancies, left St. John's and went to other churches in town, believing that their own here would never succeed.

But in the summer of 1863 a new era was begun in the history of the congregation. A young man from the Seminary at Gettysburg, Rev. A. M. Whetstone, became pastor and infused new hope and life into the congregation. At his coming he found 25 members, but in the 9 years of his pastorate he succeeded in raising the membership to 120. One of the forward steps of pastor Whetstone was the location of the residence of the pastor in Mercersburg. Hitherto the congregation had been served from Greencastle, St. Thomas, McConnellsburg and Clearspring. But now the pastor was located at Mercersburg and the congregation began to take on new life. In the spring of 1867 the growth of the congregation seemed to justify a relocation and a new church. The present location, the best in town, was decided upon and a lot 200 feet square was purchased for \$820.00, and a new church was built at a cost of about \$10,000. It is Romanesque in style, 36 by 60 feet, a brick building with a very tasteful spire, and seats about 400. The corner stone was laid July 20, 1867, and it was dedicated with impressive ceremonies, July 5, 1868.

In 1871 Rev. Whetstone resigned and was succeeded in 1872 by Rev. A. J. Hesson. His ministry was a very fruitful one and the congregation continued to grow. McConnellsburg had withdrawn from the pastorate in 1866 and Loudon in 1875, when Mercersburg took another forward step and declared itself sustaining. In the summer of 1876 the present beautiful and commodious parsonage was built at a cost of about \$5,000. In the summer of 1880 the church was repainted and refrescoed, making the property one of the most attractive in the Cumberland Valley.

In 1881 ill health compelled the resignation of pastor Hesson, and he was succeeded in August of the same year by Rev. M. L. Culler, D. D., of Martinsburg, W. Va., a most faithful and godly man, whose work was most wonderfully blessed in the salvation of souls. Dr. Culler continued his blessed relationship here until October 1, 1890.

He was succeeded by Rev. L. A. Mann, D. D., who preached

his introductory sermon the first Sunday in December, 1890. During his faithful pastorate of 6 years and 10 months, 183 adults were received into the communion of the church. He closed his work here with this entry in the church record: "What the spiritual results of my ministry here have been, God only knows."

Rev. R. F. Fetterolf became pastor February 1, 1898, and continued as pastor seven and a half years. During this time the church was remodeled and enlarged; a pipe organ was installed; new pews, electric lights and leaded glass windows were put in the church; and a Sunday School room 30 by 45 was added at a cost of \$6,800. During this pastorate, Trinity Lutheran Church, Lehmasters, was organized from material formerly in St. John's Church and was connected with a separate pastorate.

Rev. Fetterolf was succeeded April 1, 1906, by Rev. G. G. M. Brown, who died one year later in the faithful discharge of duty. Rev. J. E. Harms, now pastor of St. John's, Hagerstown, Md., accepted a call to the work here, January 1, 1908, and after a short but very successful pastorate, resigned June 4, 1911. He was succeeded by Rev. H. W. Snyder September 1, 1911, who after splendid work and making many friends here resigned on January 17, 1915. He was succeeded by Rev. W. M. Allison, May 1, 1915. During the pastorate of Rev. Allison, an Infant Department and two adult class rooms were added to the Sunday School building, making it very complete in all its appointments, and making that of St. John's one of the best village church plants in the Synod. Pastor Allison resigned March 13, 1918, and was succeeded October 1, 1918, by Rev. E. A. Repass, Ph. D., from the South, who continued to serve until March 1, 1924. On November 4, 1923, after improvements to the church property costing approximately \$4000, a service of rededication was held. Rev. H. W. Snyder, D. D., a former pastor, preached the sermon, after which the pastor secured from the congregation cash and subscriptions covering the entire cost of repairs.

The Rev. G. E. Miller, the present pastor, entered upon his duties here March 1, 1925.



## REV. C. F. FLOTO

PASTOR OF LUTHERAN CHURCH, MT. HOLLY SPRINGS, PA.

Rev. C. F. Floto was born March 25th, 1858, in Berlin, Somerset County, Pennsylvania, the son of August D. and Rose Ann Floto. He entered the ministry in the Evangelical Association in the year 1883; after serving seven years he transferred to the Lutheran Church, was received on his credentials by the East Ohio Synod in the year 1891, and served the following charges in the East Ohio Synod: West Brookfield, Stark County, Ohio; Pleasant City, Geurnsey County, Ohio; Reedsburg, Wayne County, Ohio; a second pastorate at Pleasant City. In the Allegheny Synod: Hooversville, Somerset County, Pennsylvania; St. Stephen's Church, Cumberland, Maryland. In the West Pennsylvania Synod: Bendersville, Adams County, Pennsylvania; Biglerville, Adams County, Pennsylvania; Hellam, York County, Pennsylvania; Goldsboro and Mt. Zion, York County, Pennsylvania; Mt. Holly Springs, Cumberland County, Pennsylvania.



## EVANGELICAL LUTHERAN CHURCH

MT. HOLLY, PA.

REV. C. F. FLOTO, PASTOR

The desire for a Lutheran Church at Mt. Holly Springs and also at Boiling Springs was made known to the West Pennsylvania Synod at its annual meeting at Carlisle, Pa., by a few faithful brethren as representatives from each of the above named towns. Favorable action was taken by Synod, by authorizing the Cumberland Valley Conference to appoint a committee to organize congregations in these two towns. This committee consisted of Revs. L. A. Gotwald, H. R. Fleck and C. S. Albert, who organized said congregations October 13, 1872.

Twenty-two members constituted the charter membership of its organization at Mt. Holly Springs.

From this beginning until the Spring of 1873 preaching services were conducted by pastors appointed by the Cumberland Valley Conference. A committee authorized by Joint Council, consisting of three laymen, visited the Seminary at Gettysburg to secure a student as pastor; accordingly, the first service to be



LUTHERAN CHURCH, MT. HOLLY SPRINGS, PA.

conducted with this object in view, took place March 9th, 1873, and its sermon was preached by licentiate Abram G. Fastnacht. He was elected pastor of its charge March 16, 1873, and a call was received and accepted April 4th, 1873.

The first and newly elected pastor had not finished his course in Seminary, but supplied the charge every two weeks. On the 10th of June, 1873, the pastor of this charge was married to Miss Mary E. Warren of Gettysburg and by June 27th they were at home in their new parish at Mt. Holly Springs. A lot was purchased and the corner stone for a new church was laid August 19, 1873, by the pastor; the sermon on this occasion was preached by

Rev. C. S. Albert, D. D., of Carlisle, based on these words "Except the Lord build the House, they labor in vain that build it." Psalm 127:1.

By December 28, 1873, the basement of the church was completed and dedicated to the worship of the Triune God, the sermon at the time of this hopeful event was preached by the Rev. J. S. Brown, D. D., President of the Theological Seminary at Gettysburg, based on these words of Holy Writ: "Why all this waste?" The dedication offering amounted to \$730.00.

Special meetings were conducted during the fall and winter seasons, with blessed results, the membership being increased in Mt. Holly from 21 to 53.

The strenuous efforts along all lines of church work put forth by the first pastor in this newly formed charge developed a throat affection that did not yield to careful medical treatment; and hence his resignation took effect October 1st, 1875. The following is the list of pastors:

Rev. A. G. Fastnacht, April, 1873, to October, 1875;  
Rev. A. H. Aughe, March, 1876, to March, 1878;  
Rev. M. S. Cressman, July, 1878, to May, 1882;  
Rev. M. D. Gaver, July, 1882, to May, 1890;  
Rev. M. G. G. Scherer, November, 1890, to September, 1893;  
Rev. J. E. E. Zerger, February, 1894, to June, 1897;  
Rev. R. W. Mottern, July, 1897, to January, 1901;  
Rev. W. I. Redcay, November, 1901, to November, 1908;  
Rev. G. D. Gross, one year;  
Rev. E. H. Gerhart, December, 1910, to March, 1914;  
Rev. Wm. H. Dolbeer, April, 1914, to April, 1920;  
Rev. J. W. Wolfe, June, 1920, to April, 1922;  
Rev. J. E. Maurer, August, 1922, to October, 1924;  
Rev. C. F. Floto, February, 1925—

It was during the pastorate of Rev. M. S. Cressman an effort was made in the spring of 1881 to complete the church; and on the 13th day of November, 1881, the auditorium of the church stood completed, and the pastor was assisted in the worship of dedication by Rev. J. H. Menges who preached the sermon; and sufficient funds were secured to pay off all indebtedness.

Rev. M. D. Gaver pushed to completion the erection of a fine brick parsonage, which he occupied in the fall of 1889.

By a congregational vote the Church of Mt. Holly Springs separated from Boiling Spring in October, 1890; and the first pastor to be installed after the division of the charge was the Rev. M. G. G. Scherer, who took charge in November, 1890, and was installed by the Rev. W. E. Stahler, of Shippensburg, December 21st, 1890.

This congregation celebrated its Golden Jubilee from August 12 to 16th, inclusive, 1923. The following six ex-pastors were present and took part in the Anniversary Program: Rev. A. G.

Fastnacht, D. D., First Pastor, York, Pa.; Rev. M. G. G. Scherer, D. D., Secretary of the Executive Board of the United Lutheran Church in America, New York City; Rev. M. S. Cressman, D. D., Lewistown, Pa.; Rev. Wm. I. Redcay, D. D., Secretary West Pennsylvania Synod, Hanover, Pa.; Rev. E. H. Gerhart, D. D., Shamokin, Pa.; Rev. J. W. Wolfe, Williamstown, Pa.

During the past fifty years only two pastors of this congregation have passed on into Life: Rev. A. H. Aughe and Rev. Wm. H. Dolbeer.

The Lutheran Church of Mt. Holly Springs looks back over the past and *thanks God*. She looks forward with the faith and devotion of her fathers and *takes courage*.

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### REV. JOHN HENRY LEHN

PASTOR OF ST. PAUL'S LUTHERAN CHURCH

NEW CUMBERLAND, PA.



On June 2, 1897, John Henry Lehn was born in the City of York, Pennsylvania, the eldest child of William Henry and Fannie Elizabeth Lehn. Rev. Albert Bell, D. D., baptized him in infancy and also confirmed him in St. Luke's Lutheran Church, York, on Easter Sunday of April 7, 1912. In 1915 he transferred his membership to Zion Lutheran Church of the same city, Rev. G. Albert Getty, D. D., Pastor.

His primary education was completed in the place of his birth, all the years of which were spent in the local grammar schools with the exception of two years in which he went to the parochial school of St. John's Lutheran Church of the Missouri Synod, where he was sent for his spiritual edification and where he was thoroughly indoctrinated in Luther's Smaller Catechism, being under the necessity of reciting portions of it from memory in German and in English every school day. Was graduated from the York High School in the Class of 1915, and entered Gettysburg College in the fall of the same year. Received the degree of A. B. from our "Battle-



field Institution" in the Class of 1920, having earned class honors in Junior and Senior years, and having spent a year during the term of 1917-1918 to recoup his financial interests. In his Senior year at Gettysburg he became personal assistant to Dr. Charles F. Sanders of the Department of Philosophy. Entering our Theological Seminary at Gettysburg in the autumn of 1920, he was graduated in the Class of 1923, with the B. D. degree.

The summer of 1921 he spent as supply pastor of the Spry-Windsor Park Charge in York County. Most of the summer of 1922 found him in the pulpit of Zion Lutheran Church, Lebanon. He was licensed on the evening of Wednesday, October the 11th, at the 98th session of the West Pennsylvania Synod in Hanover, in 1922. In February, 1923, he was elected to the pastorate of Dickinson Charge, West Pennsylvania Synod, where he continued to serve until November 1, 1924, when he became pastor of St. Paul's Lutheran Church of New Cumberland, Pa. His ordination took place in his home city of York on the evening of October 10th, 1923, when Synod met in Union Lutheran Church.

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ST. PAUL'S LUTHERAN CHURCH,  
NEW CUMBERLAND, PA.

REV. JOHN HENRY LEHN, PASTOR

In May, 1909, the Cumberland Valley Conference of the West Pennsylvania Synod met in the New Market end of the West Fairview charge. The local Lutheran church owes its inception to several facts most vividly impressed upon the members of Conference at that time.

First of all, they were surprised to find the majority of the members of the New Market church, in whose homes they were entertained, living in New Cumberland. Second, the erection of so many new houses called their attention to the fact that New Cumberland was a community with a large future and that the center of population was gradually growing away from New Market. Third, the brethren were convinced of the fact that New Market is at an inconvenient distance from New



ST. PAUL'S LUTHERAN CHURCH  
NEW CUMBERLAND, PA.

Cumberland. This was most vividly impressed by the prevalence of a heavy spring downpour. Accordingly, the Conference went on record, urging the Synod to investigate the advisability of establishing a church in the rapidly growing section of New Cumberland.

Under the leadership of Rev. A. G. Wolf, St. Paul's Evangelical Lutheran Church of New Cumberland was organized, May 1, 1910. The path of true love never did run smooth, and the little Church was wafted about hither and yon on the waves of circumstance. First they worshiped in the Elkwood School House, then in the Council Chamber, finally in the High School Building.

With a great faith as their strongest and almost only asset, the little congregation of thirty-five members purchased a plot, the present site, at the corner of Bridge Street and Fifth Ave. Ground was broken for the erection of a chapel, August 9, 1910. The sacred fellowship had grown to fifty-one members when the chapel was dedicated February 26, 1911. The cost of the completed structure was approximately six thousand dollars.

Under the stress of a growing dissatisfaction that St. Paul's could not be like the other town churches, owing to the preaching arrangements with West Fairview, the congregation petitioned Synod that they be granted permission to withdraw from the West Fairview Charge.

The West Pennsylvania Synod looked with favor on their request, and Rev. David S. Martin was called to the New Cumberland pulpit, September 30, 1917.

Under the able ministries of its faithful pastors the congregation had grown so rapidly that the little chapel was no longer adequate to meet the increasing need. On February 10, 1918, the congregation voted to enlarge and remodel the little building into a modern Sunday School chapel. The corner-stone of the present edifice was laid April 7, 1918, and dedicated November 24, 1918, at a cost of eight thousand dollars.

The total indebtedness was liquidated April 1, 1923. With a comfortable balance in the Building Fund Treasury as a "nest egg," the congregation is looking forward to a further enlargement of the present church structure in the near future.

Rev. D. S. Martin resigned March 1, 1921, and was succeeded by Rev. Howard K. Hilner, March 20, 1921. He continued to serve the congregation until August 20, 1924, and was succeeded by the present pastor, Rev. John Henry Lehn, who assumed the pastorate here November 1, 1924.

## REV. HARVEY BICKEL

PASTOR OF THE NEW FRANKLIN CHARGE

Rev. Harvey Bickel was born at Ottsville, Bucks County, Pennsylvania, son of Simon and Barbara (Flagler) Bickel. His parents and grandparents were Lutherans, maintaining their membership in the Nockamixon Lutheran Church located at Ferndale, Pa.

When a boy, he attended church services and Sunday School at the Nockamixon Lutheran Church and was confirmed in 1894 by Rev. Samuel S. Diehl.

He attended public school at Ottsville and in 1899 entered Gettysburg Academy at Gettysburg. After completing the course in the Academy, he entered Gettysburg College and graduated with the class of 1905.

The same year entered Gettysburg Seminary and graduated in May, 1908.

He pursued the classical course in college; played on the college football team for four years, and took an active interest in class football and baseball; was elected associate editor of the Spectrum; was a member of the Phrenakosmian Literary Society.

He was licensed by the East Pennsylvania Synod in October, 1907, at the meeting held at Asbury Park, N. J.; was ordained by the West Pennsylvania Synod in 1908, at the meeting held in St. Mark's Lutheran Church, Hanover, Pa.

While a Senior in Seminary he received a call from the Upper Bermudian Pastorate in Adams County, Pa. The call was accepted and after graduation exercises in Seminary he engaged in the active work as pastor about June 1st, 1908. During this pastorate a new church building was erected at Goodyear, Pa., and dedicated free of debt. The pastor and people felt greatly rewarded for their labors.

In the year 1911 he resigned as pastor of the Upper Bermudian pastorate. A call was received and accepted from St. Andrew's Lutheran Congregation, Philadelphia, where he took up the work on March 15, 1911. While serving as pastor of St. Andrew's, he was united in marriage to Ivah C. Rohrbach, of Topton, Pa. The wedding ceremony was performed at the bride's home by the bride's uncle, the Rev. P. C. Croll, D. D., of Beardstown, Ill., on June 27th, 1911.



After laboring in the St. Andrew's Mission Church for a little over two years a congenial pastorate was closed and a new field occupied at Lockport, N. Y., on July 1st, 1913.

After laboring in this field for almost two years a call was received and accepted from the Mt. Bethel pastorate in the East Pennsylvania Synod. He moved to the parsonage at Stone Church, Pa., on April 15th, 1915, and continued as pastor until October 30, 1922.

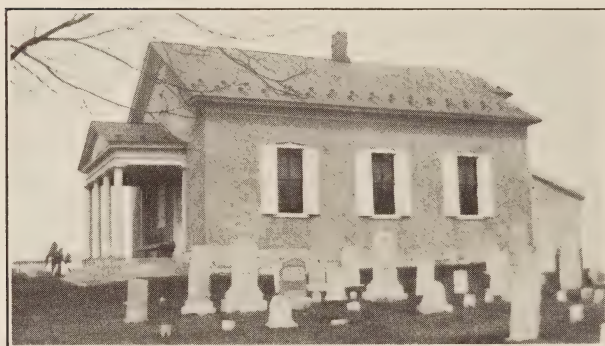
On November 1st, 1922, he moved to New Franklin and assumed the active duties as pastor of the New Franklin Charge. Solomon's Lutheran Church, of Grindstone Hill, at the present time is contemplating the remodeling of the church building.

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### SALEM LUTHERAN CHURCH, MARION, PA.

(New Franklin Charge)

REV. HARVEY BICKEL, PASTOR



SALEM LUTHERAN CHURCH, MARION, PA.

The old "White Church", as the Salem Lutheran Church north of Marion is usually called, was built in 1828. It is one of the oldest Lutheran churches in this community, and before its remodeling in about 1850, it was almost colonial in type.

The church was built by the Reformed and Lutheran Congregations of Marion. However, we do not know how these congregations became organized or when. About the year 1812 a German Reformed minister by the name of Jonathan Rahauser held services under the trees near where the church stands, and during the next few years the services were probably held in a log schoolhouse nearby. We are told that later a log church stood



not far from where the present church stands, but nothing definite can be learned about it.

Before the Salem congregation united with the New Franklin charge, or the Fayetteville charge as it was then called, in 1849, it, in all probability, had no pastor regularly, as it is not accounted for in the minutes of the Synod. It possibly was supplied by ministers from the neighboring districts.

We know with a degree of certainty, however, of three ministers conducting services in the church before 1849. They were: Rev. John Ruthrauff, Sr., who was pastor at St. Thomas and later in Greencastle; Rev. Reuben Weiser, who was pastor at St. Thomas after Rev. Ruthrauff; and Rev. Peter Sham, who was also pastor at St. Thomas and later at Grindstone Hill.



MR. MERLE B. HAFFER  
WRITER OF THIS SKETCH

The church was united with the New Franklin charge while Rev. Augustus Wedekind, a young man just out of the Gettysburg Theological Seminary, was pastor. The charge then consisted of Fayetteville, Greenvillage, Grindstone Hill and Marion. Greenvillage soon withdrew and St. Thomas took its place. After a number of years St. Thomas, and later Fayetteville, withdrew. and the charge was left as it now is, composed of Grindstone Hill and Marion.

In 1887 the Reformed congregation withdrew from the union church and since then the Lutherans have occupied it alone.

Since uniting with the charge the congregation has been served by the following pastors: Rev. Wedekind, 1849-50; Rev. David H. Focht, father of ex-Congressman Focht, 1850-54; Rev. George Sill, 1855-59; Rev. Solomon McHenry, 1859-66; Rev. J. K. Miller, 1866-69; Rev. A. C. Felker, 1869-71; Rev. A. H. Shertz, 1872-86; Rev. D. S. Lentz, 1887-94; Rev. M. S. Romig, 1894-98; Rev. D. R. Becker, 1898-1906; Rev. A. B. Miller, 1906-08; Rev. J. J. Minemier, 1909-10; Rev. A. D. Potts, D. D., Ph. D., 1911-19; Rev. Wm. Hesse, D. D., 1920-22; Rev. Harvey Bickel, 1922—.

During its history the church has made progress and the congregation today is well organized and the church is well supported. Although not large, yet the church is active for a rural church and exerts a wide influence. It has a good Sunday School and a strong Woman's Missionary Society.

The old church can boast of a goodly number of her sons and daughters who have gone out and entered the different professions of life. So far as we can learn the only one who has entered the Christian ministry is Rev. Glenn T. Hafer, who graduated from Gettysburg College in 1920 and from the Theological Seminary at Gettysburg in May, 1924. During the winter of 1920-21 he taught in the Shippensburg High School. He was licensed by the West Pennsylvania Synod at its convention in York in October, 1923, and accepted the pastorate of the Lower Chanceford Charge in June, 1924.

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SOLOMON'S EVANGELICAL LUTHERAN CHURCH,  
GRINDSTONE HILL, PA.

(New Franklin Charge, Pa.)

REV. HARVEY BICKEL, PASTOR



SOLOMON'S LUTHERAN CHURCH, GRINDSTONE HILL, PA.

The first settlers came into Franklin County about A. D. 1736.

These were Scotch-Irish and Germans who came from Lancaster, York and other eastern counties of Pennsylvania. One of the earliest settlements was that of the Germans known as the Grindstone Hill settlement.

These people loved their church and made early provision for the permanent establishment of the ordinances of religion in their midst.

As has been customary for many centuries the Lutherans

and Reformed united in their efforts to secure a suitable place to build a house of worship. For this purpose fifty-one acres and one hundred and forty-four perches were reserved.

The official record of deeds for Franklin County, Vol. 4, p. 385, states that on July first, 1772, this tract of land was deeded for permanent Church, school and burying ground purposes by Peter Bonbreak and his wife Catharine Bonbreak.

There was no charge made for this land but the church people were required to bear the expense of making the survey and executing the deed which expense amounted to the sum of seven pounds.

During the early years of the settlement at this place an occasional sermon was preached by Lutheran ministers passing through the Cumberland Valley but the names of these ministers or the number of such sermons preached cannot be ascertained. There is no doubt though that owing to the method of travel at this early date and the dangers attending same, these visits were very infrequent.

It seems certain however that these visits did stimulate a desire in the hearts of the people for regular preaching and efforts were soon made to secure a pastor. We must remember though that these people were very poor and that they lived in an isolated and frontier section of the country with many miles of wilderness between them and the older settlements in eastern Pennsylvania and Maryland. Also that ministers of our church were few in number at that time so this desire was not easily gratified.

However, the Rev. John George Bager was obtained as the first visiting pastor, about 1765. He resided at Conewago in what was then York County, about forty miles from the Grindstone Hill settlement. Nevertheless he visited the settlement twice a year at first and more frequently later, remaining a few weeks each time preaching the gospel of our Lord and administering the sacraments to the people, and organized the Church in 1766.

Before the first church was built he preached in several of the houses and barns of the settlers and sometimes in a grove of small trees then growing on the land where the church now stands, the settlers coming together from miles around to hear him proclaim the gospel message.

The good effect of Rev. Bager's preaching and pastoral visits must have been great for in about a year after his first visit the Lutherans and Reformed of the settlement united in erecting a house of worship.

The building was made of heavy logs hewed on two sides and sunken into each other at the corners so as to fit together as closely as possible and the crevices filled with chips and mortar. The roof being made of clapboards. There were a few panes of glass inserted along the walls to admit light. Slabs laid across

the joists served as seats. A small table was made for the use of the minister instead of a pulpit.

This building was consecrated by the title "Solomon's Evangelical Lutheran and German Reformed Church" and our fathers rejoiced to worship God in it for about twelve years before a floor was laid, pews made and stoves bought for heating it.

Rev. Bager was succeeded by the Rev. John George Young in about 1772; he lived at Hagerstown, Md., which is about eighteen miles from here and visited here at least once every eight weeks. It is said some of the young people from here attended catechise at Hagerstown where Rev. Young brought together for confirmation the catechumens of his widely extended charge.

Rev. Young's salary consisted of a little money, some grain, vegetables, etc., subscribed by the people of the community as they were able to give. These things were collected and taken to the home of the pastor.

The Revolution interfered very much with the work of the church about this time, war being the theme of conversation and absorbing the attention of every one and many fathers and sons marched from the Grindstone Hill settlement to join the American Army.

Rev. Young resigned in about 1783 and was followed in 1784 by the Rev. John Michael Steck. At this time Grindstone Hill, Jacob's Church at Chambersburg and Scherer's Church at Pleasant Hall formed one charge and were the only Lutheran congregations in Franklin County; and Grindstone Hill being the largest of these, Rev. Steck lived near the church and preached here every four weeks. He resigned in 1788 and was succeeded in 1789 by the Rev. Anthony Ulrich Ludgen, who lived in Chambersburg and served the congregation there together with Grindstone Hill, Scherer's and Shippensburg, preaching here every four weeks. He resigned in 1794, and in 1795 the Rev. John Ruthrauff took charge of this congregation and served it in connection with Greencastle, Waynesboro and other places until 1815. He resided in Greencastle and preached here every four weeks.

He recorded thirty-seven communicant members in 1801; this is the earliest record we have of the number of members belonging to this congregation.

On the first of May, 1815, there were sold 33 acres and some perches of the church land, leaving 18 acres and 16 perches which are still owned by the two congregations worshipping here.

In 1816 the Rev. John Frederick Moeller took this charge and served until 1829. He preached here once every two weeks; and after he left the charge was vacant for about two years, when the Rev. Benjamin Kurtz, D. D., took charge of this congregation in 1831 together with the one at Chambersburg where he lived. He preached here once every two weeks, alternating his sermons in the English and German languages, this being the



first use of the English language in preaching at this place. He also introduced night services, and organized the first Sunday School, which flourished during the time he was pastor here.

There were now more than one hundred members of the church at this place. The old log church was becoming dilapidated and in a ruinous condition and was too small to accommodate the congregation. So the two congregations, Evangelical Lutheran and German Reformed, agreed to build a new church.

There seems to have been some contention as to who held the legal title to the church land up to this time as Vol. 15, p. 605, Record of deeds of Franklin County tells us that on Jan. 20, 1832, a joint deed was agreed upon between the German Reformed and the Evangelical Lutherans stating that the Lutherans should be secured in their rights in the Solomon's Church at Grindstone Hill and the land belonging thereto to have and to hold the undivided half of said piece of land with the improvements and buildings for church and burying ground purposes forever, thus deciding all dispute on the question.

In May, 1833, the corner-stone for the new church was laid. The building is of brick, forty by fifty feet, with the pulpit at one end and entrance at other and will seat comfortably about three hundred persons and in addition has a gallery around three sides which will seat about two hundred and fifty persons.

It is one of the old land marks of the county, which the citizens may well view with pride especially those whose names are enrolled as its members.

It was dedicated to the service of the Triune God Sunday, November 24, 1833, and cost about three thousand dollars.

On account of ill health the Rev. Dr. Kurtz was obliged to resign his pastorate here about four months before the building was completed. He was succeeded by the Rev. John N. Hoffman, who served here in connection with the congregation at Chambersburg, where he resided, until 1835, when he resigned and was followed immediately by the Rev. Jeremiah Harpel of Greencastle, where he also preached, until 1837, after which this place was vacant until 1839, when the Rev. Jacob Martin took charge of this congregation together with the one at Greencastle for one year, when he resigned and the Rev. Peter Sahn took the charge and served it until 1845.

In 1842 a Sunday School was again organized here and is still a valuable aid in the work of the church.

The Rev. Michael Eyser accepted a call from this place and Greencastle and preached here until 1847 when he was succeeded by the Rev. Levi T. Williams. At this time Grindstone Hill, Fayetteville and Greenvillage formed the Charge. Rev. Williams resigned in 1849 and was followed by the Rev. Augustus C. Wedekind. At this time the congregation at Marion united with the charge. Rev. Wedekind resigned at the end of one year; and in

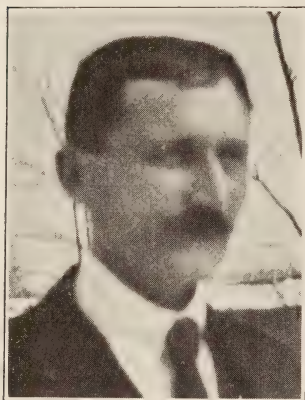
October, 1850, the Rev. David H. Focht came and remained until 1854. In 1850 the German language was used in only one service out of four and in 1854 its use was discontinued entirely in the service here.

Rev. Focht resigned and preached his farewell sermon September 17, 1854, and to him we are indebted for much of the history of Grindstone Hill to this time.

The Rev. G. Sill was the next pastor, called in 1855. He remained about four years when the Rev. S. McHenry was pastor for about seven years. The Rev. J. K. Miller succeeded him and was here about two years followed by the Rev. Felker for about two years.

In 1871 the Rev. Alexander Hamilton Shertz became pastor of the charge, which then consisted of Fayetteville, St. Thomas, Strasburg, Marion and this place. Rev. Shertz lived in Chambersburg, where the charge owned a parsonage at this time. He served the charge for about fourteen years, and was followed in 1887 by the Rev. D. S. Lentz, who was pastor for about six years and was succeeded in 1894 by the Rev. M. S. Romig.

About this time a parsonage was built at New Franklin by the Grindstone Hill and Marion congregations, which now compose what is known as the New Franklin Charge. Rev. Romig remained about four years, and was succeeded in 1899 by the Rev. D. R. Becker, who was pastor for about seven years and was followed in 1907 by the Rev. A. B. Miller, who was here about one and one-half years and was followed by the Rev. J. J. Minnemer, who was here about one and one-half years.



MR. JOHN REICHARD  
HISTORIAN

The Rev. A. D. Potts, D. D., Ph. D., was called by the charge in 1910 and began his work here January 1, 1911, and labored faithfully for more than eight years, when he was taken fatally ill in January, 1919, and was called to serve in that higher and better life, June 11, 1919.

The charge was vacant after Rev. Pott's death until November, 1920, when the Rev. Wm. Hesse came and remained about one and one-half years.

The Rev. Harvey Bickel accepted a call to the charge, November 1, 1922, and is the present pastor. He has an active congregation here of 280 communicant members which he

having served faithfully for nearly a year at a salary from the

charge of \$1400, at a congregational meeting held during his vacation in August, 1923, this was increased to \$1500 for the next year.

This grand old church is in excellent condition, free of debt, and is continually growing in numbers, and we trust in grace.

There is now being planned by the two congregations worshipping here a thorough remodeling of the building, which we trust may be effected in the very near future.

#### THE CEMETERY

It is said there were a number of persons buried here before the first church was built and at that time the graves were protected from being molested by wild beasts by cutting limbs from trees and throwing them over the graves or by making a canopy of white linen over them.

Later the cemetery was inclosed by a clapboard or paling fence; this was replaced about 1814 by a stone wall built of sandstones quarried from the "Grindstone Hill," which also furnished the settlers many stones for their buildings.

The oldest graves were marked with such stones, many of them without any inscription and some inscribed with the name and date of death of person buried. The oldest of these that we are able to locate was erected in 1771, and there are many from that date until the beginning of the nineteenth century, when the first marble stone was erected in 1806. This was a great curiosity at that time, and it is said people came many miles to look upon it.

The cemetery contained about one-half acre when the first fence was built and as this gradually filled, was enlarged until it now contains about three acres, of which about two and one-half acres are filled.

A portion of the old stone fence still stands but the part along the Waynesboro and Chambersburg road has been replaced by an iron fence which helps improve the appearance of the yard.

REV. D. B. TREIBLEY, PH. D.

PASTOR OF THE NEW KINGSTON CHARGE



Mr. Treibley was born of Christian parents and was religiously trained in the Calvinistic faith from childhood; coming under Lutheran influences, he united with the Lutheran Church when seventeen years of age and was confirmed by Rev. J. A. Adams.

When five years old he entered the Public Schools. At twelve, his father sent him to the Elysburg Academy where he pursued a course of studies through three sessions. When sixteen years of age he taught Public School for one year. In the Spring of 1881 he entered Missionary Institute, now Susquehanna University, and was graduated in 1884. In the fall of the same year, he entered the Junior Class of Pennsylvania College, Gettysburg, Pa. and was graduated with the Class of 1886; entering the Theological Seminary, at Gettysburg, in the fall of that year he completed his Theological course in 1889 and was licensed by the West Pennsylvania Synod at New Oxford, Pa., in 1889 and ordained by the East Pennsylvania Synod at its meeting in 1889 at Steelton.

He has served the following pastorates: The English Lutheran Church at the City of Shenandoah, Pa., from July 1st, 1889; St. John's Lutheran Church, Clearfield, Pa., from August 1st, 1891, where he served fourteen years; at Elkins, West Virginia, from May 1st, 1905, where he served as a missionary for one year; the English Lutheran Church, Minersville, Pa., from May 1st, 1906; St. Andrew's Lutheran Church, Thompsonston, Pa., from June 1st, 1911; he entered upon the pastorate of St. Steven's Lutheran Church, New Kingston, Pa., March 1st, 1918, and has continued in this field until the present time.



MT. ZION LUTHERAN CHURCH,  
CUMBERLAND COUNTY, PA.

(New Kingston Charge)

REV. D. B. TREIBLEY, PH. D., PASTOR

No record of the history of Mt. Zion Congregation can be found. The Church was organized in 1835. The present church building is a large brick structure, remodeled several times and now quite modern in every respect; it is the second building in which this congregation has worshipped, but no accurate information can be secured concerning the date of building either the first or the second structure.

When Mt. Zion Lutheran Church was organized, St. Steven's and Mt. Zion became one pastorate and have remained so ever since. The succession of pastors, therefore, that have served this congregation is the same as that of St. Steven's Lutheran Church.

ST. STEVEN'S LUTHERAN CHURCH,  
NEW KINGSTON, PA.

(New Kingston Charge)

REV. D. B. TREIBLEY, PH. D., PASTOR



ST. STEVEN'S LUTHERAN CHURCH, NEW KINGSTON, PA.

The data of the New Kingston Parish is meager. In 1911 the church burnt down and with it all the church records. The

organization was effected in 1795, the first regular pastor was Rev. B. Keller, who began his ministry in 1820. He was followed by Rev. A. Lochman, who took charge in 1825 and resigned in 1827. Rev. Emanuel Keller served the pastorate from 1827 to 1836. He was succeeded by Rev. A. Babb, 1836-1839. Rev. N. J. Stroh was the next pastor, from 1839 to 1845.

During the pastorate of Rev. Stroh a lot of ground was donated to the congregation by the Kissinger estate for a new church and parsonage. Upon this plot was erected a stone church and a brick parsonage in 1843.

Following this date the pastorate was served by the following: Rev. A. Bobb, 1845-1851; Rev. A. Height, 1851-1854; Rev. C. Nitterauer, 1854-1858; Rev. W. Kopp, 1858-1865; Rev. H. R. Fleck, 1865-1871; Rev. G. F. Sheaffer, 1871-1873; Rev. D. Sell, 1873-1875; Rev. D. Beckner, 1875-1877; Rev. G. H. Slaybaugh, 1877-1881.

After thirty-six years from the time of the building of the Stone Church, a new church building was erected on the same site in 1879. This church building was used until 1911 when it was destroyed by fire.

Rev. H. R. Fleck became pastor the second time in 1881 and served for eighteen years, having been pastor six years before, his pastoral relationship to this church covered a period of almost a quarter of a century.

Resuming the order of succession, Rev. H. D. Shimer was pastor from 1899-1905; Rev. J. W. Weeter, 1905-1907; Rev. J. E. Grubb, 1908-1912; Rev. J. K. Robb, 1912-1916; Rev. Paul Y. Livingston, 1916-1917; Rev. D. B. Treibley, Ph. D., the present pastor, from March 1st, 1918.

After the church was destroyed by fire in 1911, the present handsome building was erected and dedicated in 1912. The cost was \$30,000 and the church is entirely free from debt. This House of God stands as a monument to the faith and devotion of the members of this congregation.

## REV. ELWOOD S. FALKENSTEIN

PASTOR OF ST. PAUL LUTHERAN CHURCH, NEWVILLE, PA.

Rev. Falkenstein was born in York County, on January 4, 1898. He was confirmed at St. Luke's Lutheran Church, York, Penna., by the Rev. Albert Bell, D. D., pastor, on March 23, 1913. He attended the York public schools, the York High School, Gettysburg College, A. B. degree, Class 1921, and Gettysburg Seminary, 1924. He was licensed by the Evangelical Lutheran Synod of West Pennsylvania to preach the gospel for one year from October 10, 1923; and was ordained by the same Synod, October 15, 1924, at St. Matthew's Lutheran Church, Hanover, Pa.



Rev. Falkenstein was married on May 20th, 1924, to Ruth Matilda Diehl, daughter of Mr. Alexander Diehl, of York. He is a veteran of the World War, and served overseas.

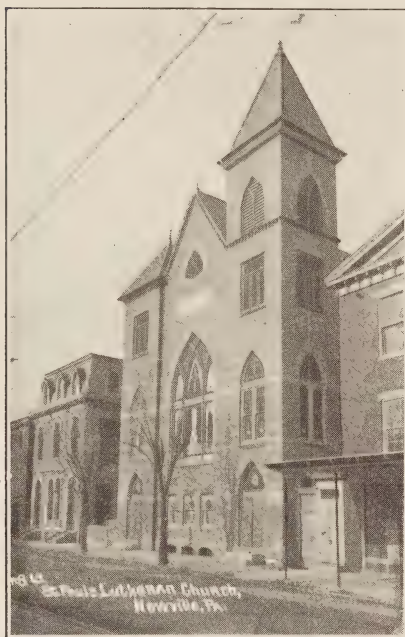
## ST. PAUL LUTHERAN CHURCH, NEWVILLE, PENNA.

REV. ELWOOD S. FALKENSTEIN, PASTOR

The St. Paul Evangelical Lutheran Congregation at Newville was organized on April 5, 1879, with a membership of ninety-six. For several years they worshipped in rented quarters in what was called "Literary Hall." This building was purchased in November, 1882, and used until the building of the present church.

From the very first the congregation had the sympathy of the community. Thru the kindness of Dr. John Ahl and his mother, both members of the Presbyterian church, the congregation received a lot in the center of town, 42 by 70 ft. On April 3, 1900, ground was broken for the present structure. The corner-stone was laid on June 24, 1900, and on May 19, 1901, the church was dedicated. The sermons for this occasion were preached by Revs. T. O. Keister, and E. D. Weigle, D. D. The church is a two-story brick structure, with buff brick front.

The auditorium has a seating capacity of about 400. When built, the edifice was valued at \$10,000.



ST. PAUL LUTHERAN CHURCH  
NEWVILLE, PA.

The congregation owns a parsonage on Big Spring Avenue, valued at \$5000. It was a gift of Miss Eliza Heagy, a Presbyterian woman. The interior of the parsonage was completely renovated during the past summer.

The debt of the congregation was removed at Easter, 1921. At no time did the congregation have financial aid from outside sources. Efforts to enlist the sympathy of the Board of Extension met with disappointment, but the people went forward with their program in spite of this handicap. The membership does not boast of any moneyed men, but of sturdy laboring and business people. It has not had a phenomenal increase in membership at any time, but it has been and still is growing.

The congregation was organized with Rev. H. J. Watkins as pastor. He served from November 15, 1879, until September 2, 1883. He was followed by Rev. S. A. Hedges, who served from August 26, 1883, until October 1, 1886. Rev. A. W. Lentz was the pastor from December 1, 1889, until September 30, 1893. Rev. J. J. Kerr served from July 1, 1894, until July, 1914. The Rev. Dan. Ketterman was pastor from July, 1914, until April, 1918. Rev. H. L. Gerstmyer served from September, 1918, until November, 1923. The present pastor, Rev. Elwood S. Falkenstein, has been serving since June 23, 1924.



## REV. JOHN T. JENKINS

PASTOR OF ZION LUTHERAN CHURCH, NEWVILLE, PA.

The subject of this sketch was born in Mahanoy City, Pa., May 27, 1885, his parents being Richard T. and Sarah Jenkins. On March 31, 1901, he was confirmed in the St. John's Lutheran Church, Mahanoy City, Pa., by the Rev. Julius F. Seebach. He attended Gettysburg College, from which institution he graduated on June 15, 1910; with the degree of A. B.; his theological training was obtained at the Lutheran Theological Seminary, Gettysburg, Pa., from which institution he graduated in May, 1913. The East Pennsylvania Synod licensed him to preach at its convention held at Reading in October, 1912, and the same Synod ordained him at its convention held at Asbury Park, N. J., in October of the following year.



His first charge was St. Peter's Lutheran Church, Easton, Pa., which he served from August 1, 1913, until assuming the pastorate at Newville.

He was married to Rosetta Barbara Knipple, daughter of Mr. and Mrs. G. W. Knipple, Hanover, Pa., at Silver Run, Md., on February 11, 1914.

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ZION LUTHERAN CHURCH, NEWVILLE, PA.

REV. JOHN T. JENKINS, PASTOR

The origin of Zion Lutheran Church, Newville, Pa., can be traced to the early Lutherans from Germany and Berks and Lancaster counties who settled in what is now known as Mifflin township. Revs. Jacob Goering, John G. Butler and Frederick D. Schaeffer served congregations in Carlisle and the adjacent territory from 1775 to 1790 and probably gathered the nucleus from which the congregation was later formed.

The earliest record book bears the date of 1797, but other

knowledge indicates that the Lord's Supper was administered and the gospel preached as early as 1795. For three years after its organization the congregation worshipped in a building owned conjointly with a Reformed congregation. The Lutheran congregation eventually absorbed the Reformed one.

From 1814-1816 the congregation was a part of the Loysville charge; with the exception of these two years, from 1795 to 1820 the congregation was a part of the Carlisle pastorate. Embracing Zion, Brick, Salem and Centreville churches the Newville charge was formed in 1820. One by one the various congregations with-



ZION LUTHERAN CHURCH, NEWVILLE, PA.

drew until 1868, when Zion became self supporting. The earliest recorded salary, 1832, is two hundred dollars per annum.

One of the most remarkable things in the history of the congregation occurred in 1832, when, after worshipping for a period of forty years in Mifflin township, a lot was purchased in Newville and the entire congregation moved from the country to the town without a loss of its identity. The location was changed, but the congregation remained the same.

The congregation was incorporated on November 20, 1843.

Until 1850 the Sunday morning service was preceded by a

forty-five minute service of prayer and an explanation of a Psalm by the pastor. During the early years of the church, after a period of instruction in the catechism, a series of meetings was held, the most notable one being in 1876, when over two hundred were admitted into the membership of the church. In 1875 the congregation numbered three hundred, while in 1876 four hundred and eight communicant members were reported. This large membership was reduced in 1879 to two hundred and fourteen on account of some differences within the church that resulted in the organization of St. Paul's Lutheran Church, Newville, Pa.

Seven young men have entered the ministry from the congregation: John Wild and David W. Watson, both of whom died during the period of preparation; Rev. John C. Lehman, who was born March 10, 1818, licensed to preach in 1841 and died at Newburg, Pa., May 31, 1883; Rev. Charles M. Klink, who was born January 6, 1822, licensed to preach in 1843, and died at Sandusky, Ohio, May 5, 1863; Rev. John F. Diener, who was born December 14, 1845, licensed to preach in 1870, and afterwards entered the Presbyterian ministry; Rev. William E. Brehm, who was born April 5, 1858, was licensed to preach in 1870, and afterwards entered the Congregational ministry; Rev. S. Gring Heffelbower, who was born November 11, 1871, licensed to preach in 1893, at one time the President of Gettysburg College and now the occupant of the chair in philosophy at Carthage College, Carthage, Ill.

Five young women of the congregation have become the wives of ministers: Miss Elizabeth Givlet became the wife of the pastor of the congregation at the time, Rev. Nicholas J. Stroh, in December, 1827; Miss Elizabeth Swoyer became the wife of the pastor of the congregation at the time, Rev. Edward Breidenbaugh, on March 16, 1847; Miss Anna A. Wild became the wife of Rev. William F. Greaver on January 27, 1853; Miss Naomi Jane High married Rev. John F. Diener on January 7, 1869; Miss Sarah Swoyer became the wife of Rev. John Kistler on December 19, 1871.

The Sunday School was organized in 1838; the Women's Missionary Society dates from September 25, 1882; the Mission Band, from May 14, 1886; the Young People's Missionary Society, from September 10, 1892.

### THE BUILDINGS

In the course of its history three buildings have been used by the congregation. The first church was located in Mifflin township and was owned conjointly with a Reformed congregation. This church was built of white oak logs thirty-six feet long and thirty-two inches wide, with a door at the front and one at the

side. It was built in 1795 and because the original owner of the ground upon which it was built was John Zeigler, the church was known as Zeigler's Church. A gallery extended around three sides of the interior, the pulpit was of the wineglass style and was made of panels on which quaint and almost grotesque pictures were painted. This building was sold to a George Hostler, acting for a congregation of the Evangelical denomination, for \$140, and was torn down and built closer to the North Mountain.

Many of the members of the congregation having moved into the town, the cornerstone of a new church was laid at the corner of High St. and Cove Alley on August 1, 1833, the dedication taking place on May 2, 1834. The cost of this church was \$2474.60. Until 1839 six per cent. quit rent was paid on this lot to the Big Spring Presbyterian Church, Newville, Pa., which in 1744 had obtained a special grant of land from the provincial authorities, a grant reissued in 1794 by the Commonwealth of Pennsylvania.

When the third church was built the site again was changed. On June 21, 1863, a church built at the corner of Main and West Sts. was dedicated at a cost of \$12,000. In this building the congregation at the present time worships.

Improvements to this building have been made as follows: In 1884, at a cost of \$1400, an altar with altar railing was built, a pulpit, altar chairs and carpet furnished, new windows were put in and the interior refrescoed; in 1889 the Sunday School was repainted, new seats placed and new carpet furnished; in 1900, at a cost of six thousand dollars, the church was completely renovated; in the summer of 1906 the Sunday School room was renovated at a cost of \$244.

The parsonage was purchased on March 9, 1857, at a cost of \$2000, and was owned jointly by the Zion's congregation and the congregation of the Brick Church. In 1868, when the congregation became self-supporting, the share of the Brick Church was purchased.

#### THE PASTORS

Rev. John Herbst, 1795-1801; Rev. Frederick Sanno, 1802-1813; Rev. John Frederick Osterloh, 1814-1816; Rev. Benjamin Keller, until 1820; Rev. J. Peter Hall, April 22, 1820-December 6, 1822; Rev. George Heilig, January, 1824-1826; Rev. Nicholas J. Stroh, 1826-1832; Rev. David P. Rosenmiller, 1832-1840; Rev. John Heck, December, 1841-December 1, 1844; Rev. Edward Breidenbaugh, January 1, 1845-April 1, 1849; Rev. Sidney L. Harkey, D. D., April 1, 1849-April 1, 1852; Rev. Joshua Evans, May 15, 1852-November 30, 1860; Rev. Henry Baker, D. D., January, 1861-May, 1867; Rev. Harvey W. McKnight, D. D.,



LL.D., July 1, 1867-November 1, 1870; Rev. Henry R. Fleck, April 1, 1871-April 1, 1872; Rev. Jacob A. Clutz, D. D., July 1, 1872-October 1, 1873; Rev. Horatio J. Watkins, April 1, 1874-May 1, 1879; Rev. Henry C. Holloway, D. D., August 1, 1879-January 1, 1884; Rev. H. H. Weber, D. D., supplied during three months of 1884; Rev. David B. Floyd, July 1, 1885-July 1, 1899; Rev. A. A. Kelly, October 1, 1899-December 15, 1904; Rev. George W. Nicely, D. D., February 1, 1905-July 31, 1908; Rev. Herbert H. Hartman, November 16, 1908-August 1, 1910; Rev. George N. Lauffer, D. D., December 1, 1910-December 31, 1914; Rev. Carl C. Rasmussen, 1915-1919; Rev. John T. Jenkins, May 1, 1919—

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### REV. HARRY F. COFFELT

#### PASTOR OF THE PEN MAR PASTORATE

Rev. Harry F. Coffelt was born at Woodstock, Virginia. His collegiate education was secured at Roanoke College, which institution he entered in the year 1900, and was graduated with the degree of A. B. in the year 1905.

Entering the Lutheran Theological Seminary at Gettysburg, Pa., in the fall of that year, he completed his course in the spring of 1908.

He accepted a call to the Pen-Mar pastorate and entered upon his service here October 19, 1908. He has continued to serve this charge during all his ministry and to the present time.

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### ST. PAUL'S LUTHERAN CHURCH, QUINCY, PA.

#### (Pen-Mar Pastorate)

#### REV. HARRY F. COFFELT, PASTOR

The old church stood near the Quincy Cemetery, and an iron plate on the door was marked with punch marks as follows, indicating probably the date of erection: J.W.—1808. The "J.W." refers to John Wertz, who was born in September, 1829, and baptized January 1, 1830, by Rev. John Ruthrauff who resided at Greencastle and was pastor at Quincy, Grindstone Hill and Greencastle.

At a later date Quincy was combined with Waynesboro, Jacob's and Smithsburg, to form a charge. Among the early

pastors were Revs. Cline, Conrad (at the time he was a student at Gettysburg Seminary), and John Heck. The latter became pastor at a salary of \$400 per year, and remained until 1856 or 1857. A Rev. Campbell became pastor of the Quincy church alone about this time, but because of his southern sympathies he returned soon to Virginia.

The new church was built in 1858.

Rev. Dorsey followed Rev. Campbell about 1862 or 1863; he died a year or two later and was succeeded by Rev. Alfred Buhrman, a Methodist originally, about 1864 or 1865. Revs. Harkey, Roth, Bergstresser and Brown served the church successively. Under the pastorate of the last named the Quincy and Rouzerville Churches were combined to form a charge, since which time the records of pastorates of these two churches are the same.

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### TRINITY LUTHERAN CHURCH, ROUZERVILLE, PA.

(Pen-Mar Charge)

REV. HARRY F. COFFELT, PASTOR

The corner-stone of the church building at Rouzerville bears the date, 1890. The Minutes of the West Pennsylvania Synod of 1889 state that "the Quincy congregation was supplied by H. G. Snyder, a student from the Seminary at Gettysburg." And in the same year application was made and granted for Trinity Evangelical Lutheran Church of Rouzerville, Franklin Co., Pa., to be received into the West Pennsylvania Synod, and to constitute a part of the Quincy Charge. Rev. G. G. M. Brown was called to the Quincy Pastorate December 2, 1889, and was installed January 5, 1890, resigning February 1, 1891.

He was succeeded by the Rev. E. E. Ide, who because he was serving also another church, which was within the territory of the Maryland Synod where he himself was making his residence, refused to become a member of the West Pennsylvania Synod, and informed the President of the Synod that "he would offer his resignation before December 1, 1892."

Rev. J. A. Adams became pastor of the Quincy Charge May 19, 1893, and continued until the time of his death, December 18, 1896. Rev. R. W. Hazeltine served the pastorate less than one year, from November 11, 1897, to August 15, 1898. He was succeeded by Rev. W. C. Spayde, September 26, 1899, to February 14, 1905; Rev. A. H. Shertz, July 5, 1905, to February 1, 1908; the present pastor, Rev. Harry F. Coffelt, entered upon this field October 19, 1908.

## REV. J. FRANK HEILMAN, D. D.

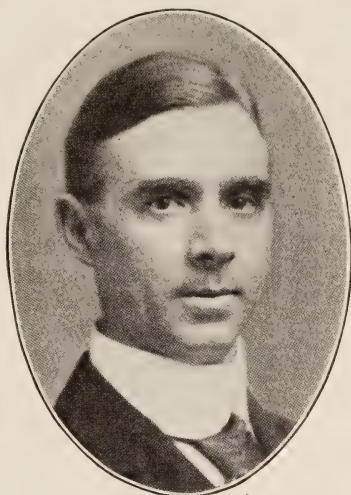
PASTOR OF MEMORIAL LUTHERAN CHURCH, SHIPPENSBURG, PA.

Dr. Heilman is a son of the Rev. Dr. Lee M. Heilman and was born in Harrisburg, Pa. He is an alumnus of Gettysburg College, and graduated in 1900. He took his theological course at Gettysburg and was ordained by the West Pennsylvania Synod in 1902 at Carlisle, Pa. The honorary degree of Doctor of Divinity was conferred upon him by Wittenberg College, Springfield, O., in 1918.

His first pastorate was at York Springs, where he served from December, 1901, to June, 1904. After a brief pastorate of less than a year in the Children's Memorial Church, Kansas City,

Mo., he went to Europe and on his return became pastor of the Lutheran Church in Wooster, Ohio, where he served until January, 1912, when he moved to Canton, Ohio, to become pastor of Trinity Church. While at Canton he took a trip to Greece, Egypt and Palestine. During his Canton pastorate the church assumed the support of three foreign mission pastors. From Canton, in December, 1920, he went to Sioux City, Iowa. The spring and summer of 1922 were spent on a trip around the world with Mrs. Heilman, visiting especially India, China and Japan.

From Sioux City, in September, 1924, Dr. Heilman went to Baltimore, Md., to assume his duties as Field Secretary of the Board of Foreign Missions, which office he resigned May 28, 1925. He received a call to the Memorial Lutheran Church, September 13, 1925, and entered upon his pastorate here September 17. Rev. Bowers, the former pastor of the local church, followed Dr. Heilman's pastorate at Wooster, and now the latter follows in the footsteps of Rev. Bowers. Besides the regular pastor, the local congregation also supports a foreign minister, Dr. J. Roy Strock of Carlisle, Pa., who is located in India.



MEMORIAL LUTHERAN CHURCH, SHIPPENSBURG, PA.

REV. J. FRANK HEILMAN, D. D., PASTOR

The oldest archive of this congregation is a book, which is one hundred and forty-five years old. Its title page reads "Bap-

tism Book for the Church at Shippensburg." It was purchased June 13th, 1775, for the sum of five pounds, twelve shillings and six-pence, or twenty-seven dollars and twenty-two and one-half cents. This book shows that the first church here was a union of the Lutheran and Reformed churches. One interesting article in this book states that should any one in the church quarrel or fight, he should pay a fine to the church of \$29.00. This first church stood on Queen Street. The situation is marked today by the old grave yard on what is known as the Baltimore road.



MEMORIAL LUTHERAN CHURCH, SHIPPENSBURG, PA.

The exact date of the organization of the church is unknown, but the records show that the church was in existence October 13, 1770, as a baptism is reported for that date. However, it is supposed that the first pastor, whose name is unknown, came to take charge in the year 1775. This first congregation was a German one composed of Lutherans and Reformed. The first known pastor was the Rev. John George Butler who possibly took charge in the year 1787. He was a soldier of the Revolution; a strong, fearless preacher and a noble shepherd.

We find that in 1804 there were 40 communicants; in 1813 there were 140 communicants. An interesting note is made by one of the pastors of these early days, the Rev. Ulrich: "The church was full to overflowing. There seemed to be a favorable state of feeling on this occasion. I preached a full hour, which was at least fifteen minutes too long. Long sermons are out of



place on such occasions. I shall hereafter make a special effort to confine my sermons to forty-five minutes, or at most fifty minutes on all occasions. God grant it."

The following is a list of the pastors of Memorial church to the present time:

1775-1787, unknown;  
1787-1797, John G. Butler;  
1797-1800, John Plitt;  
1800-1802, Adam Jasuiky;  
1802-1829, John F. Miller;  
1830-1839, N. J. Stroh;  
1839-1842, David Smith;  
1843-1849, J. T. Williams;  
1849-1852, Benj. Sadtler, D. D.;  
1853-1855, Jacob Steck, D. D.;  
1855-1859, John Ulrich;  
1859-1863, L. A. Gotwald, D. D.;  
1863-1865, C. L. Ehrenfeld, Ph. D.;  
1865-1868, George H. Beckley;  
1868-1873, T. C. Billheimer, D. D.;  
1874-1887, B. F. Alleman, D. D.;  
1887-1894, W. E. Stahler, D. D.;  
1894-1909, George C. Henry, D. D.;  
1909-1914, A. B. Bunn Van Ormer, Ph. D.;  
1915-1918, Henry Snyder, D. D.;  
1918-1925, Roy S. Bowers;  
1925——, J. Frank Heilman, D. D.

It will be seen that the longest pastorate was that of John F. Miller, which was one of 27 years.

This church gave the following sons to the Lutheran Ministry: Rev. Charles A. Gelwicks,; Rev. John F. Diener; Rev. Josiah F. Cressler; Rev. D. T. Koser; Rev. J. A. Koser; Rev. G. H. Slaybaugh and Rev. J. H. Walterick.

The pastors of this church were able and devoted men. All of them left their marks upon the work which has culminated in the present strong congregation. One of the most loved men was the Rev. G. C. Henry, who was pastor for 14 years and who died while pastor. His impress is felt in the work today in no unmistakable manner. Three church buildings have been used by the congregation. The second was built on the present site at the corner of Orange and Penn Streets, and was a frame building. The present building was erected in 1882; and the Sunday School room was built in the year 1898. Mrs. Sadie Marquard has been a teacher in the Sunday School for over 50 years. Mrs. Robert Duke is president of the Mite Society and has been in the church for over 50 years.

The present membership of the church is 663 confirmed members.

The church property is a beautiful stone building worth at least \$150,000. The parsonage is near the church on Orange street.

The congregation in her whole history has been noted for her spirit of harmony and for her strong missionary spirit. Under the pastorate of Rev. R. S. Bowers she undertook the support of her own missionary, who is the Rev. J. Roy Strock of India. This was the first congregation in the West Pennsylvania Synod to support her own missionary. She rejoices in the record of habitually paying her full apportionment. The Sunday School has an average attendance of 400.

Miss Zevena Ross of this church graduated in 1924 from the Deaconess Motherhouse, taking up work in Knoxville, Tenn. Miss Francis Saegner is attending the Biblical Institute of New York City, preparing for United Lutheran Church foreign mission service.

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### REV. W. G. SLIFER

PASTOR OF THE ST. THOMAS CHARGE



Rev. William Grant Slifer, oldest son of Joshua and Eliza A. Slifer, was born at Locust Grove, Washington County, Maryland, on July 28, 1868. When about a year old, he was baptized in the Lutheran Church at Locust Grove by Rev. George H. Beckley, at which time also both his father and mother were received into the church by baptism. He attended catechetical lectures under Revs. G. H. Beckley, D. B. Floyd and M. L. Beard. At the age of 16 he was confirmed by Rev. D. B. Floyd in the Lutheran church at Roh-rersville, to which his parents had transferred their membership.

From early youth he had a desire to study for the ministry and was encouraged in this by Revs. Floyd and Beard. Under the latter's direction and with his assistance he was prepared for College in the public schools of Boonsboro, Maryland. He entered the Freshman Class of Pennsylvania College at Gettysburg in the fall of 1887, graduating in 1891. In the fall of the same year he entered the Lutheran Theological Seminary at Gettys-

burg, graduating in June, 1894, at which time he was given the degree of A. M. by Pennsylvania College. He was licensed by the Maryland Synod in the Third Lutheran Church of Baltimore, in October, 1893, and ordained by the West Pennsylvania Synod in the First Lutheran Church of Chambersburg, Pennsylvania, in October, 1894.

On June 5, 1894, he was united in marriage with Miss Mary Blanche Walter, of Fairfield, Pennsylvania, who was called to her eternal rest and reward, August 22, 1919. To this union were born four children, Luther Walter, at this time on his way to the foreign mission field in India; Naomi Grace, recently married to Rev. Walter D. Guss of Delaware Gardens, N. J.; and Mary Evelyn and Martha Eyelyn, twins, at home.

Rev. Slifer has served the following pastorates: The Upper Bermudian Charge, Adams Co., Pennsylvania, July 1, 1894—May, 1896. During this pastorate the Mount Zion Church at Goodyear was repaired and the Sunday Schools of the charge were kept open the entire winter for the first time in their history. From May, 1896, to October, 1898, he was the missionary pastor of the Saint John's Church of Davis, West Virginia. Preaching services were also conducted during the week quite frequently for the Lutherans in Baird and Gorman, points twenty-five miles away. Services were also held on Sunday afternoon at a point seven miles from Davis in the Valley of Canaan. Here he built the first church of any denomination in the valley, Mount Hebron. The Clearville Charge in Bedford County, Pennsylvania, was served from October, 1898—October, 1903. During this pastorate a parsonage was bought and paid for, two churches repaired, and Mount Zion congregation organized and church built, all financial obligations being met in full. During this term of service three young men were influenced to enter the ministry: Revs. E. Victor Roland, E. E. Snyder, and Ernest Pee. The Upper Frankford Charge, Cumberland County, Pennsylvania, was served from October, 1903—December, 1911. During this pastorate, the Saint Peter's or "Brick" Church, said to be at that time, one of the finest rural churches in the state, was built and dedicated free of debt. The Saint Thomas Charge in Franklin County, Pennsylvania, has been served from December, 1911, to the present.

During his years in the ministry, Rev. Slifer has preached three thousand one hundred and eighty-eight sermons, delivered two hundred and twenty-six other addresses and travelled about sixty thousand miles.

## ST. THOMAS LUTHERAN CHURCH

(St. Thomas Charge)

REV. W. G. SLIFER, PASTOR



LUTHERAN CHURCH, ST. THOMAS, PA.

Ministers of the Lutheran church preached in St. Thomas or its vicinity before the beginning of the eighteenth century, but in what year an organization was effected there are no records to show. The first church was built in 1807. It was a log structure and was built by members of the Lutheran, Reformed and Presbyterian churches, each having a one third interest in the building and grounds. This church was very plain in its style of architecture but answered the purpose for about 22 years.

In 1829 the second church was built. This was larger and more modern than the first but had not been in use very long when it was partially destroyed by a storm of great severity that passed over this portion of the County. Repairs were promptly made and the building was soon ready for use again.

The third building was erected in 1853-4, but only the Lutherans and Presbyterians united in its erection, the Reformed people having disposed of their interest to the Lutherans. In 1899 the Presbyterians sold their interest to the Lutherans. In the same year important changes and improvements were made to the edifice, and others at various times since. The last were made during the summer of 1924. These consisted of exterior and interior repainting of the walls and refinishing of all the woodwork, including pews, altar and pulpit furniture. Also the placing of a painting in the pulpit recess, "Christ in the Garden," as a memorial to Mrs. W. G. Slifer, by her husband and children. The reopening exercises were held Sunday, September 28th.

The St. Thomas Congregation was served from or in connection with various other churches until October, 1891, when, by action of Synod it was united with Trinity Church of Fort



Loudon and these two churches constitute the charge at the present time. The church has had twenty pastors during these 117 years of history, of which only five are living. They are as follows, with dates of service: Revs. John G. Moeller, from organization until 1829; J. Ruthrauff, 1830-1833; Reuben Weiser, 1833-1835; Samuel Ruthrauff, 1835-1836; Peter Sahn, 1837-1840; John N. Hoffman, supply for six months; David Smith, 1843-1846; W. A. Kopp, 1846-1849; Adam Height, 1849-1850; Peter P. Lane, 1851-1853; D. H. Focht, 1853-1855; George Sill, 1855-1859; Solomon McHenry, 1859-1866; J. K. Miller, 1866-1869; A. L. Felker, 1869-1871; A. H. Shertz, 1872-1884; J. A. Hartman, 1885-1895; T. L. Crouse, 1895-1903; J. C. Reighard, 1904-1907; Henry W. Snyder, supply pastor summer of 1908, regular pastor, 1909-1911; W. G. Slifer, 1911 to the present time.

### TRINITY LUTHERAN CHURCH, FORT LOUDON, PA.

(St. Thomas Charge)

REV. W. G. SLIFER, PASTOR

This congregation was organized May 7, 1843, with 33 charter members (18 men and 15 women) under the pastoral supervision of Rev. D. Smith. The first church was erected in 1846 at a cost of \$1208. Rev. Smith resigned the field October, 1844, on account of ill health. October 1845, Rev. Wm. Kopp took charge but resigned in October, 1847, on account of difficulties. February 6, 1848, Rev. Smith was recalled but must have served only a few months as Rev. Solomon McHenry was pastor in the fall of 1848. His last recorded service was September 12, 1858.

Rev. G. Roth became pastor in May, 1859, and remained until 1862. There are no records from this date until April 21, 1872. At this time Rev. A. J. Hesson took charge. There is nothing to show how long



TRINITY LUTHERAN CHURCH  
FORT LOUDON, PA.

he remained or who the other pastors were until 1891, though a record of baptisms, etc., was kept. In 1891 the congregation was united with the St. Thomas church to form a charge, and has been served by the same pastors.

In 1884 the first building was thoroughly remodeled and enlarged. Other improvements have been made since at various times so that the congregation now has a very attractive and worshipful church.

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#### SYLVAN CHARGE, FRANKLIN CO., PA.

The Sylvan Charge of the Cumberland Valley Conference is composed of the Mt. Zion and St. Mark's Lutheran Churches, the former organized in 1845 and the latter in 1840.

The present house of worship at Mt. Zion was built in 1854 by Reformed and Lutheran congregations, and has since been used by both.

The Charge has been served by the following pastors: Revs. J. Mittler, 1850; Faus, 1855; McKenry, 1856; Sowers, 1857; Zimmerman, 1859; H. Knodle, 1864-1866; C. Knodle, 1872-1876; J. M. Graybill, 1870; C. Startsman, 1878; G. Trostle, 1891; E. A. Shenk, 1893. Connected with McConnellsburg Charge June 30, 1895; Rev. D. F. Drawbaugh, pastor; A. G. Wolf, 1900; A. H. Burk; Clifford Hays; J. C. Fasold; C. W. Sechrist; William Nichols; P. J. Horick, and L. W. Gross, who took charge August 1, 1923. He resigned the charge July 14th, effective August 1st, and at the time of this publication the charge is without a pastor.

## REV. ABRAM R. LONGANECKER

PASTOR OF TRINDLE SPRINGS LUTHERAN CHURCH

Mr. Longanecker was born near Mummasburg, Adams Co., Pa., November 26, 1867, the son of John S. and Mary Elizabeth Longanecker.

He was baptized and confirmed in the Lutheran Church at Arendtsville, Pa., by Rev. D. T. Koser, pastor.

In the fall of 1891 he entered Gettysburg College, and graduated from that institution in 1895, in the fall of the same year entering the Theological Seminary at Gettysburg, where he continued his studies until his graduation in 1879.

He was licensed by the Maryland Synod in 1896 and ordained by the same Synod in 1897.

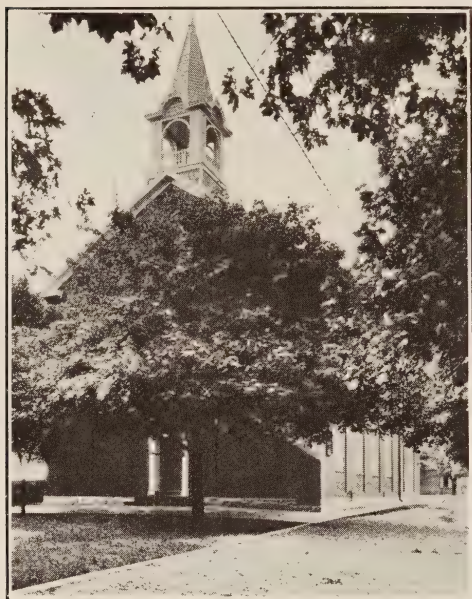
His first pastoral work was begun in the Shenandoah Charge of the Virginia Synod in 1897, and continued until 1899, when a call was received from the Dillsburg Charge, York County. He served this charge until December, 1903. He next accepted an invitation to become pastor of the Swissvale Lutheran Church and remained until June, 1905. Then an opportunity was given to organize a new congregation at DuBois, Pa. After the organization, a call was received and accepted to become its pastor, and his service here continued until 1912. The Loysville Charge, Perry County, Pa., was his next field of labor. The pastoral relationship continued here until 1920, when the duties of his present pastorate at Trindle Springs were entered upon.

He was married to Miss Agnes H. Snyder, daughter of D. K. and Mary Snyder, of McKnightstown, Pa., July 6th, 1898. From this union there are the following children: Mable G., Reida, Elizabeth Mary and Edwin.



TRINDLE SPRINGS LUTHERAN CHURCH,  
TRINDLE SPRINGS, PA.

REV. A. R. LONGANECKER, PASTOR



TRINDLE SPRINGS LUTHERAN CHURCH

The Trindle Springs congregation was organized by John Harris, in 1765. The first pastor was Rev. Jacob Goehring, a young man of 20 years. All the services were in the German language. Following Rev. Mr. Goehring, who resigned the charge in 1780, the charge has been served successively by Revs. J. G. Butler, Adam Henry Meyer, John Herbst, Frederick Sano, John P. Hecht, Benjamin Keller, who served from 1816 to 1824, at which time the charge was composed of eight congregations,—Carlisle, Trindle Springs, St. John's, Upper Frankford, Lower Frankford and a congregation in Perry County. There were thirty-four members at Trindle Springs when Rev. Keller took charge. The congregation at this time worshipped in a log church building, located in what is now known as the Old Cemetery. The first Sunday School was organized here in 1826. In 1873 preparation was made for the erection of the present church building, which was completed during the same year.

Succeeding Rev. Keller, Rev. A. H. Lochman served from 1824 to 1826; Rev. M. I. Stroh, 1829, 1830, during whose pastorate



a charter was obtained for the German Reformed and the German Lutheran congregations, incorporating them into a Union Church; Rev. Emanuel Keller, 1830-1835; Rev. A. Babb, 1837-1838; Rev. A. Height, 1851-1853; Rev. C. F. Stoever, 1855-1863. During his administration the first records were made concerning the proceedings of the trustees of the Union Congregation.

Continuing the order of pastorates, Rev. J. R. Groff, 1863-1870; Rev. H. R. Fleck, 1872-1875; Rev. M. Ort, 1876-1895. In 1875 the separation of the German Reformed and the German Lutheran congregations took place. In 1880, under the supervision of Dr. Ort the church was renovated at an expense of \$862.75. In 1891-92 the church property came into legal possession of the Lutheran congregation.

The order of pastorates then followed: Rev. A. A. Kelly, 1896-1899, during which time the church was again remodeled; Rev. B. R. M. Sheeder, 1900-1902; Rev. E. E. Parson, 1902-1908; Rev. E. H. Ehrhart, 1908-1910; Rev. T. E. Shearer, 1911-1913; Rev. S. S. Garnes, 1914-1918; Rev. U. E. Apple, 1918-1920. Rev. A. R. Longanecker, the present pastor, began his labors here December 1st, 1920.

## BRICK CHURCH, OR ST. PETER'S, CUMBERLAND CO.

(Upper Frankford Charge)



ST. PETER'S, "BRICK" CHURCH, CUMBERLAND CO. BUILT 1826

The original organization was effected in 1796. The first baptism was that of Henry Bloser, born May 13th, 1795, baptized February 12th, 1796. The first lot of ground was purchased and surveyed March 17, 1800. The trustees paid \$16 for 1 acre and

23 perches. The original church was immediately built. Peter Bloser and Martin George advanced the money to pay for it. The organization was known as the United German Society of Lutherans and Calvinists of Frankford Township.

In 1809 the communicant membership of the Lutheran congregation was 35. In 1820 the membership had grown to 104. During this period Revs. Benjamin Keller, Hall and others served as pastors.

In 1823 Rev. G. Heiliz took charge and a meeting was called to make plans to secure the funds to build a new church. The German Lutheran congregation numbered 75; the German Reformed, 25. These two congregations built the Brick Church on a new plot of ground bought from Peter Bloser for \$20. The cornerstone was laid September 2, 1826. The church cost \$2000 in money and much free labor in addition. This building was at that time the finest building west of Carlisle in the Valley.

Rev. G. Heiliz held his last communion service January 17, 1827; 73 communed. The same year he resigned, and Rev. J. N. Stroh took charge. He remained 5 years during which time the membership increased to 125. Rev. D. P. Rosenmiller, the next pastor, remained 8 years and saw the congregation grow to 150. During this pastorate Rev. Daniel Sells united with the church. Rev. John Heck came next and remained 4 years. He was followed by Rev. E. Bridenbaugh who remained 4 years. At this time the congregation paid \$100 per year to the pastor's support. The next pastor was Rev. Sidney L. Harkey. He remained 2 years. The membership was 100. From March, 1852, to December, 1860, the church was served by Rev. Joshua Evans. 100 members were added and the salary was increased to \$150. The next pastor was Rev. H. Baker from January 1, 1861, to May, 1867. Salary \$200. During the next year the church was served by Rev. H. E. McKnight. He was succeeded by Rev. E. Dutt, who remained from 1869 to 1874. Rev. S. A. Diehl served this church from 1875 to 1885. In the spring of 1875, 80 members were added.

During the latter part of this pastorate a dissolution of the relationship which had existed for so many years between the Lutheran and Reformed congregations was mutually agreed upon, the latter withdrawing their interests and erecting a church in the town of Bloserville.

The next pastor was Rev. George S. Bowers, who resigned October 1, 1888. Rev. R. S. Stair served the congregation from October 1, 1888, to June 1, 1891. The next pastor was Rev. J. L. Metzger, who served the congregation 11 years and 9 months. The membership was 170. Rev. W. G. Slifer took charge September 19, 1903.

In the spring of 1905 the congregation decided to build a new church. The cornerstone of the new building was laid April

30, 1905, by the pastor. The sermon was preached by Rev. J. J. Kerr, of St. Paul's Lutheran church of Newville. The church was completed and dedicated December 17, 1905.



ST. PETER'S, "BRICK" CHURCH, CUMBERLAND CO. BUILT 1905

The structure is of Gettysburg red brick trimmed with Hummelstown brown stone. It is Gothic in style with audience room 37x49 feet and Sunday School room 30x32 feet and a tower 50 feet high in which hangs a 1000 lb. bell donated by Rev. Slifer and Samuel Burkhart.

The cost of the completed building was \$8,000. This is the present house of worship and is valued today at \$15,000. The sermon of dedication was preached by Rev. T. C. Billheimer, D. D., of the Gettysburg Theological Seminary. The membership was about 180; the membership of the S. S. about 190. Rev. Slifer resigned November 19, 1911. Rev. Mervin E. Smith was pastor of the charge from April 1, 1912, to November 1, 1915. Rev. John W. Wolfe began work May 1, 1916, and closed his work June 1, 1920. The membership at this time was about 130. Martin L. Rudisill was pastor from November 1, 1921, to February 28, 1923. Rev. C. H. Shull, took charge May 1, 1923, and served until December 15, 1924.

Revs. D. P. Drawbaugh and Guy Miller are sons of this church.

It is now served in connection with St. James's congregation of Blossville, and the Center congregation, both of which were organized out of this congregation; the former in 1891 during the pastorate of Rev. R. S. Stair; the latter in 1872 during that of Rev. E. Dutt. The total membership of the charge is 300. The S. S. about the same number.

The present Church Council are the following: Elders, Reuben Clouse, Luther M. Barrick, John M. Mayberry, George Fry; Deacons, John Snyder, John Throne, Pash E. Bloser, William C.



ST. JAMES'S LUTHERAN CHURCH, CUMBERLAND CO.

Bistline; Trustee: Elliott Miller. George Fry is President of the Council. William C. Bistline is the Secretary. Elliott Miller is Superintendent of the Sunday School and President of the C. E.



CENTER LUTHERAN CHURCH, CUMBERLAND CO.

Society. George Fry was Superintendent of this Sunday School for a period of 25 years. He resigned in the spring of 1924 on account of his duties as Treasurer of Cumberland Co., which took him to Carlisle.



## REV. WILLIAM J. SCHULTZ

PASTOR OF THE UPPER STRASBURG CHARGE

Rev. W. J. Schultz was born in Heburn Township, Lycoming County, Pa., September 19, 1879, the son of Edward Albert and Hannah Schultz. He is the grandson of the Rev. Augustus Schultz, who served a number of Lutheran pastorates in Lycoming County.

The 'teen age of the subject of our sketch was spent on the farm. His early education was received in a district school; after having earned a common school diploma, he entered the Lycoming Co. Normal School, taking a summer course in preparation for teaching and college. He taught public schools for five years and then entered the Freshman Class of Bucknell University, graduating in 1910 in the Classical Course. After three years of continued study he was granted the A. M. degree by Bucknell University.

In the fall of 1910 he entered the Theological Department of Susquehanna University, Selinsgrove, Pa., graduating in 1913. He was ordained in the Pine Street Lutheran Church, Danville, Pa., by the Susquehanna Synod May 4, 1913, and has served the following Charges; Zion's Charge, Center Co., for nine years and five months beginning July 1, 1912; Rebersburg Charge, Center Co., sixteen months beginning December 1, 1921; Espy Briar-creek Charge, Columbia Co., two years and three months beginning April 1, 1923; and his present Charge of Upper Strasburg, Franklin Co., upon the duties of which he entered August 1, 1925.



## UPPER STRASBURG CHARGE, FRANKLIN COUNTY, PA.

REV. W. J. SCHULTZ, PASTOR

This Charge is composed of four congregations, Emmanuel, Salem, St. Paul's and Zion Lutheran.

The oldest organization is that of the Salem Lutheran Church, at Pleasant Hall, Franklin County, which dates back to June 5th,

1786, as the time of its founding. The first edifice in which the people worshipped was a log building, the second was a frame building with galleries on three sides of the church; and the third structure, the present building, is of brick and was erected in 1854.

We have no record of the first pastor, who organized the congregation. The first pastor of whom the congregation has any record was the Rev. Nicholas Stroh, who supplied it from Shippensburg, Pa., riding on horse-back. He became the regular pastor in the year 1827, and served until 1840, when he was succeeded by the Rev. Isaac Smith, who served until March 12, 1842.

One of the oldest graveyards in Franklin County is that of the Lutheran Church picturesquely situated near the village of Pleasant Hall in Letterkenny township, the deed for which passed December 10, 1789, from the then owner to the joint trusteeship of the Lutheran and Reformed churches. The original trustees were Jasper Reed, Henry Humberger, John Cramer, Frederick Stake, Lutherans; Peter Sharer, George Stinger, John Snyder, Devault Kever, named in the deed as Reformers. No change in title has taken place since that date.

On part of this ground the old log church was erected, and there it stood through the rack of the elements and twisted by some human disturbances until it was torn down in 1851, to be replaced the following year by the simple brick building which, with some architectural changes made in 1902, still accommodates the growing Lutheran congregation of Pleasant Hall.

In the original log structure, almost one hundred years ago, about the year 1830, its first Sunday School was organized. This followed some arduous religious work by Jacob Minehart, who was a member of the congregation but had lately removed to Shippensburg. In connection with Rev. Adam HYTE he established this school, was made its superintendent, and on more than one occasion walked from Shippensburg to Pleasant Hall and back, a distance of some sixteen miles, to take part in the exercises of the school.

The old log church, after being taken down in 1851, was removed to what is now Lurgan and there the logs were rebuilt into what is now known as the Union Church, still standing and occupied as a place of worship.

How many bodies are buried in the old graveyard no one knows. The unknown and unmarked graves are many; and there are also many Revolutionary soldiers buried here, most of whose graves are unmarked. For the purpose of locating all these and for the restoring of the grounds an association was organized in 1910, with the following officers: President, T. Z. Minehart; Vice-President, Harry Treher; Secretary, Irvin S. Cramer; Treasurer, The Farmers' and Merchants' Trust Company of Chambers-

burg, the last named to have authority to receive and hold moneys in trust for the future maintenance of the yard.

The Emmanuel Lutheran Congregation, of Upper Strasburg, Franklin Co., Pa., was organized in 1821. No record can be found stating by whom the organization was brought about; but doubtless it was under the leadership of Rev. Nicholas J. Stroh, who became the regular pastor at Pleasant Hall in 1827, and served Emmanuel, at Upper Strasburg, Salem, at Pleasant Hall, and Zion, at Keefer's, Pa., until 1840.

These three congregations were then served by the following pastors successively: Revs. Daniel Smith, 1840-1842; Stepnes, 1842-1844; John Williams, 1844-1848; S. McHenry, a few months but no dates given; Adam Height, 1849-1850; C. F. Kunkel, 1850-1854; J. Welfley, 1856-1858; C. A. Gelwix, 1859-1860; M. Snyder, 1860-1866; Rev. E. Dutt, 1866-1869.

It was during the pastorate of Rev. Mr. Dutt that the St. Paul's Lutheran Congregation at Orrstown, Pa., was organized, in 1867.

The first step toward this organization was taken during a walk to Pleasant Hall by Samuel B. Wise and Samuel Heister in the fall of 1866. Upon their arrival, their proposition made to Rev. E. Dutt and some of the other Christian people met with hearty approval. A meeting was called at the undertaking room of Samuel Heister, which was attended by John Karper, Isaac Wise, Samuel B. Wise, W. H. Blair, Daniel Keefer, Samuel Karper, S. B. Shields and Samuel Heister.

Desiring to learn what money could be raised to carry their plans into execution, the members present subscribed the following sums: W. H. Blair, \$50.00; J. H. Wise, \$100.00; S. B. Wise, \$50.00; S. B. Shields, \$40.00; Samuel Karper, \$25.00; John Karper, 100.00. In further efforts to collect funds the success was so meager that the enterprise was almost abandoned; but it received a new impetus when Samuel B. Wise, on a trip through Lurgan and Fairview and adjacent country, received contributions amounting to \$325, including one from Henry Blair for \$25.00, and another from Emanuel Staver and family for \$100.00. Within a comparatively short time the sum of \$2400.00 was raised, and the work of building definitely undertaken.

The lot selected for the church is situated in the eastern part of the town on the South side of Main St., and was purchased from John Karper for \$100.00.

At a meeting held in Orrstown, April 6, 1867, the following officers were elected: Trustees, John Karper and David Coleman; Elders, Samuel Heister and Emanuel Staver; Deacons, David Minick, Samuel B. Wise, Emanuel Killinge and Samuel Karper.

On the 17th day of August, 1867, the corner stone was laid by the Rev. E. Dutt, assisted by Rev. J. K. Miller.

On the 26th day of January, 1868, the church was dedicated

by the pastor, Rev. E. Dutt, assisted by Rev. M. J. Alleman, M. L. Shingle and L. I. Williams, as the first Evangelical Lutheran Church of Orrstown, Pa.

Continuing the succession of pastorates, Rev. A. H. Shertz served the charge from 1869 to 1872; Rev. J. C. Honeycutt, 1872-1876; Rev. D. M. Blackwelder, 1876-1877; Rev. John Kistler, 1877- ; Rev. George W. Rhodes, 1884- ; Rev. H. A. Letterman, 1889- ; Rev. Charles A. Hoy, 1891- ; Rev. M. L. Snyder, 1893-1903; Rev. Charles A. Day, 1903- ; Rev. W. D. Nicoll, 1905- ; Rev. M. D. Geesey, 1909-1911; Rev. S. F. Greenhoe, 1913-1924; the present pastor, Rev. W. J. Schultz, entered upon his duties August 1, 1925.

## REV. LUDWIG C. MORTENSEN

PASTOR OF THE WEST FAIRVIEW CHARGE



Rev. Ludwig C. Mortensen, the present pastor of St. Mark's and St. Paul's Churches comprising the West Fairview Charge, was born at St. Paul, Minn., January 30, 1883.

As is often the case with sons of ministers, he had the opportunity of attending schools in several cities, on account of his father's removing from charge to charge. He attended grammar school at Hartford, Conn., Summerville and Cambridge, Mass., and Chicago, Ill. Attended High School at Minneapolis, Minn., also a college belonging to the United Norwegian Church. Later he went to Luther College, Decorah, Iowa.

Having learned two trades it was an easy matter to travel and see what our country looked like. He spent much time traveling through the western states.

For one and one-half years, he was engaged in slum mission work in the city of Brooklyn, N. Y., under his father, the Rev. V. A. M. Mortensen.

He entered Seminary at Gettysburg, September, 1921, and graduated May, 1924. June 6, 1923, he married Miss Ruth Anna



Meales of Gettysburg, Pennsylvania. May 1, 1924, he accepted a call to the pastorate of the West Fairview Charge of the West Pennsylvania Synod.

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## ST. MARK'S EVANGELICAL LUTHERAN CHURCH

WEST FAIRVIEW, PENNSYLVANIA

REV. LUDWIG C. MORTENSEN, PASTOR



ST. MARK'S LUTHERAN CHURCH, WEST FAIRVIEW, PA.

In the early days of this town it was necessary for the Lutherans who desired to attend Lutheran services to walk to what is now known as Enola, a distance of three miles to church. On account of the distance many of the Lutheran people sent their children to the Methodist and United Brethren Churches.

Feeling the need of this church, they started immediately to seek subscriptions for a building, and for members. Having met with great success, the congregation was organized at the home of the Pastor on September 10, 1869. The members of Zion Church had asked that they be dismissed and received their letters.

The following were the charter members: Mrs. L. A. Dasher, Mary Rapp, Caroline Spong, Susan Eslinger, Elizabeth Wilbar, Eliza Wilbar, F. S. Moltz, Mary C. Banks, Jennie Banks, Catherine Ebner, Eve Kilheffer, Aug. Ebner, C. F. Wilbar, J. P. Wilbar, Jacob Eckert.

Of the charter members there is only one left, Mrs. Elizabeth

Wilbar, now a member of Bethlehem Lutheran Church, Harrisburg.

There were also three others who had declared their intention of uniting, but were not present at this meeting: Catherine Lantz, Catherine Kennedy, Mary C. Hood. Of these there is one living, Catherine Kennedy, now of Terre Haute, Indiana.

The church adopted the General Synod Formula for the government and discipline of the church.

The first officers were elected by Zion and ratified by St. Mark's and were as follows:—Trustees: John Sheets, Jacob Eckert, Chas. F. Wilbar; Elders: Jacob Eckert, Aug Ebner; Deacons: Chas. F. Wilbar, J. P. Wilbar; Secretary, J. P. Wilbar; Treasurer, C. F. Wilbar.

These officers were installed by Rev. Dasher. The trustees were the building committee for the new church. The ground was purchased for the sum of \$779.50.

The trench for the foundation was dug by Rev. Dasher, assisted by his son George, Jesse Lantz, Fred Lantz, John Moore and many men and little boys. Part of the foundation was laid and just nine days after the group had met at the home of the Pastor to form the new congregation, the corner stone was laid, September 19, 1869. On the platform sat the choir, the visiting ministers and the Pastor of the church. The visiting ministers were, Rev. A. W. Lilly, of York; Rev. F. C. Pritchard, of Mechanicsburg; Rev. Henry Seifert, of Lewisburg.

Mr. Theodore Moltz had charge of the music and among the selections used for the occasion was one composed by himself. There was four stanzas. One of these was memorized by a small girl, now Mrs. John Moore. The first stanza is as follows:

On this stone now laid with prayer,  
Let Thy church rise strong and fair;  
Ever, Lord, Thy name be known,  
Where we lay this corner stone.

The corner stone contained the following: Copy of Sacred Scriptures, Luther's Small Catechism, Lutheran Hymnal, Literature of General Synod, Lutheran Almanac, 1869, Minutes of West. Penna. Synod, Minutes of General Synod, Lutheran Observer and American Lutheran, List of officers of Zion and St. Mark's Churches, Names of the President, U. S. Grant; Vice-President, Schuyler Colfax of the United States; and the Governor of Penna., Gary; the order of the exercises at the laying of the corner stone; photo of Rev. Solomon Dasher, Pastor in charge.

On Sunday, December 19, 1869, the building was dedicated. The sermon was preached by Rev. Lilly of York, text Isa. 56:7; sermon in the evening by Rev. J. H. Menges. At the corner stone laying there was subscribed, \$316.80; at the morning service at dedication, \$944.00; at the evening service, \$108.50; Total, \$1369.30. The total cost of the church was, \$3375.47.

The church was a square building, plain walls, lighted with coal-oil lamps, had two large egg stoves for heating. The other furniture consisted of a book-case, cane-seated chairs which ten years later were replaced with the regular pulpit chairs, one large one and two small ones.

In 1880 the tower with belfry was added at a cost of \$867.96, and dedicated September 13, 1882.

The bell was placed in memory of Mrs. Agatha Wilbar, who had willed \$100 to St. Mark's. At a council meeting the sons of Mrs. Wilbar expressed the desire that the money be used to purchase a bell. Part of the inscription can be read, as follows: "Presented to St. Mark's Lutheran Church from mother A. C. Wilbar," the rest having been effaced by the weather.

September 18, 1883, an iron fence was placed around the church by Mrs. Lizzie Alexander and Mrs. Birdie Wilbar-Shutt. Bible donated for the pulpit by Mrs. Agatha Wilbar. Mrs. Rapp at different times donated, individual communion set, swinging doors, lectern, hymn board, collection plates. First organ bought January, 1872, replaced April 12, 1874; June, 1900, Charles Bretz donated one. Ladies' Bible class assisted by the Sunday School gave the piano now in use.

In the spring of 1900 the church was remodeled, papered, painted, choir loft made, altar railing, new pews, electric lights, gallery, blinds dividing primary rooms, and sixty-four small chairs placed in primary room. This was during the second pastorate of Rev. Dasher. Also the entire church was carpeted, the entire cost of remodeling was \$1600.57. Dedicated June, 1900, Dr. Weber of York had charge of the services.

In April, 1906, during the pastorate of Rev. Wolgemuth, Zion of Enola withdrew.

The stained glass windows were placed in their position May 29, 1907. These were dedicated June, 1907, by Rev. A. G. Wolf, Pastor at the time.

In 1921 the iron fence was removed and the cement walk laid on the north side of church, belfry repaired and a new roof put on. In 1922 the church was painted and a canopy placed over the front door with an electric light. New furniture placed in the church, altar, lectern, pulpit chairs, choir loft, and chancel railing. These last were through the efforts of Rev. C. A. Lantz.

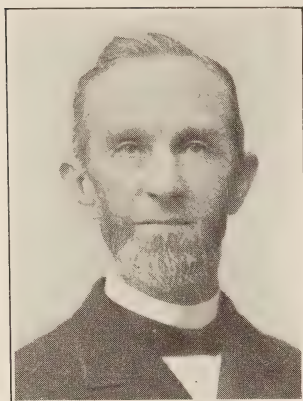
The last joint council meeting of all four churches which at one time comprised this charge was held March 31, 1906; this was the thirty-ninth anniversary.

In July, 1900, it was agreed to sell the church property at New Market and buy at New Cumberland. On October 10, 1910, St. Paul's Lutheran Church of New Cumberland was dedicated.

The men who served this charge are as follows:

Rev. Solomon Dasher, organizer of the church, was born at

Palmyra. He moved to West Fairview with his parents, and at an early age was left an orphan. He was hired to work on the Halderman farm and went to school until about eleven years of age in the little school-house across the railroad now occupied by "Hinkles."



REV. SOLOMON DASHER

His first charge was at Lewisburg; he left there to come to Zion now in Enola. He had three churches in this charge. Stone, Brick or Zion, New Market and then the new church at West Fairview.

After several years' service here he left to go to Jubilee Lutheran Chapel, 15th and Sharp Sts., Harrisburg, Pa. Here he later built the Memorial Lutheran Church. He served these people about twenty-three years, coming back to St. Mark's for the Memorial in 1896.

On Nov. 17, 1850, Rev. Dasher married Lydia Wilbar, daughter of a West Fairview iron man from New England. Almost fifty happy years had passed when his beloved wife was taken from him. His health was much impaired. Because of frail health and sorrow he wished to resign but St. Mark's refused to accept.

Just seven months after losing his companion (June 22, 1901) he died while visiting his daughter Myna in Lebanon. His body was brought to West Fairview where services were held Tuesday, June 25, 1901, in St. Mark's Church. He was 75 years of age.

The church could not hold all who wished to attend his funeral. Rev. Hocker of Steelton had charge of the service. Rev. Stock, President of Synod, and fully a dozen other ministers were present.

His character was beautiful, his lovely qualities were well remembered by his congregation.

Served from September 10, 1869 to 1872 and again September, 1896 to 1901; Rev. S. E. Herring, September 1872 to 1874; Rev. E. Dutt, April, 1874 to 1875; Rev. I. Irvine, July, 1875 to 1877; Rev. Tressler, March, 1877 to 1880; Rev. McHenry, April, 1881



to 1882; Rev. E. Felton, July, 1882 to 1883; Rev. Lingle, February, 1884 to 1886; Rev. Earhart, April, 1886 to 1888; Rev. W. C. Seidel, October, 1888 to 1890; Rev. J. L. Nicholas, September, 1890 to 1896; Rev. W. A. Wolgemuth, September, 1902 to 1906; Rev. A. G. Wolff, October, 1906 to 1917; Rev. C. A. Lantz, October, 1917 to 1923; Rev. Ludwig C. Mortensen, May, 1924 to—.

With the coming of the present pastor extensive repairs were made to the parsonage, which together with the building of a garage amounted to \$1038.13 in cost.

### THE SUNDAY SCHOOL

The first Sunday School was organized on March 5, 1870, with officers as follows: President, Rev. Dasher; Secretary and Treasurer, W. V. Banks; Superintendent, Josiah Wilbar; Ass't. Superintendent, Wm. Kennedy; Librarian, Jacob Sparrow; Ass't. Librarian, George Schutt.

March 13, 1870, the officers, members, and friends met in the church to hold their first Sunday School service. Mr. E. S. German delivered an address; they then commenced to organize the school by electing the teachers and classifying the members. After a short session the school was dismissed to meet on Sunday at 1 P. M.

Nov. 4, 1882—Resolved, That the Sunday School collection of the first Sunday in the month be given to missionary purposes.

The first monthly teachers' meeting was held March 21, 1870.

May 5, 1872, Mr. W. L. Lantz was appointed as secretary and treasurer and held this office for twenty-one years. Mr. J. P. Wilbar, the first superintendent, held office for twenty years.

Present officers: Superintendent, J. G. Shaffer; Assistant Superintendent, Geo. Hoover; Secretary, Kenneth Lantz; Treasurer, J. Harper Lantz; Organist, Miss Lillian Freeland.

The school has 14 classes, primary room, cradle roll, and home department. It has for several years stood in the list of 100% efficiency of the Cumberland County Sabbath School Association.

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### ST. PAUL'S LUTHERAN CHURCH

(West Fairview Charge)

REV. LUDWIG C. MORTENSEN, PASTOR

St. Paul's Lutheran Church of the West Fairview Charge is situated in the north-eastern part of Silver Spring township, Cumberland County, near Lamb's Gap in the Kittatinney Mts. and six miles north of Mechanicsburg.

The Lutheran people of this community had a great distance

to go in the early days to attend Divine service. They finally decided to build a log meeting house and school-house combined.

Joseph Walter gave the land and the house was built in 1829 about fifty feet east of the present church.

The following year, 1830, the cemetery, known as the Walter graveyard was laid out by the schoolmaster Paddy Laverty. Soon after, Henry Shumberger, an infant son of Simon Shumberger and wife, was buried. This was the beginning of the silent city adjoining the old log meeting house, called the Walter meeting house. It was in use until 1858.



ST. PAUL'S LUTHERAN CHURCH, CUMBERLAND CO.

During the year 1857 another half acre of land was obtained from Joseph Walter, son of the donor of the first tract, on payment of twelve and one-half dollars. On this tract the present church was built, work beginning in 1857.

The church council, responsible for building operations, was composed of the following men:—John Zeamer, Amos Spangler, Henry Noss, Daniel Miller, Jacob Walter and Jacob Simmons.

Rev. Staver was the minister and gave the first ten dollars toward the building fund.

Stone for the building was gotten in what is known as the "Stoney Batteries" at the foot of the Kittatinney Mountains south of Lamb's Gap. It is locally known as brown sand stone.

The wall was built to the height of five feet during 1857 when the funds became exhausted. The building was completed in 1858.

Benj. Waggoner, Adam Wertz and Samuel Karns were the stone masons and Wm. Albright did the carpenter work. Painting was done by Geo. Horner.

During the corner stone service, Mrs. Nathaniel Given carried

her small son, James, by the stone and he dropped a quarter of a dollar into the opening. This, with his name, is sealed in the stone.

All the nails and spikes that were used in the building were made in the blacksmith shop of Jeremiah Bretz, one of the members.

The church was dedicated December 25, 1858. The money was collected by Jacob Simmons, treasurer of the council, assisted by Emmanuel Holtz.

On December 9, before dedication, the funeral of Joseph Walter, from whom the second tract of land was acquired, was held in the church. This funeral sermon was the first sermon preached in the church.

No Sunday School was held in the new building until the pastorate of Rev. Groff, 1863-1869, when a Sunday School was organized by him with Jacob Simmons as the first superintendent.

On September 19, 1869, Rev. Pritchard became pastor and remained till October, 1870, being succeeded by Rev. Dasher who remained till 1871.

In 1871 a tract of land east of the original Walter tract was purchased from John Single.

On February 11, 1872, Rev. S. E. Herring preached his first sermon as pastor. He remained with the congregation till Feb. 6, 1874.

On July 5, 1874, Rev. Dutt became pastor and remained till March 28, 1875. He was followed in 1875 by Rev. Irving who remained but a short time.

The congregation was without a regular pastor till 1877. Rev. Tressler then took charge and remained till 1880. During his pastorate, the congregation purchased its first organ.

Rev. McHenry became pastor late in 1880 and remained till 1881. While he was pastor, the congregation held its first convention.

Rev. Felton became pastor in 1882. The church was again repaired during his pastorate at a cost of \$350. Rev. Felton remained till 1883.

Rev. Lingle was pastor from February 1, 1884, to April 5, 1885, at a salary of \$100.

Rev. M. G. Earhart was pastor from April, 1885, till August 5, 1888, at a salary of \$125.

During the summer of 1887 an iron fence was built from the eastern side of the cemetery to the driveway just west of the church. The remainder was built in 1917.

On October 4, 1888, Rev. W. C. Seidel became pastor and remained till March 30, 1890 at a salary of \$125.

On September 1, 1890, Rev. J. L. Nicholas became pastor.

During his pastorate the church was repaired. At this time a belfry was built and a steel bell weighing five hundred pounds

was purchased and hung. The church was roofed, painted and the walls were pointed. The two side doors were closed and the door placed in the center of the east wall. Several other changes were made.

Rev. Nicholas remained with the congregation till Spetember 1, 1896.

Soon after this a new organ was obtained, money being collected by Adaline Walter Wertz and Mrs. Wm. Erb.

During the year 1896 the church was chartered St. Paul's Lutheran Church. The next year the church withdrew from the West Fairview charge and from June 1, 1897, till late in 1898 was served by Rev. Dasher.

From the time of the withdrawal from the West Fairview charge until 1916, when it was again made a part of that charge, the church was provided with supplies from other churches by Synodical arrangement.

The supplies were as follows:—

Rev. A. A. Kelley, June 1, 1898—September 1, 1899.

Rev. H. R. Fleck, December 10, 1899—October 31, 1900.

Rev. B. R. M. Sheeder, November 1, 1900—1902.

During his pastorate the Elizabeth Walter property was purchased for \$700 and joined to the church property on the west.

Rev. E. E. Parsons, 1902—1908.

Rev. Gerhart, 1909—October, 1910.

Rev. Thomas Shearer, 1911—1913.

Rev. Garnes, 1914—1916.

Rev. A. H. Wolf of the West Fairview church now became pastor of St. Paul's as well and served from 1916 till September 2, 1917.

In December, 1917, Rev. Chas. A. Lantz came as pastor of the two churches. While Rev. Lantz was pastor, the church was made much more attractive and comfortable. To him we owe a great debt of gratitude, for by his untiring energy and skill the work was pushed forward and completed. The cost of the renovating and repairs was \$3000. Of this amount \$665 had been contributed by our Sunday School which numbers ninety-two.

On the day of re-dedication, May 13, 1923, three services were held. No personal solicitations were made but the free will offerings amounted to almost \$1500.

In November, 1923, Rev. Lantz resigned and in February, 1924, Rev. Mortensen was chosen to succeed him.



## CHAPTER XVIII

### YORK COUNTY CONFERENCE

#### BLEIMEIR'S CHURCH, YORK COUNTY, PA.

The history of Bleimeir's church, which is one of the oldest places of worship in York County, is indefinite, due to the loss of records, if such were kept in the early days of her history. Martin Bleimeir, who came to this country in 1749, settled in York Township, York County, and donated 40 acres of land for to found a school and sanctuary for the worship of God and the preaching of His Word.

Just when St. John's Lutheran and Reformed congregations were organized is not definitely known. Prowell's history of York County says it took place in 1758. But the date is questionable, as there are no deeds or records obtainable. The joint congregation as now constituted made no charter before 1860. However, records obtainable do show that children were baptized by George Bager in 1767, March 19th. The record of this baptism states, that the boy was over a year old when baptized; and as the German custom was to have children baptized before they are a year old, Prof. Grim of Gettysburg College is of the opinion that there must not have been a pastor up until that date. The record book, with a hog-skin covering, was started by Rev. Bager, who was then pastor of Christ Church, York. But there was a school house in the glen a few hundred feet from where the present church now stands, and funerals must have been held here as early as 1755 according to tombstone records. The congregation may thus be older than the register book started by Bager. Dr. Adam Stump thinks that the latter is true. If this be true, the pastor must have been Rev. Lucas Raus, who was both a minister and a physician, living in York. Rev. Raus was pastor of the mother church in York in 1758, but left the mother church in 1763. Then he organized about half-a-dozen rural congregations, of which Bleimeir's must have been one, as his name appears in the baptismal records in 1769. But in July of the same year we find records showing that Rev. Bager also baptized some children in this territory.

The first record we find in our Lutheran archives of Bleimeir's Church is in the minutes of the Ministerium, 1792, when Mr. Ritz was appointed to serve as a catechist under the supervision of the pastor living in Hanover. Records show that he served

Shuster's, Sattler's, Bleimeir's and Frey's churches. In 1793 Stahley's or St. Luke's was added.

Three churches have been erected on this sacred soil. The first was a log church, in all probability similiar to the one erected at Frey's about twelve years later. The space between the logs was chucked and was not plastered on the outside. The gable ends and the windows were painted red; the main door and inside of the building, white. The building had no chimney, as fires were always built on the outside. The seats consisted of slabs and the floors were the tamped earth. About twenty years was the life of such buildings. The second church was built of boards. The third church was built of brick, which now stands as a monument to the loyalty and sacredness of the early Lutheran and Reformed settlers who came to York Township, York County.

At present, preaching services are held by the Reformed congregation every two weeks, while the Lutheran congregation is supplied from time to time by visiting pastors. A very live and active Sunday School is maintained, having over a hundred on the roll; while the membership of each congregation is becoming smaller and smaller each year.

The following Lutheran pastors served this church. The dates of the early pastorates are not obtainable.

Rev. Lucas Raus; Rev. George Bager; Mr. Ritz, (Catechist); Rev. John Reyman; Rev. Conrod Reyman; Rev. John Herbst, 1813-1819; Rev. George Stecher, 1820-1830; Rev. A. Geanal; Rev. J. Harman; Rev. Jacob Kaempfer; Rev. John Conway; Rev. Peter Warner, 1871-1882; Rev. E. Lenhart, 1883-1886; Rev. C. W. Baker, 1886-1892; Rev. A. M. Heilman, 1892-1894; Rev. I. B. Crist, 1895-1897; Rev. W. F. Bare, 1898-1902; Rev. J. B. Lau, 1902-1904; Rev. Samuel Greenhoe, 1904-1912; Rev. C. N. Schindler, 1913-1915; Rev. S. L. Hench, 1915-1918.

## REV. GLENN T. HAFER

PASTOR OF THE CHANCEFORD CHARGE

Rev. Hafer was born Nov. 1, 1897, in Franklin Co., Pa., a son of Nicholas M. and Sarah I. Hafer. After receiving his early education in the public schools of Franklin Co., he continued through Gettysburg College, and was graduated in 1920. After teaching one year in Shippensburg, Pa., he returned to Gettysburg to enter the Seminary in preparation for the Christian ministry. Upon his graduation from Seminary in 1924, he became pastor of the Chanceford Charge.

On May 24, 1923, Rev. Hafer was united in marriage to Miss Mabel J. Snoke of Chambersburg, Pa.



## ST. JAMES' LUTHERAN CHURCH, YORK CO., PA.

(Chanceford Charge)

REV. GLENN T. HAFER, PASTOR

The long felt need of a house of worship in this community was never satisfied until the meeting in Sanney's schoolhouse, No. 10, of Chanceford Twp., York Co., Pa. Rev. Peter Warner, pastor of the Dallastown Lutheran Charge as chairman, and Peter Wambaugh as secretary, presided at the meeting. After an opening service of song and prayer, the meeting was opened for discussion which was directed by the following three questions: Shall we build a church? Shall it be a Lutheran church? Where shall it be built? A motion that a church be built carried. It was likewise moved that it be of the Lutheran denomination with the privilege to other denominations of holding services in the church on funeral occasions. This motion carried. By a third motion, it was decided that a committee of three men be appointed to select a site for the edifice. At this time it was decided that it should be a frame structure of dimensions, 30 by 40 ft. The

committee on site consisted of Daniel Warner, Israel Reichard, and John Snyder.

At the next meeting the committee reported that two locations had been offered them, and the one deemed preferable was on the land of Henry Noss. The men appointed as the building committee, authorized to begin work on the building at once, were Daniel Warner, John Heffner, Peter Wambach, John Snyder, Benjamin Tyson, Israel Reichard. These acquitted themselves like men in all their work, so that the work of building went on in all peace and harmony. The corner stone was laid, August 27, 1878, with appropriate services by Revs. A. W. Lilly,



ST. JAMES' LUTHERAN CHURCH, YORK CO., PA.

L. A. Gotwald, and L. H. Sechrist, assisted by Revs. J. A. Conoway, P. Lane, and Pastor Peter Warner. The work was rapidly pushed to completion, and on January 5, 1879, the building was consecrated by dedicatory services to the Triune God. This house of worship was now the home of the St. James' congregation of the Dallastown Charge, Rev. Peter Warner, Pastor.

Pastor Warner served this charge until March 31, 1882, when his resignation became effective. Two weeks later he was called to his eternal home, and was buried at Manchester, Md.

October 1, 1882, Rev. Edwin Lenhart became pastor of the charge of which this church was a part until 1885 when the Dallastown Charge was divided and this congregation was made a part of the newly formed Lebanon Charge. Pastor Lenhart continued to serve the Dallastown Charge. The Lebanon Charge was then supplied for several months by Rev. Peter Livingston, a Senior in the Gettysburg Theological Seminary. Upon his graduation from Seminary, Mr. Livingston accepted a call to become pastor



of this charge, and took up his duties July, 1886, and served until June 30, 1890, the date of his resignation.

Rev. Daniel Stoner Kurtz was called to succeed Pastor Livingston, and on December 1, 1890, he assumed the responsibilities of the Lebanon Charge. September 18, 1892, a regularly called congregational meeting was held to decide about the enlargement of the church. Plans were laid to enlarge the room of the church by adding a wing, 30 by 40 ft., and a tower, 8 by 8 ft. A building committee composed of Daniel Warner, Henry Shaull, John Snyder, Samuel Shenberger, and John Fertner, Jr., was appointed to work under the direction of the council, and to receive subscriptions toward paying for the annex. Appropriate ground breaking services were held November 13, 1892, after Luther Day services. The corner stone was laid May 28, 1893, with the sermon by Rev. Peter Livingston, and the laying of the stone by Pastor Kurtz. The dimensions of the annex were changed by the committee to be 30 by 30 ft. For the sake of harmony, the change was later sanctioned by vote of the congregation. Before the work of building was completed, Rev. Kurtz ended his labors in the charge, and resigned December 31, 1893. One month later, Rev. Edmund Manges took up the work, succeeding Pastor Kurtz, February 1, 1894.

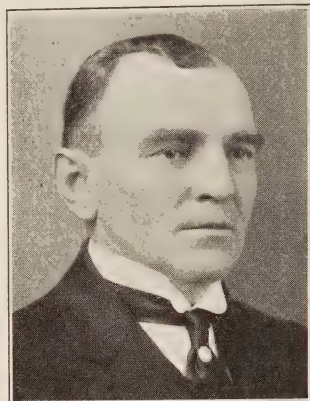
The enlarged church was completed and rededicated, May 27, 1894. During the fall of 1898, the Lebanon Charge was divided by action of Synod, and subsequently by action of the York County Conference. When this action went into effect April 1, 1899, St. James' congregation was combined with St. Luke's congregation to become a newly formed charge. Rev. Manges, therefore, resigned as pastor of these two congregations, continuing as pastor of the Lebanon Charge. Eighty-two persons were received into membership, eighty-nine children were baptized, and twenty-three funeral services were held while Rev. Manges was pastor of St. James' congregation.

The newly formed charge, composed of St. James' and St. Luke's congregations, became the Chanceford Charge. The first pastor to be called was Rev. H. C. Salem, who took up the labors of his pastorate, December 9, 1899, serving until December 19, 1903. From that date, the charge was vacant until April 1, 1904, when Rev. C. W. Sechrist became pastor. Rev. Sechrist served until March 27, 1912, and was succeeded by Rev. C. H. Shull, December 1, 1912. Rev. Shull did a very constructive work while pastor, particularly in the Sunday School. Under his leadership, the enrollment of the Sunday School increased, and the organization was brought into conformity with the County Front Line standards. After a successful pastorate of seven years, Rev. Shull was called to become pastor of the Lebanon Charge, and resigned the work of the Chanceford Charge, August 1, 1918.

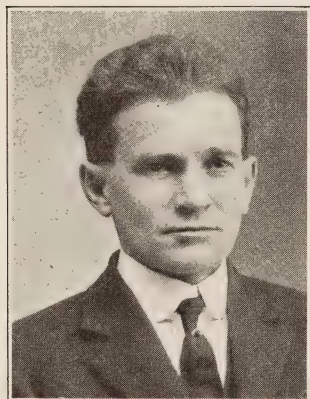
Rev. William H. Peters, a graduate of the Lutheran Theological Seminary at Gettysburg, was called to succeed Pastor Shull, beginning his pastorate, May 28, 1920. After laboring for nearly three and one-half years, Rev. Peters concluded his work by resignation, taking effect October 14, 1923.

The present pastor, Rev. Glenn T. Hafer, accepted a call to the Chanceford Charge which became effective June 1, 1924.

St. James' Congregation may take great pride in the unusual distinction of having a family from which three sons have gone forth in response to the call to the gospel ministry. These are sons of Mr. and Mrs. J. A. Curran,—Rev. J. D. Curran, missionary to Liberia, Africa; Rev. A. C. Curran, pastor at Osterburg, Pa.; and George J. Curran, in preparation for the responsibilities of the ministry in the college at Gettysburg, Pa. These sons were reared by consecrated Christian parents in southern York Co., Pa. Their elementary education was received in the public schools of Chanceford Township.



REV. J. D. CURRAN



REV. A. C. CURRAN

The oldest of these, Joseph Daniel, continued his training in the York Co. Academy and at the Millersville State Normal School. After teaching several years, he entered the college of Susquehanna University, and continued through the seminary of the same institution until his graduation, May, 1911. He was appointed to the Muhlenburg Mission, Monrovia, Liberia, Africa, June 10, 1911, in which field he is serving at the present time.

Andrew C. Curran prepared for college in the preparatory school of Susquehanna University, and continued his training through the college and seminary

departments, being graduated from the latter in 1912. Since that time, he has served pastorates at Glassport, Jennerstown, and his present field at Osterburg, all of Pennsylvania.

The youngest of this worthy trio, George J. Curran, entered Gettysburg Academy in 1919, and will be graduated from the college this coming year. He will enter Seminary to complete his preparation for his Master's work.

It would be a record worthy of note should every congregation of our church give three sons to the ministry in one generation. This has not been the fact but it should be a worthy ideal. In this family referred to above, we have an example of how such an ideal might be realized.



REV. GEO. J. CURRAN

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ST. LUKE'S LUTHERAN CHURCH, YORK CO., PA.  
(Chanceford Charge)

REV. GLENN T. HAFFER, PASTOR

St. Luke's congregation originally of Stehle's church, dates from A. D. 1772, when a meeting was held in the German settlement in Chanceford Township, York Co., Pa., to discuss church, school, and community affairs. Mr. Stehle, a freeholder, and older member of the community, offered the land for a church, school, and graveyard, for which the community agreed to pay seven shillings and six pence per acre. Michael Worm and Peter Schneider were appointed to arrange for the deed. On this land, the community began the building of a church on August 15, 1772. Stephen Stehle was appointed to arrange for the altar, pulpit, and chairs. These furnishings were later made by Casper Seiler. This church was a log structure one story in height. The congregation was organized August 22, 1773.

It may be of interest to quote the following from the translation of the German record: "Alpha and Omega. Church Book and Protocol of the United Evangelical Congregation in Chanceford Township, organized in the Year 1773. In the year of our Lord, 1772, have we Lutheran and Reformed church members united with one another to build a joint church on the land of

Jacob Stehle, which church shall remain a Lutheran and Reformed as long as the sun and moon shall stand. If one party has a preacher, the other party shall help to support. If they have two pastors, the one shall not interfere with the other's time, or be a hindrance to him."

The first officers elected by the congregation were Jacob Gerringer and George Illies. Rev. Lucas Raus, the organizer and first pastor of the congregation, was born in Kromstadt, Hungary. His father was a pastor in his native town. After attending the



ST. LUKE'S LUTHERAN CHURCH, YORK CO., PA.

University of Jena, Rev. Raus sailed from Rotterdam in 1749. When he landed in Philadelphia on November 22, 1749, he became assistant to Rev. Muhlenburg at Germantown, Pa. In 1758 he was called from Goschenhoppen, Montgomery Co., to Yorktown (now York) Pa., from which place he was called to organize and serve Stehle's church in connection with the congregations of Shuster's, Bermudian, Kreutzcreek, and Chockley's churches. Upon leaving this charge in 1787, he returned to Goschenhoppen.

The officers during the first decade of the church's history were: Jacob Geringer, George Illies, Nicholas Straher, Jacob Stehle, Peter Schneider, Jacob Grant, Michael Worm, and Michael Gohn. The first baptism recorded was that of Andrew Stehle, son of Andrew and Anna Mary Stehle, born April 2, 1773, baptized August 22, 1773. The first wedding was that of Jacob Kamer and Elizabeth Flamm.

After Pastor Raus left, no definite record can be found of the pastors until after 1800. The following men are believed to have served during this time: Revs. Timotheus Kuhl; Bentz; A. Gernal; Heisley; August Rutz; and George Graber. Rev. Rutz was



licensed as a catechist in 1792 for Shuster's, Blymire's, Frey's, Sadler's and Stehle's churches. The name of the first mentioned Reformed pastor was Rev. Ernst who served at the same time as Rev. Bentz.

From 1804 to 1807, Conrad Rehman and Rev. Edinger were the Lutheran and Reformed pastors respectively. Revs. John Herbst and J. A. Shaull were colleagues from 1813 to 1819 when Rev. Herbst recorded his last communion. From 1820 to 1830 the Lutheran congregation was served by Rev. Henry George Stecher who was succeeded by Rev. John Graber until possibly, 1832. Rev. Peter Harmon is next recorded as pastor from 1839 to 1852. Revs. Kaempfer, father and son, served from 1852 to 1861. About this time the church was rebuilt. A brick structure was built to replace the old log one.

In 1862 the Rev. John Conoway accepted a call to four congregations of the old Windsor charge including Stehle's. Rev. Conoway was of Irish and Roman Catholic parentage, but in early youth united with the Lutheran church at York, and studied theology under his pastor Dr. Schmucker, and was licensed to preach in 1861 at Shippensburg, and was ordained at Mechanicsburg in 1862. Stehle's church belonged to his first charge, and upon leaving here, he was called to the New Salem Charge. In 1871 the Dallastown Charge was formed out of the old Windsor Charge of which this congregation was a part, and the Rev. Peter Warner became pastor. Rev. Warner is remembered today by some of our older members as being a very faithful and devoted pastor. During his pastorate of eleven years, 97 persons were received into membership of the congregation. His labors ended in this charge March 31st, 1892, two weeks after which he was called to his eternal reward. His successor was the Rev. Edwin Lenhart who came to the Dallastown Charge, October 1, 1882. In 1885 the Dallastown Charge was divided, and the Lebanon Charge was formed to include Stehle's church. Rev. Lenhart continued to serve the Dallastown Charge, and therefor resigned as pastor of Stehle's church, October 1, 1885. During his pastorate at Stehle's, 20 members were received into the church and 20 children were baptized. The newly-formed Lebanon Charge was supplied for some months by Rev. Peter Livingston, a student of the Gettysburg Theological Seminary. After his graduation from the Seminary, he was called to become pastor of the charge, and began his labors as pastor in July, 1886. During his pastorate the Lutheran congregation purchased the interest in the property held by the Reformed people, so that it ceased to be a union church. In 1889, two acres were purchased adjoining the church, and ground was broken September 8, 1889, for a new church building. On September 13, the corner stone was laid, and the following April the new frame church was dedicated. The name of the congregation was at this time changed from Stehle's to St.

Luke's. During Rev. Livingston's pastorate, which closed June 30, 1890, 26 members were received into the congregation.

Rev. Daniel Stoner Kurtz became Rev. Livingston's successor, as pastor of the Lebanon Charge, December 1, 1890. Rev. Kurtz labored in this charge for three years and one month. During this time, German preaching was discontinued in the charge. One month after Rev. Kurtz's resignation, Rev. E. Manges became pastor, February 1, 1894. During his pastorate, the debt of the congregation was liquidated and several improvements were made, the most important of which were the erection of a neat iron fence in front of the church, and the planting of shade trees secured by the pastor. The membership of the church was enlarged by the reception of 47 members and the baptism of 34 children. On September 29, 1898, the congregation celebrated the 125th anniversary of its founding. This service consisted of the reading of the 84th and 85th Psalms by Rev. Lenhart, the oldest living ex-pastor, followed by prayer by Rev. Peter Livingston. Reminiscences were made by Pastors Lenhart and Livingston. At the evening service, Rev. George W. Enders, D. D., preached the anniversary sermon from Ecclesiastes 1:4. Pastor Manges also read a congregational history at this service. Rev. Manges resigned as pastor of St. Luke's congregation April 1, 1899, in accordance with the action of the Synod to divide the Lebanon Charge, making a new charge to include the congregations of St. James' and St. Luke's churches. This became known as the Chanceford Lutheran Charge. Rev. Manges continued to serve the Lebanon Charge.

The first pastor called to the newly-formed charge of St. James' and St. Luke's congregations was Rev. H. C. Salem, who assumed the responsibilities, December 9, 1899, and continued to serve until December 19, 1903. He was succeeded by Rev. C. W. Sechrist, April 1, 1904. Pastor Sechrist was a very active man in spite of his advanced years. The spiritual life of the congregation was deeply revived through his efforts. His labors in this charge were concluded by his resignation, March 27, 1912.

Rev. C. H. Shull accepted a call to succeed Rev. Sechrist, and began his pastoral labors December 1, 1912. Seven years of remarkable progress mark the pastorate of Rev. Shull. Under his leadership, the Sunday School was completely organized; new interest was aroused so that the enrollment increased very appreciably. The church property was likewise improved. A cemetery organization was effected, the cemetery improved, and provision made for its perpetual care. Pastor Shull resigned from this charge August 1, 1919, after accepting a call to the Lebanon Charge.

During the vacancy following Rev. Shull's pastorate, the location of the parsonage was changed to the village of Conrads,

near St. Luke's church, where a house was purchased and comfortably equipped with modern conveniences.

Rev. W. H. Peters, Jr., succeeded Pastor Shull, taking active charge of the field May 28, 1920, upon his graduation from Seminary. After serving the charge for over three years, Rev. Peters concluded his pastorate, resigning October 14, 1923.

As successor to Rev. Peters, the Rev. Glenn T. Hafer, a recent graduate from the Gettysburg Seminary, assumed the responsibilities of the charge June 1, 1924, and is serving at the present time.

About the same time that plans were being made for the building of the first church, one young man from this community felt the call to the gospel

ministry. Among the first of the native born American pastors was this young man, who became the Rev. Jacob Goering, whose home was almost within sight of the present church edifice. Jacob Goering, the son of Jacob and Margaret Goering, was born in the year 1755, and was reared on the farm of his father. Early in his boyhood, he showed an eagerness for learning, and when eighteen years of age, he became the teacher of an English school in his community. Later his father took him to Lancaster, where he studied for two years under the tutelage of the Rev. Dr. Helmuth. In 1776, he was ordained to become pastor of the congregations in and about Carlisle, which he served for several years. He was married to Miss Elizabeth Kurtz, daughter of the Rev. N. Kurtz, pastor of the York church, and whose successor Rev. Goering later became.



REV. JACOB GOERING

About 1783, Rev. Goering became assistant to Rev. Kurtz in York, and at Rev. Kurtz's retirement in 1786, he became sole pastor of the York charge, which he served until he was called to become pastor of the congregation of Hagerstown in 1791. After three years there, he was induced to return to the York charge which he served until his death from tuberculosis in 1807. The



Rev. Goering was a man zealous in learning and profound in thought. His studies embraced much of the literature of the oriental languages, particularly, of Hebrew and Arabic. He was known as a fine scholar, an eloquent preacher, and a warm-hearted Christian.



REV. B. CLINTON RITZ

The second son of this old congregation to take up the active ministry was B. Clinton Ritz, son of Henry and Elizabeth Markel Ritz, who is at the present time pastor of St. James' Lutheran Church of York, Pa., in connection with the history of which church will be found a brief biographical sketch.

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### REV. S. L. HENCH

PASTOR OF CHRIST LUTHERAN CHURCH, DALLASTOWN, PA.

Rev. Seibert Lee Hench, son of William Monroe and Matilda Emmaline Hench, was born September 29th, 1885, near Kistler, Perry County, Pa. His father being a farmer, he naturally was raised as a tiller of the soil. His early education was confined to the public schools. At the age of seventeen he began teaching school at Stony Point, Pa. In 1905-1906 he attended the New Bloomfield Academy and in the fall of the same year he entered Gettysburg College and completed the Freshman year. In the fall of 1907 he entered Albright College and graduated in 1910 receiving the degree of A. B.





In the fall of 1910 he entered Gettysburg Seminary and graduated from the same institution in 1913.

As a boy he attended the United Evangelical church and Sunday School at Stony Point and was confirmed by Rev. A. S. Baumgardner. In 1910 he with his parents moved to Blain, Pa., and the family united with Zion Lutheran church, Rev. J. C. Reichard pastor.

On October 10th, 1912, he was licensed by the Central Penna. Synod, which met in Mifflintown, and was ordained by the West Penna. Synod in College Lutheran church, Gettysburg, October 16th, 1913.

His first pastorate was the West Manheim Charge, Hanover, Pa. While pastor of this Charge a new church was built at Sherman's at a cost of \$15,000. Having received a call from Christ Lutheran Congregation of Dallastown, Pa., he entered upon his second pastorate June 30th, 1915.

The outstanding features of his present pastorate are: the building up of a strong congregation numbering 465 with a live Sunday School and other flourishing organizations; a debt of over \$7,000 has been canceled and a building fund of \$28,000 has been secured; the church has been frescoed, three additional lots purchased, brick garage erected; Common Service adopted with vested choir; and the congregation brought from one of the delinquent charges in benevolence to one of the honor congregations of the Synod.

On June 5th, 1913, he married Miss Edna Stupp Uhrich, of Myerstown, Pa. Four children, William Lee, Marian Tryphene, John Richard, and Rachel Elizabeth, have been born to bless this union.

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## CHRIST LUTHERAN CHURCH, DALLASTOWN, PA.

REV. S. L. HENCH, PASTOR

The first Lutheran and Reformed church of Dallastown was organized May 3, 1854, the official name being "St. Paul's Lutheran and German Reformed Church." In the year 1850 the Roman Catholic and the United Brethren churches were organized in Dallastown. The Lutheran and the Reformed people who then worshiped at Bleimier's, which is located just about a mile south of town, felt the need of a church in Dallastown, to care for the people of their faith. Thus about 16 or 18 people who were members of St. John's Lutheran and Reformed, commonly known as "Bleimeir's," withdrew from the mother church and effected an organization in Dallastown. Of the 16 or 18 members who formed the new organization, only four were Lutherans.

On May 3, 1854, the first meeting was held and an organization was effected. The work of building a new church was begun and completed the same year. This fraternal union of church fellowship existed until May 23, 1887, when it was considered for the best interest of the Master's kingdom that these two congregations should erect their separate places of worship. After some controversy, the Reformed congregation purchased the



FIRST LUTHERAN CHURCH BUILT IN DALLASTOWN, PA.

Union church for \$800.

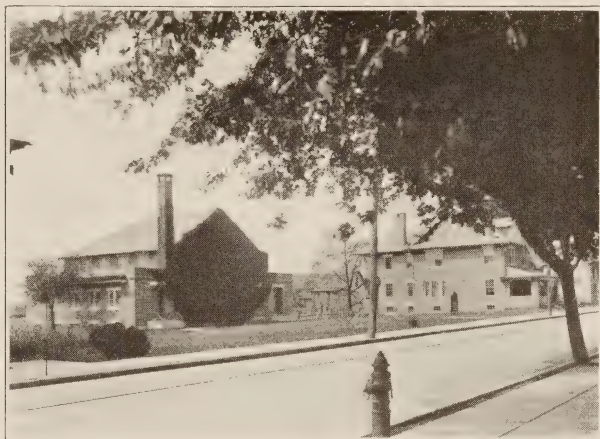
The following Lutheran pastors served the charge at that time consisting of Dallastown, Freysville, Lebanon, St. James', Stahle's, and Bleimeir's: Rev. A. Kempler, Rev. John Conway, Rev. Peter Warner, Rev. Edward Lenhart, and Rev. C. W. Baker.

In 1890 Saddler's church was added, and in the next few years new charges were formed; so that in 1894 Dallastown and Bleimeir's formed a charge, which continued for many years, until Bleimeir's became a preaching station.

On June 5th, 1887, the Lutheran congregation appointed a building committee with Rev. C. W. Baker chairman. On June 11th, 1887, a plot of ground was purchased for \$600 on Main St., and the building of the new church was begun at once. The oldest member of the congregation was given the opportunity of selecting a name for the new congregation. The name selected was Christ Lutheran.

The congregation grew very rapidly, and in 1909 it was found necessary to erect a larger church. Work was begun on the first unit, the contemplated chapel and auditorium. In February 1911, the present Sunday School, which is modern in every respect and well adapted to present Sunday School work, was dedicated, at

a cost of \$15,000. In 1913 a modern brick parsonage was erected on the adjoining lot. It is the hope of this loyal congregation to erect a beautiful and commodious church in the near future which will be a credit to Lutheranism in this part of the state.



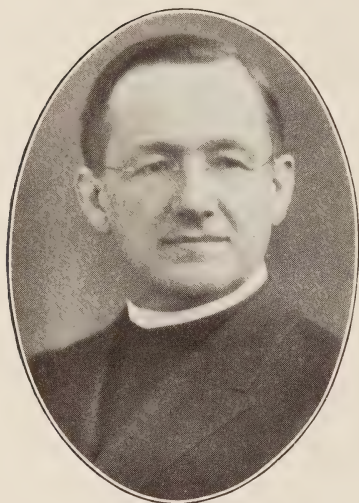
CHRIST LUTHERAN CHURCH, DALLASTOWN, PA.

The congregation numbers 465 at present. The following pastors have served Christ Lutheran.

Rev. C. W. Baker.....	1887—1888
Rev. M. V. Shatto.....	1889—1892
Rev. A. M. Heilman.....	1892—1894
Rev. I. B. Christ.....	1895—1897
Rev. W. F. Bare.....	1898—1902
Rev. J. B. Lau.....	1902—1904
Rev. Samuel Greenhoe.....	1904—1912
Rev. C. N. Schindler.....	1913—1915
Rev. S. L. Hench.....	1915—

## REV. G. A. LIVINGSTON

PASTOR OF THE DILLSBURG CHARGE



Rev. G. A. Livingston was born August 3d, 1872, near New Oxford, Pa. His parents were Edward Livingston and Amanda (Diehl) Livingston. The 18th of December, 1886, he united with the Lutheran Church of New Oxford, by Confirmation. The pastor at that time was Rev. John Tomlinson. In the fall of 1891 he entered the preparatory Department of Gettysburg College for the purpose of preparing for the ministry; and in 1896 entered the Junior Class of Susquehanna University, at Selins Grove, graduating in 1898 from the Classical Department, and in 1901 from the Theological Department.

In the spring of 1901 he was ordained by the Susquehanna Synod. That same year he accepted a call to the Lebanon Charge in the West Pennsylvania Synod. During this pastorate a parsonage was bought. June 18th, 1902, he was married to Miss Anna Elizabeth Haas of Selins Grove, Pa. To this union were born four children, J. Warner, Edward H., Arthur George and Donald B. Arthur George died in infancy.

September 1, 1904, his resignation took effect at the Lebanon Charge, and he entered upon his work as pastor of Emmanuel Lutheran Church, of York. February 16th, 1907, he organized Grace Lutheran Church with 100 members, of which he became the pastor in connection with Emmanuel. During this pastorate Grace Lutheran Church building of York was erected.

September 1, 1913, his resignation took effect at Grace and Emmanuel, and he began work at that time in Messiah Lutheran Church of Downingtown, Pa., in the East Pennsylvania Synod. He accepted a call to the Starview Charge April 1, 1915. During this pastorate the Lutheran Church at Mt. Wolf was built. April 16th, 1922, he resigned the Starview Charge to accept a call to Dillsburg Charge May 15, 1922.



EMMANUEL LUTHERAN CHURCH,  
FRANKLINTOWN, PENNA.

(Dillsburg Charge)

REV. GEORGE A. LIVINGSTON, PASTOR

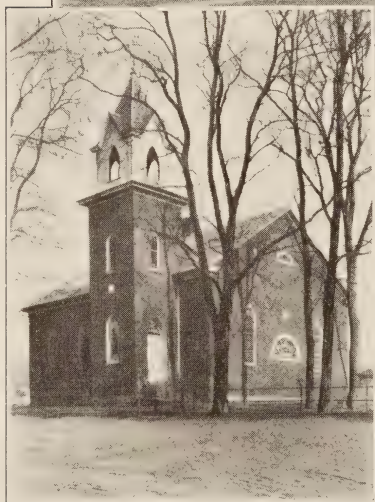
June 12th, 1882, the first meeting was held to consider the erection of a Lutheran church in Franklinton, Pa. Mr. Jacob Lau was elected temporary chairman, and P. R. Lehmer temporary secretary. An effort was then made to raise the necessary funds. May 30th, 1883, another meeting was held at which time Rev. Henry Seifert was elected permanent chairman and P. R. Lehmer, secretary. The Building Committee was then elected, namely: John Klugh, P. R. Lehmer, William Straley. June 12th, 1884, Jacob Lau and Fredrich Murry were added to the Building Committee.

At a meeting held July 13th, 1883, John Klugh donated ground on Water Street upon which to build the church. The cornerstone of the new church was laid July 19th, 1884; the following taking part in the service: Revs. Henry Seifert, Adam Stump, and A. E. Ehart. May 16th, 1886, the church was dedicated. The following ministers had part in the service: Revs. Henry Seifert, D. Sell, E. D. Weigel and A. E. Ehart.

Forty-six members were enrolled when the church was organized. The first Council was elected March 24th, 1887, at which time the new pastor, Rev. W. L. Heisler, presided. The council elected were as follows: Trustees, William Straley, P. R. Lehmer and Fredrich Murry; Elders, John Klugh and Allen Kline; Deacons, D. B. Baker and W. H. Strickler.

March 31st, 1887, the congregation adopted a constitution. June 18th, 1887, it was received into the Clear Spring Charge composed of Salem, Bermudian, St. John's and Chestnut Grove. January 21st, 1888, there was a readjustment of the charge, Bermudian, Chestnut Grove and York Springs to be known as the York Spring Charge; and Salem, Emmanuel, St. John's and St. Paul's of Dillsburg to form a charge to be known as the Clear Springs Charge. October 17th, 1887, Emmanuel of Franklinton was received into the West Pennsylvania Synod. The Charter was granted in 1887.

The first Sunday School was held December 27th, 1885, and now has a membership of 98. This congregation has always been connected with the Clear Springs Charge, now known as the Dillsburg Charge. The congregation now has a membership of 73; it also has a Ladies' Aid Society and a Christian Endeavor Society.



LUTHERAN PARSONAGE, DILLSBURG, PA.

ST. PAUL'S LUTHERAN CHURCH  
ST. JOHN'S LUTHERAN CHURCHSALEM LUTHERAN CHURCH  
EMMANUEL LUTHERAN CHURCH

In 1923 the congregation secured modern pews to take the place of the old board pews, and all the wood work of the inside of the church has been revarnished.

The present council consists of the following men: John Chronister, James Lau, Harrison Byers, Jacob Peterman, George Arnold and Lewis Lau.

The following pastors have served the Church: Rev. Henry Seifert, 1883-1887; Rev. W. L. Heisler, 1887-1891; Rev. W. S. T. Metzgar, 1891-1899; Rev. A. R. Longanecker, 1899-1902; Rev. H. E. Zimmerman, 1903-1905; Rev. J. T. Fox, 1905-1907; Rev. Ira W. Trostel, 1907-1913; Rev. George H. Eveler, 1913-1922; Rev. G. A. Livingston, 1922—.

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## SALEM LUTHERAN CHURCH, YORK COUNTY, PA.

(Dillsburg Charge)

REV. G. A. LIVINGSTON, PASTOR

Salem, or Barrens, Lutheran Church as it is commonly known is one of the old landmarks of Washington Township, situated in the upper end of the Township in York County.

The first building was a log church which was dedicated to the service of God on the first day of January, 1812. This building stood for fifty-three years. The Lutheran pastor at this time was Rev. John Adam Rudisill and the Reformed pastor was Rev. Charles Helfenstine; and the Building Committee were: David Shearer, Reformed, and George Gentzler, Lutheran; and the Lutheran Council were: Elder, Nicolas Bentz and Deacons: Jacob Bentz and George Lau. There seems to be no record as to when the congregation was organized. The first grave in the cemetery was that of Barbara Shetron, who died on the 11th day of August, 1811. Near this building was a stone school house in which was kept a parochial school supported by the Church until the day of free schools. April 1st, 1863, plans and specifications were adopted for a new church to take the place of the old log church. The new church was built of brick, 38x50 feet, with a gallery on three sides of the church. The corner stone was laid May 16th, 1864; the ministers who took part in this service were the Lutheran pastor, Rev. A. Finfrock and Rev. Frey of Carlisle; and the Reformed pastor, Rev. D. Reigle and Rev. W. C. Bennet of Boiling Springs; addresses were delivered by Rev. Frey and Rev. Bennet.

The church was dedicated to the service of God on the 21st of May, 1866. The ministers who took part in this service were the Lutheran pastor, Rev. Peter Warner, M. J. Alleman of Han-

over, and S. Dasher, and Rev. J. Ault of the Reformed Church of Mechanicsburg. The total cost of the church is given as \$4710.10½. This church is standing today. A joint charter was granted to the Lutheran and Reformed Church, January 2nd, 1855.

In the latter part of the year of 1923, there was placed in the York Trust Company over five thousand dollars, of which the interest shall be used for the care of the cemetery; the sum was given by friends and members of Salem (Barrens) Church. The Lutheran congregation now report 191 members with a Sunday School of 280 and a Christian Endeavor Society. The Church Council consists of the following: Trustees, Lutheran, J. G. Deardorff, Lewis Bentz, and C. E. Cook; Reformed, John E. Byers, Searight Nell, Harry Kinter; Lutheran, Deacons, L. M. Kinter, H. F. Myers, W. M. Grove; Lutheran Elders, William Bentz and Lewis R. Bentz.

The following is a list of the pastors who served the Church: Rev. John Andrew Rudisill; David Kesler; Jacob Albert; A. G. Deininger; Daniel Gotwalt; John Weibel; William German, 1841-1844; Samuel Henry, 1844-1853; Joseph Focht, 1855-1859; Aaron Finrock, 1859-1864; Peter Warner, 1864-1868; J. R. Bricker, 1869-1871; Daniel Sell, 1872-1873; Kutz, Supply for a short time; E. Studebaker, 1874-1876; Henry Seifert, 1876-1886; from this date the charge has been as at present constituted and pastors are the same as listed in the sketch of Emmanuel Lutheran Church.

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### ST. JOHN'S (FRANKLIN) LUTHERAN CHURCH, YORK COUNTY, PA.

(Dillsburg Charge)

REV. G. A. LIVINGSTON, PASTOR

St. John's Lutheran Church of Dillsburg Charge is known as the Franklin Church. The date of the organization of this congregation is unknown; in fact very little of her early history is known. On the 9th day of December, 1794, a warrant was granted to George Heigas for a survey for 15 acres of land for a German Lutheran and Presbyterian Church. The survey was made February 27th, 1795, for 10 acres 153 perches of land. The following Act of Assembly, 1822, is recorded: "In trust and for the sole use and benefit of the German Lutheran and Presbyterian Congregations who now worship in the house thereon erected and their successors." "Trustees shall be four." This



gave them a patent dated March 28th, 1822. The trustees at this time were John Shultz, David Myers, Valentine Heigas and Michael Bender. As early as 1766 Valentine Kinter was buried in the cemetery, which is reported to be the first grave at this place. The first church was a log, weather-boarded building. The York County History says it was established before the Revolution. Near this old church stood a school house that was supported by the congregation for about fifty years.

In 1847 the old church was abandoned and a new brick church built which cost at that time \$3,000. The building committee were Peter Wolford, George Dick and Jacob Stickel. This building was 45x55 feet, two stories. The first story was used for prayer meetings; the Sunday School was held in this room. The second story was the auditorium containing a gallery on three sides.

March 16th, 1901, the following committee was appointed to remodel this church: Rev. A. R. Longanecker, who was the Lutheran pastor at this time, chairman, George Dick, James Lau (Lutherans), D. F. Stitzel and C. S. Hinkle, (Reformed). The roof and floor were lowered three feet, making the building a one story church, containing an auditorium and an infant room. To this building was added a tower 12x12 feet, with a bell. The church was completed in December of the same year. In 1919 there was placed in the church a Lally Electric plant at a cost of about \$600.00.

In 1873 St. John's or Franklin as it is known, was connected with the Dillsburg Charge, composed of St. John's, Bermudian, Salem and Dillsburg. There is no doubt this charge was composed of about the same churches for some years before. Yet we have no record to show this. In 1874 St. Paul's withdrew from the charge. June 17th, 1877, Chestnut Grove became part of the charge. In 1883, the name was changed to the Clear Spring Charge. In 1888 a readjustment of the charges took place, St. John's (Franklin), Salem (Barrens), St. Paul's of Dillsburg and Emmanuel of Franklintown forming a charge to be known as the York Springs Charge.

The congregation now has a membership of 133 and a Sunday School of 162, an active Christian Endeavor Society as well as a Ladies' Aid Society. The members of the Church Council are: Trustees, George Dick, John Blackford and David Slothour; Elders, Otto Spahr and James Coulson; Deacons, John Blackford and Charles R. Angel.

The following is a list, as complete as seems possible, of the ministers that have served this congregation: Revs. A. G. Deininger

—— Gotwald; —— Weil; Peter Sheurer; John Ulrich; Samuel Henry, 1850-1853; Joseph Focht, 1855-1859; Aaron Finfrock, 1859-1864; Peter Warner, 1864-1868; J. R. Bricker, 1869-1871; Daniel Sell, 1872-1873; E. Studebaker, 1874-1876; Henry Seifert, 1876-1886; from this date the Charge has been as at present constituted, and the pastors are the same as listed in the sketch of Emmanuel Lutheran Church.

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## ST. PAUL'S LUTHERAN CHURCH, DILLSBURG, PA.

(Dillsburg Charge)

REV. G. A. LIVINGSTON, PASTOR

March 5th, 1855, Rev. Joseph R. Focht became the pastor of the Dillsburg Charge. At this time there was no Lutheran church in the town of Dillsburg. August 25th, 1855, a meeting was held in the school house, and after some consideration they decided to build a church. Mr. George Lau agreed to build the church for \$1250. During the erection of the building the services were held in the school house.

May, 1856, the corner stone of the new church was laid. Rev. D. H. Focht of New Bloomfield preached in German and Rev. John A. Evans of Newville preached the English sermon. November 16th, 1856, the church was dedicated to the Triune God and given the name of St. Paul's Evangelical Lutheran Church of Dillsburg. Rev. Focht conducted the services and Rev. Benjamin Kurtz, D. D., LL. D., of Baltimore, preached the dedicatory sermon.

April 4th, 1857, the congregation was organized by the Rev. J. R. Focht in the new church, and adopted a constitution for their government, which was signed by the following: John Gable, William Reitzel, John Yost, Samuel Wagner, Peter Shriver, Andrew Spark, Abraham Rhodes and David Hall. This congregation had been organized after the church was built. Twenty members partook of the first communion. Miss Sophia Dougherty is the only living charter member; although she is 93, she enjoys the Holy Communion, yet unable to attend the service in the church.

The entire cost of the building when completed was \$1693.22. On the 5th day of March, 1859, Rev. Focht resigned as pastor. In 1865 St. Paul's became an independent church. The church was served by Rev. J. R. Goff from 1865-1866. During his pas-

torate the Sunday School was organized. November 1st, 1866, Rev. J. R. Goff resigned. The same month Rev. J. T. Williams was elected pastor. He remained until the following July, 1867. Beginning with the 1st of April, 1868, Rev. A. Babb supplied the pulpit for eleven months. March 21st, 1869, Rev. J. K. Bricker preached his first sermon. It seems that about this time St. Paul's again became a part of the Dillsburg Charge, making four Churches in the Charge, Salem, St. John's, Bermudian and St. Paul's, making the charge the same as it was before the separation.

January 15th, 1871, Rev. J. K. Bricker resigned as pastor of the Dillsburg Charge, January 1st, 1872, Rev. Daniel Sell became the pastor.

May 10th, 1874, St. Paul's of Dillsburg withdrew from the charge. December, 1875, St. Paul's united with the Rossville Charge. On the 8th of July, 1883, St. Paul's severed its connection with the Rossville Charge and became a part of the York Springs Charge, of which Rev. Adam Stump was the pastor. Rev. Adam Stump delivered his farewell address October 25th, 1885. In 1888 a readjustment of the charge took place, St. John's (Franklin), Salem (Barrens), St. Paul's and Emmanuel forming a charge to be known as the Clear Springs Charge. This charge is now known as the Dillsburg Charge. In 1892 the church was enlarged and remodeled at a cost of \$1995; these improvements were made under the pastorate of Rev. W. S. T. Metzger.

In 1909, under the pastorate of Rev. I. W. Trostel, the congregation purchased a property on the corner of Baltimore and Hanover Streets as a church site for the new church at a cost of \$1720, and in 1912 a home was bought for a parsonage at a cost of \$2200.

In 1913 a fire broke out in the town at which time eight buildings were destroyed, among which were the church and parsonage. The new pastor, Rev. George H. Eveler, had just arrived and moved into the parsonage and lost almost all in the parsonage. However, the loyal people set to work to rebuild. They erected a new church, 107x50 feet, built of red brick and stone trimming, containing a large auditorium and Sunday School room, equipped with steam heat and electric light. The building in those cheaper times cost \$19,000. They also built a modern brick parsonage with all conveniences costing \$3,000. The church was dedicated September 13th, 1914; services were conducted by the pastor, Rev. G. H. Eveler; H. H. Weber, D. D., of York had charge of the finances. The building committee were William Seibert, J. K. Evans, W. P. Deardorff, Allen Kline, Samuel E. Wagner, H. L. Miller, J. S. Kapp.

The present church council are: Trustees, W. P. Deardorff, G. E. Seibert and J. W. Grove; Elders, G. C. Fishel and J. K. Rupp; Deacons, J. A. Goudy, and J. S. Kapp. The congregation

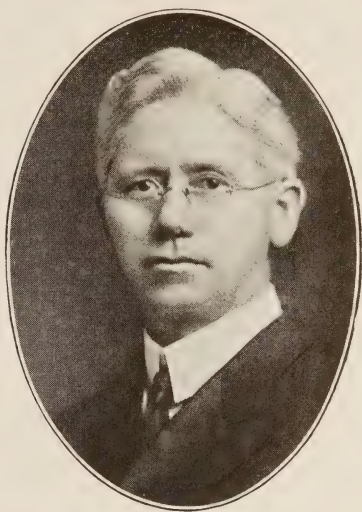
now has a membership of 239 and a Sunday School of 336. The congregation has a Ladies' Aid Society, Woman's Missionary Society, Young Woman's Missionary Society and Light Brigade and Christian Endeavor. The following is a list of the pastors: Revs. Joseph R. Focht, 1855-1859; Aaron Finfrock, 1859-1864; J. R. Groff, 1865-1866; J. T. Williams, 1866-1867; A. Babb, 1868-1869; J. K. Bricker, 1869-1871; D. Sell, 1872-1874; E. Studebaker, 1875-1876; J. F. Dietterick, 1876-1877; E. Minter, 1877-1881; Adam Stump, 1881-1885; from this date the Charge has been as at present constituted, and the pastors are the same as listed in the sketch of Emmauel Lutheran Church.



## REV. L. F. M. MYERS

PASTOR OF THE GLEN ROCK CHARGE

Rev. L. F. M. Myers is a son of Francis Marion Myers and his wife, Margaret Louisa, nee Minor, and was born on a farm in the southern part of Frederick County, Maryland, on the 18th day of February, 1866. His preliminary education was secured in the local public schools. His first real adventure was that of a farmer. About the time he became "of age" he rented a small farm which occupied his attention for only two years, when it was given up in response to what he conceived to be the call of the Holy Spirit to prepare for the nobler work of the ministry. In preparation for this calling one year was spent in a local Normal School at Buckeystown, Maryland, under the direction of Prof. Fleet R. Neighhours, a former superintendent of the county schools, two years in Gettysburg College, entering with the class of '95, and three years in the Theological Seminary, graduating in 1896. He was licensed to preach by the Maryland Synod in 1895, in Baltimore, Maryland, and ordained at the next meeting of the Synod in Cumberland, Maryland.



He became the pastor of St. James' Mission Church, Frederick, Maryland, on June 1, 1896, where he remained over three years. On the advice of the boards of Home Missions and Church Extension this mission was abandoned and the property sold. He then served successively as pastor of St. Matthew's Church, Chester Springs, Chester County, Pa.; St. Andrew's, Philadelphia, Pa.; Church of Our Saviour, Coatesville, Pa.; St. John's, Ambler, Pa.; and Trinity Church, Darby, Pa. His present pastorate, is that of the Glen Rock Charge, York County, Pa., dating from June 1, 1918.

He was married on June 30, 1908, to Miss Blanche Marie Bohn, of Philadelphia, Pa. Of this union four children were born, namely: Lyndon Beaver, Francis Bohn, Marian Marie and Margaret Elizabeth.

ST. PAUL'S LUTHERAN CHURCH, HAMETOWN, PA.  
(Glen Rock Charge)

REV. L. F. M. MYERS, PASTOR



ST. PAUL'S LUTHERAN CHURCH, HAMETOWN, PA.

St. Paul's church dates its beginning in July, 1874, when a meeting was held in the Hametown school house "and the following officers were elected: Jacob Strievig and John Stark, Elders; Adam Hain, Adam Lentz, Jacob Hoke and John Stermer, Deacons."

It happened on this wise: Christ church at Shrewsbury was facing the necessity of a new church building, and the members in the vicinity of Hametown, having several miles to travel to church, decided that the money they might contribute towards the new building at Shrewsbury could be used to a better advantage by building a little church of their own and forming a new congregation. The building process must have been pushed very rapidly for on January 11th, 1875, the "Church Council met in St. Paul's Lutheran church and elected Jacob Strievig, Treasurer, and A. M. Anstine, Secretary." The earliest record of church members is May 15, 1875. On this date 41 members were received by letter and 20 by confirmation, and the Lord's Supper was celebrated.

The church was built of red bricks, which were made on an adjoining farm by Mr. Isaac Diehl, the father of Rev. W. K. Diehl. It seats comfortably about 250 people. The Building Committee consisted of Frederick B. Anstine, John Stermer, Reuben Frey, Levi Seitz, Isaac Diehl and Jacob S. Seitz. All of these are still very familiar family names in the congregation. The ground on which the church stands was purchased of Reuben Frey and wife for a nominal price, the deed for which was dated December 27th, 1875, and is of record April 4th, 1876, at a cost of \$240.00.

The congregation was admitted into the West Pennsylvania Synod on September 19, 1874, and a minute of February 5, 1875, shows that "By-Laws were drawn up for the benefit of the congregation," "pursuant to the action of the Synod and the congregation." The synodical committee having charge of St. Paul's application consisted of John A. Heberling, J. C. Koller and B. F. Alleman.

Rev. J. C. Koller, who was pastor at Glen Rock, was elected the first pastor of St. Paul's and served the congregation as part of the Glen Rock Charge for two years. He was succeeded by Rev. J. B. Wolf, fresh from Gettysburg Seminary, in July, 1877, whose pastorate continued a little more than forty years, and he was succeeded by the present incumbent, Rev. L. F. M. Myers, in 1918.

According to the best information, this church had no Sunday School for a number of years. There is a record of August 9, 1890, that the Church Council met a committee of the Hametown "Union Sunday School," which at that time was meeting in the school house, and arrangements were made to change the place of meeting to the church. This plan prevailed for many years until there remained but one family other than Lutheran, namely that of Mr. Benjamin Seitz, who suggested to Pastor Wolf that there was "no use continuing a Union school for one family. Let it be Lutheran,"—and so it became.

In 1913 the church was thoroughly renovated, including a new gasoline lighting system and a fence in front of the church, which has since been removed. Messrs. B. A. Stermer, J. M. Saubel and A. T. Diehl supervised the work and raised the funds to pay the bills.

At the time of its organization St. Paul's was fortunate in having a number of large families. But as the young folks married and set out for themselves many of them moved away from the neighborhood causing a falling off in the attendance and membership of the church. But new families are now coming into the vicinity and St. Paul's is being rejuvenated by a new and younger element. The church now enrolls 155 communicants and the Sunday School 137 members. A very encouraging young people's organization holds interesting weekly meetings and the women of

the church have formed themselves into a very promising Missionary Society. The synodical apportionment is met in full. A class in Religious Education is conducted regularly every summer by the pastor. The transformation of the old Baltimore Pike into an eighteen feet wide concrete highway is a big factor in bringing new life to the church.

The congregation has given four of her sons to the Gospel Ministry, namely: Rev. John Nicholas, deceased, who gave his active service as a missionary in India; Rev. Andrew S. Hain, deceased; Rev. Wm. K. Diehl, Clear Springs, Md.; and Rev. H. C. Brillhart, Leetonia, Ohio.

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ZION LUTHERAN CHURCH, GLEN ROCK, PA.  
(Glen Rock Charge)

REV. L. F. M. MYERS, PASTOR



ZION LUTHERAN CHURCH, GLEN ROCK, PA.

The Glen Rock Charge consists of two churches namely: Zion, in the village of Glen Rock, thirteen miles south of York, and Saint Paul's, at Hametown on the Susquehanna Trail, three miles farther south. Neither of these congregations can claim the reverence due to old age but both enjoy the distinction of a fair degree of achievement.

Zion is the older of the two and dates its origin in the year of 1860. Reverend A. Berg, who was pastor of the Shrewsbury



charge including the Glen Rock territory, had supervision of the movement which resulted in the organization of this congregation.

"The first meeting of the brethren interested was in Sheffer's room, No. 7 of the Railroad building on August 29, 1860." A lot 70x80 feet, which was later changed to 100x94½ feet, was offered to the new organization by Mr. Wm. Heathcote on condition that a church be built within one year. This condition could not be met however. But the lot was secured later at a very small price and is now the site of a most substantial and beautiful house of worship.

"Only about one dozen male members were associated with this new movement yet an effort was made to secure funds for a church building." John S. Foust, Wm. Boeckel, Dr. Levi Frey, Emanuel Sheffer and Philip Sheffer were appointed a committee for that purpose. About \$1200 was secured. At a subsequent meeting in the same room in the Railroad building it was "Resolved that the church should be built, beginning in the spring of 1861."

The first election of officers occurred on October 24, 1860; and Messrs. E. K. Bollinger, J. G. Bortner, Philip Sheffer, Charles Gladfelter and John Foust (or Lentz) constituted the first church council. At the same meeting a committee of five men was appointed, evidently to secure a building lot for the church. The building committee however consisted of Philip Sheffer, O. R. Wentz and John Foust.

The following January a committee was instructed to secure a "draft of the church," which was presented to the congregation on April 11, 1862, and "agreed upon." The original building, consisting of a basement and auditorium, was erected during the summer. A marble slab from the front gable of the building, engraved with the date 1862, attests this fact. The cost of the church was approximately \$4000.00 besides liberal donations in gratuitous labor. "Quite an achievement for such a handful of people." Reverends A. Berg and Dr. Lochman, of York, Pa., conducted the services at the cornerstone laying; and at the dedication, the exact date of which is unknown, though it must have been the latter part of 1862 or early in 1863, Reverends A. Berg, Dr. Kurtz, of Baltimore, Md., and Dr. A. W. Lilly, of York, officiated.

In the building of the church a considerable debt was incurred. This incumbrance was removed by some of the interested men buying several acres of ground, selling it off as building lots, and turning the profits over to the church to pay the debt. One lot was retained however, on which a parsonage was erected. This was a good example for some of our modern business men. (The foregoing facts were gathered from surviving Charter Members by Rev. J. B. Wolf, D. D., in 1897.)

The first enrollment of members occurred on June 13, 1863,

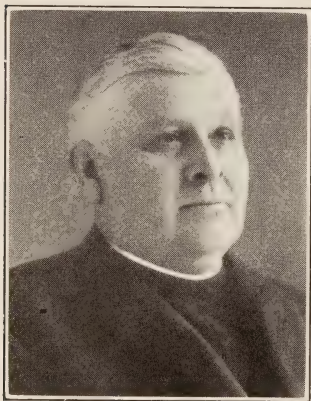
when forty-five members, mostly from Fissel's and other churches, transferred to the new organization. Mrs. Maria Wambaugh is the only surviving charter member.

After the completion of the church the congregation decided to become a separate parish, and elected Rev. Jacob Kaempfer as the first pastor. Rev. Kaempfer took charge October 1, 1863, and served the young charge until October 1, 1867. He was succeeded by the Rev. J. C. Koller.

Application for a charter was made to the court on April 26, 1864, and granted on August 26, of the same year. A Sunday School was organized in December of this same year, the pastor acting as superintendent. The classes were first arranged as "spelling" and "testament" classes, fitness for promotion being determined by examination. Afterwards there were added "male and female Bible classes." The records evidence a healthy growth in the Sunday School from the beginning. It has always been, and still is a great help and credit to the church.

The preaching from the beginning seems to have been in both German and English. In 1868 new hymn books were secured, an equal number in each of these languages. A spirit of brotherly love seems to have characterized this young church for in 1869 the Reformed brethren, desiring to start work in Glen Rock, were "granted the use of the church for worship" at a price sufficient to cover the extra expenses. From this beginning has grown a prosperous sister church.

The life of Zion church is closely associated with Saint Paul's (Hametown) which came into being in 1874 and made overtures to Zion church to be united with it as a charge. This arrangement was consummated and has worked harmoniously as the Glen Rock Charge up to the present time. Rev. Mr. Koller relinquished the pastorate on February 7, 1877, to accept a call to Saint Matthew's church at Hanover, Pa.



REV. J. B. WOLF, D. D. After several months of anxiety an election for a pastor was held and Rev. J. B. Wolf, a recent graduate of Gettysburg Seminary, was selected by a practically unanimous vote of the members present. Thus began a pastorate on July 20, 1877, which claimed the entire ministerial life of Rev. Wolf and terminated on account of failing health on January 1, 1918, a pastorate of 40 years, 5 months and 11 days.

The original parsonage, after serving its purpose for some years, was sold to a private party and a new house was built on a lot adjoining the church for the pastor's residence. This has been recently remodeled and is now a first class modern parsonage, built of brick, representing an actual investment of not less than \$6000.

About 1895 pastor Wolf's health became very much impaired and a report from his physician was brought to the congregation by Mr. Joseph Dise that "The pastor's sickness was due to the unhealthy location of the parsonage." This resulted in the erection of a fine new house, beautifully located on the side of a sunny hill, which later was purchased by Dr. Wolf and became his private residence.

On February 19, 1905, at a congregational meeting, "Joseph Dise, architect, presented plans for a new church, which were adopted." A building committee, consisting of S. K. Diehl, Joseph Dise, Paul Beck, Wm. Foust, George W. Geiple, W. W. Seitz and Henry Bollinger, was appointed and authorized to proceed with the erection of the building. The corner-stone of the new church was laid on July 7, 1905, and Rev. A. R. Steck, D. D., pastor of Union Lutheran Church, York, Pa., preached the sermon.

The first service was held in the church on December 23, 1905; but the dedicatory service did not occur until May 12, 1907. Rev. A. Stewart Hartman, D. D., General Secretary of the Board of Home Missions, preached at the morning service and "conducted the financial effort." Rev. Dr. Steck of York, Pa., spoke in the afternoon and again in the evening. The pastors of the other churches in Glen Rock and neighboring Lutheran pastors closed their churches and joined in the dedicatory service.

The architecture of the new church is Roman throughout. It is built of Port Deposit granite and is 126x62 feet in size. It consists of an auditorium, finished and furnished in a rich mahogany color and seating 400 people, a Sunday School room seating 300, which may be opened into the auditorium by folding doors, and a primary room for 100. It is lighted throughout with electricity and is graced by a sweet-toned Esty Pipe Organ, costing over \$2000. Dr. Hartman says: "It is one of the most beautiful, well-appointed and churchly houses of worship it has been our privilege to see." Exclusive of the architects' fees, which were donated, much of the hauling and large donations of gratuitous labor, the cost of the building and furnishings was over \$30,000, all of which was provided for on the day of dedication. This building was the climax of pastor Wolf's commendable work in this charge; and he gives great credit to the architect, Mr. Joseph Dise, a member of the church, whose beautiful vision found expression in material form in this most worshipful house of God.

Dr. Wolf retired from the pastorate January 1, 1918, and was succeeded by the present pastor on June 1, 1918. A bronze

tablet bearing the inscription: "A tribute of love to Rev. Joseph Bittinger Wolf, D. D., pastor of this church, July 20, 1877, to January 1, 1918," was dedicated on the 26th of June, 1921, Dr. Wolf himself taking part in the service and his entire family being present.

On February 21, 1923, it was decided to purchase the property adjoining the church, a lot about 80x125 feet, containing a double brick house and a barn, for a consideration of \$8000, the title for which was taken on April 2, 1923. Zion church now has an enrollment of 434 communicant members, a Sunday School enrollment of 457, a Luther League numbering 35, a Woman's Missionary Society of 80, a Light Brigade and regular weekly classes in Religious Education. The last synodical report shows \$6892 passed through the treasury, of which \$3396 was for benevolence.

The pastorates were: Rev. A. Berg, August 29, 1860,—October 1, 1863; Rev. Joseph Kaempfer, October 1, 1863—October 1, 1867; Rev. J. C. Koller, November, 1867—February 7, 1877; Rev. J. B. Wolf, D. D., July 20, 1877—January 1, 1918; Rev. L. F. M. Myers, June 1, 1918—.

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### REV. HENRY R. SPANGLER

PASTOR OF THE GOLDSBORO-MT. ZION CHARGE



The subject of this sketch was born in North Codorus township, York County, Pa., October 25th, 1881.

His parents were John A. and Anna Spangler. They both had much to do in influencing his life along the line on which it has gone. His father is a member of the Reformed Church in the United States and his mother belongs to the United Lutheran Church. He was confirmed by Rev. F. S. Geesey, November 6th, 1897, at St. Peter's Union Church, which is a part of the Muhlenburg Charge, York County Conference. The catechetical course, in preparation for con-

firmation, made a profound impression. Shortly after confirmation, he was given the responsibility of teaching a S. S. class, in which he became intensely interested and as a consequence, de-



voted much time to Bible study and religious questions. This period was formative to a large extent in shaping the future character of his work.

He began his public school career in the fall of the year 1887, and continued attending the rural schools until the year 1900. The York County Academy was entered in the fall of 1900, with the desire to take up the teaching profession at this time. After spending three years at the York County Academy he entered Gettysburg College the fall of 1903, from which he graduated in the spring of 1907, among the second honor students. He entered the Gettysburg Theological Seminary the fall of 1907. It was during his third year at College that he fully made up his mind to enter the Christian ministry. In the spring of 1910, he graduated from the Seminary, and in 1909 was licensed by the West Pennsylvania Synod to perform Ministerial functions. After having received Licensure he supplied in various churches during 1909 and 1910. During the Summer of 1910 he served the Mt. Carmel—New Baltimore Charge, until his departure for India in the fall of 1910. Just before leaving the homeland he was ordained by the West Pennsylvania Synod.

He sailed for India on October 20th, 1910, and on reaching that country was immediately assigned the task of getting the Telugu vernacular. This was his chief task for the next two years. He was also assigned other lighter tasks, such as a limited amount of teaching in the Watt's Memorial College, Guntur. During the second year of his linguistic studies he was gradually given a larger amount of the work that was ultimately to become his task. He helped in relief work in the former German Herranssburg Mission, after the internment and repatriation of the missionaries. During this first term of service he was in charge of the Guntur Taluk Field for the greater part of the time. He was also in charge of the Bapatla Field for a short time. During the last three months of his stay in India while serving his first term of service, he was teaching in the Bible Training School in Guntur.

He left India January 8th, 1919, to take his first furlough in the homeland, arriving at his parents' home March 18th, 1919 and finding them broken-hearted because of the death of a younger brother, John, whose body had been laid away just five days before. With this there began a series of events that finally necessitated a severance from the work in India. During his furlough in the years 1919 and '20, he was in the service of the Board doing deputation work. During the interval of this furlough he was married to Miss Amy K. Swartz, of Spring Grove, Pa., on June 8th, 1919.

On January 26th, 1921, they left for India again and arrived there on the 27th of February. The second term of service was a very short one lasting for about three years.

He was compelled to abandon the work in India because o

the death of his only sister, Mrs. Katie Newcomer, who left her husband and six small children. The burden of rearing these children fell to a large extent upon the shoulders of his parents. This was too much for them and hence the return to the homeland. They arrived here on April 8th, 1924. During this second term of service in India, they served for a period of about nine months in South India, in the Guntur section of the Mission Field. In December they moved to North India to assist especially in the educational work of the former German Gossner Mission, and during this time resided in Ranchi, the Headquarters of the Mission and now of the autonomous Lutheran Church. Rev. Mr. Spangler became pastor of the Goldsboro-Mt. Zion Charge on September 1, 1925.

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MT. ZION LUTHERAN CHURCH, YORK CO., PA.

(Goldsboro-Mt. Zion Charge)

REV. HENRY R. SPANGLER, PASTOR



MT. ZION LUTHERAN CHURCH,  
YORK CO., PA.

The earliest recorded event bears the date of April 23, 1870. Rev. Solomon Dasher was Pastor. An election was held and the following church council was elected: Deacons, John Seitz, John Hale, John Zin, Levi Hartman; Elders, Samuel Hale, Jacob Kunkel. January 1, 1872, Pastor Dasher closed his ministry in the Mt. Zion Church. Rev. Samuel Hering began his labors February 4, 1872. During his ministry the church was rededicated. He served till April 26, 1874.

March 15, 1874, at a congregational meeting it was decided to unite with the Rossville Charge. Samuel Hale and Elijah Hoover were selected as a committee to confer with the Ross-

ville Council relative thereto. Rev. J. B. Winton was pastor from April 5, 1874, to May 2, 1875; Rev. A. N. Warner, from August 1, 1875, to June 23, 1878; Rev. Honeycut, from December 8, 1878, to March 28, 1880; Rev. Tressler, from April 25, 1880—. (The record does not give the time of the expiration of his pastorate). Rev. A. B. Erhard, became Pastor December 8, 1883. (No date of expiration.) Rev. Detrich, from April 3, 1887, to June 9, 1890; Rev. C. P. Wiles from March 28, 1896, to 1901. After Rev. C. P. Wiles left the field in 1901 the following pastors served in the Rossville Charge of which Mount Zion was a part until 1920: Rev. G. H. Eveler, Rev. H. T. Bowersox, D. D., and Rev. C. M. Coffelt. We have no record from 1901; but as this charge continued to be a part of the Rossville Charge, it can be granted that the pastors of that charge served Mt. Zion. By action of the West Pennsylvania Synod, 1920, permission was given to sever relations with Rossville, when it united with the Zion congregation of Goldsboro to form the Goldsboro and Mt. Zion Charge. Rev. C. H. Shull became the first pastor of the Goldsboro and Mt. Zion Charge and served from November 1, 1921, to July 1, 1922. Rev. C. F. Floto began his pastorate December 1, 1922, and continued to serve until January 31, 1925, when he assumed the pastorate of Mt. Holly Springs Lutheran Church. The present pastor, Rev. Henry R. Spangler, entered upon his duties September 1, 1925.

At the present time this congregation has a confirmed membership numbering 60. It maintains a flourishing Sunday School with an enrollment of 150 and an average attendance of about 85.

ZION LUTHERAN CHURCH, GOLDSBORO, PA.  
(Goldsboro-Mt. Zion Charge)

REV. HENRY R. SPANGLER, PASTOR



ZION LUTHERAN CHURCH  
GOLDSBORO, PA.

In the year 1896, Rev. H. H. Weber, D. D., of the Church Extension Board, in connection with Rev. C. W. Baker, who was then Secretary of the York County Missionary Committee, visited Goldsboro and bought for the Church Extension Board two lots in the newly laid out addition known as north Goldsboro. These lots were bought from Aaron Ziegler. The price was \$150.00. On the 26th day of September, 1897, under the direction of Rev. C. W. Baker, a congregation was organized numbering 26 members. A constitution was adopted and the following church officers were elected: Elders, Lewis Gross and Henry Ottermeyer; Deacons, S. D. Nagle and J. E. Shearer. Rev. J. E. Heindel of the graduating class of Gettys-

burg Seminary, who was then serving the newly organized Church at York Haven, became the first pastor of the Goldsboro congregation. Steps were taken to build a church edifice. The undertaking prospered. A frame structure churchly in appearance and appointments costing \$3,350 was erected. The church was dedicated free of debt, March 27th, 1898. The following pastors were present and took part in the service: Rev. H. H. Weber; D. D., Rev. G. W. Enders, D. D., pastor of Christ's Lutheran Church, York, Pa., Rev. P. Livingston, pastor of St. Mark's Church, York, Pa., and pastor J. E. Heindel. The church was dedicated as Zion Lutheran Church of Goldsboro. Goldsboro and York Haven Churches were formed into a charge and named Goldsboro and York Haven Charge. The following pastors served as supplies or regular pastors from the time Rev. J. E. Heindel until the pastorate of Rev. C. H. Shull when Mount Zion and Zion



were united: Rev. C. F. Crissman, Rev. J. C. McCarney, Rev. J. Roy Strock, D. D., Rev. J. S. Blank, Rev. William Hoffmann, Rev. L. G. Stauffer and Rev. R. S. Stair. This relation continued until 1920 when by action of the West Pennsylvania Synod the Goldsboro and York Haven Charge was dissolved. The Mt. Zion congregation was permitted to withdraw from the Rossville charge, and Goldsboro and Mt. Zion were formed into a new charge. Rev. R. S. Stair served the charge for a short period. Rev. C. H. Shull followed with a pastorate of six months, Rev. C. F. Floto took charge December 1st, 1922, and served until January 31, 1925. Rev. Henry R. Spangler became pastor September 1, 1925. Zion congregation has a membership numbering 60. A parsonage was purchased recently at a cost of \$2600.

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### REV. C. H. HERSHEY

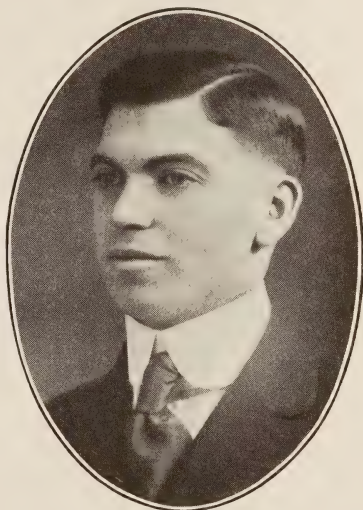
#### PASTOR OF THE HALLAM CHARGE

Rev. Clarence Henry Hershey, present pastor of the Hallam Charge, was born near Dover, York County, Pennsylvania, May 25, 1894. His father, Henry E., and mother, Annie Hoffman Hershey, at present reside in Dover, Pa. About one mile south of his birthplace stands the old Salem (Strayer's) church where on October 10, 1908, he was received into church membership by Rev. A. G. Fastnacht, D. D., then pastor of the Dover Charge.

His early life was spent on the farm and attending the township public schools. In the spring of 1911 he entered the York County Academy from which he graduated in June, 1913. In September of the same year he entered Gettysburg College, from which institution he graduated in 1917 with an A. B. degree. In the fall of 1917 he entered the Theological Seminary at Gettysburg, from which he was graduated in May, 1920, with the degree of B. D.

On May 14, 1920, he was married to Miss Erma E. Kohr, daughter of Daniel E. and Leah Y. Kohr, of North York, Pa. They have one child, Eleanor Louise.

On October 15, 1919, Mr. Hershey was licensed to preach



in St. Matthew's Lutheran Church, Hanover, Pa., and was ordained to the gospel ministry October 13, 1920, in the First Lutheran Church, Chambersburg, Pa. On June 1, 1920, he became pastor of the Lehmaster Lutheran Charge, Franklin County, Pa., which he served for two and a half years. On January 1, 1923, he became pastor of the Hallam Charge, York County, Pa.

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CANADOCHLY LUTHERAN CHURCH, YORK CO., PA.  
(Hallam Charge)

REV. C. H. HERSHEY, PASTOR



CANADOCHLY LUTHERAN CHURCH, YORK CO., PA.

The Hallam Charge, formerly known as the Kreutz Creek Charge, consists of the St. James' congregation, Hallam, and Canadochly, located three and a half miles south of Hallam in Lower Windsor Township on the improved road leading from East Prospect to York, Pa.

The beginning of religious work by people of Lutheran persuasion in the community in which the Canadochly Lutheran Church is located can be traced back to the year 1733, when John Casper Stoever crossed the territory now included in York County, holding religious services and baptizing and also laying plans for the organization of Christ Church, York, in connection with which the work at Canadochly and in the Kreutz Creek Valley was for many years carried on. Although no definite record of the earliest activities seems to exist, there is in the possession of the congregation a record book containing the names and lengths of their periods of service of the pastors who labored from 1733 on down.

From 1733 to 1744 the names of pastors associated with the

history of the work here are as follows: John Casper Stoecker, David Candler, Henry Melchoir Muhlenburg, J. F. Handschuh and Peter Brunholtz. From 1744 to 1765 the following York pastors ministered also at Canadochly: John Helfrich Schaum, George Ludwig Hochheimer, John George Bager, Lucas Raus and Nicholas Hornell.

From early days this was a union church, Lutherans and Reformed worshipping together. It was during the time when Nicholas Hornell was preaching to the Lutherans at Canadochly, in the year 1763, that the first church, a log building, was erected. Logs and stone were brought from the nearby woods and pews were made by some of the people. A wood-worker carved a pulpit out of the trunk of a large tree and placed it over a winding stair. Over the pulpit there was a sounding board. The floor consisted merely of earth. The church was finished in 1764 and dedicated in June of that year. Rev. Hornell represented the Lutherans and Rev. Jacob Lischey, the Reformed at this service. This building stood for thirty-six years. The site of this building is today marked by a little mound in the old graveyard east of the church.

On June thirtieth, 1765, Rev. Nicholas Hornell preached his farewell sermon and retired from the ministry. In 1767 Rev. John George Bager became pastor at York and also at Canadochly, where he had before preached, though perhaps not as pastor. He served until 1769. In April, 1770, Rev. John Nicholas Kurtz became pastor and remained until 1789. The next pastor was Jacob Goering, a native of Chanceford township. He died in 1807.

The second church, a brick structure, was completed in 1801. The building committee consisted of Michael Kauffelt and Anthony Keller, Lutherans, and Conrad Leber and Jacob Dritt, Reformed. Matthew Becker was elected treasurer.

In 1809, Rev. John G. Schmucker came to York and also assumed charge at Canadochly. In 1813, he gave up part of his charge which consisted of six churches. Canadochly was then in the charge of Rev. Jacob Herbst who later became regular pastor. In 1814 Rev. Charles Morris became pastor and served until 1818, when because of enfeebled health he resigned and became proprietor of the Morris Drug Company, at York. Rev. Jacob Herbst, previously mentioned, then became regular pastor and served one year until 1819. In 1819 Rev. John G. Kraber became pastor at Canadochly, remaining until 1833.

An old record states that on December 20, 1825, the heirs of William Penn granted to the congregations worshipping at Canadochly a tract of land of about 20 acres, the same tract as was originally surveyed in 1752, for the use of the congregations of this church. The congregations obtained a charter in 1838 when Joseph Ritner was governor of Pennsylvania.

Rev. Jonathan Oswald became pastor in 1835, and with him came the gradual introduction of English in connection with the German. He preached his farewell sermon to this congregation June 20, 1875.

In 1840 the Sunday School connected with the union church was organized in a school house about three-fourths of a mile west of the church. Henry Slaymaker was the first superintendent. In 1857 it was removed to the church. John Hellerman then became superintendent.

The third and present church building, constructed of brick, was erected in 1867. P. W. Keller was the contractor. It is a two-story building having been remodeled during the pastorate of Rev. J. D. Krout. It has a fine auditorium and a Sunday School room. Electric lights were installed throughout the building early in 1924. Standing as it does at a point from which both sides of the Susquehanna may be viewed, it serves as a landmark in the community. The congregation has also in its possession a farm of approximately 20 acres occupied by the sexton. In 1907 the Lutheran congregation purchased the part of the property owned by the Reformed who built a new church building about one-eighth of a mile west of the original church.

After Rev. Oswald, in the long line of pastors, came Rev. L. K. Secrist who served until 1889. Rev. Hermon F. Kroh served from 1889 to 1891. From 1892 to 1897, Rev. Reuben S. Stair was pastor. He was succeeded by Rev. E. E. Hoshour, who remained until 1900. Rev. D. B. Lau became pastor December 1, 1900, and remained for three years and nine months. Rev. J. H. Meyer took charge in November, 1904, and served one and a half years. Rev. Joseph D. Krout took charge October 1, 1906, and continued for three years. He was followed April 1, 1910, by Rev. A. B. Miller, who left April 29, 1912. Rev. D. S. Martin came June 4, 1912, and left November 7, 1917. Rev. C. F. Floto began work January 15, 1918, and left December 1, 1922. Rev. C. H. Hershey, the present pastor, began his work January 1, 1923.

The Rev. E. C. Ruby, pastor of St. Peter's Lutheran Church, North York, and also Treasurer of the West Pennsylvania Synod of the Lutheran Church, is a son of this congregation.

The confirmed membership of the congregation at present is 120. The church council consists of the following officers: Elders, George Poff, Sr., Benjamin Kauffman; Deacons, George Cooper, Elmer Keller, Harry Keller and Ephraim Dietz; Trustees, David Dellinger, Harrison Fauth and H. A. Ruby. The Superintendent of the Sunday School, with an enrollment of 121, is Harry Boll. Luther Ruby is president of the Luther League with an enrollment of 25.



ST. JAMES' LUTHERAN CHURCH, HALLAM, PA.  
(Hallam Charge)

REV. C. H. HERSHEY, PASTOR



ST. JAMES' LUTHERAN CHURCH, HALLAM, PA.

The history of the Lutheran church in the Kreutz Creek Valley, although veiled under some uncertainty, can be dated back to 1746, when application was made to the heirs of William Penn for a tract of land situated in Hellam Township, then Lancaster County, Pennsylvania, for church purposes. In that year also a permit was issued by the proprietary of Pennsylvania authorizing Martin Shultz, Jacob Weltzhoffer, Henry Smith and George Amend to have fifty acres surveyed for said purposes. For this land they were to pay 15 pounds 10 shillings. The permit is signed by George Thomas and by William Parson, Surveyor General. The purchase was made and a deed secured. At various times, portions of this land have been sold, leaving at present in the church tract about 10 acres. Though land was secured, the church was not organized until the year 1763 under the pastoral direction of Rev. Lucas Raus. At this time George Amend and Mathias Demuth were elected deacons. Prior to this time, however, different Lutheran ministers ministered to Lutheran settlers in the vicinity, namely, Revs. Candler, Muhlenberg, Handschuh and probably others.

It is not possible to obtain a continuous list of pastors from the beginning to the present time but a partial list is here named. Prior to 1777, Revs. Raus, Hornell and Bager. In 1777 Nicholas Kurtz became pastor. In 1786, Jacob Goering took charge. In 1809, J. G. Schmucker; 1815, C. A. Morris; 1817, George Kraber; followed by Dr. J. Oswald, date not known. Then came George P. Weaver. After his resignation, Rev. A. W. Lilly supplied the

congregation until May 19, 1872, when Rev. L. K. Secrist became pastor. Rev. Hermon F. Kroh came in 1889 and ended his labors in 1891.

The first church building stood in the southwest corner of the old graveyard, built of logs, about 1745, having slab seats and no stone. The original worshippers came to the house of God armed against the Indians.

The second church, built of stone, in 1797, stood on nearly the same spot as the present building, which was erected in 1860. This is a brick building, used for many years by the Lutherans and Reformed jointly but now in the hands of the Presbyterians.

During the pastorate of Rev. R. S. Stair, at a congregational meeting held at the parsonage in March, 1894, it was decided to erect a house of worship in Hallam, and the following were named as a committee to have matters in charge. Chairman, Rev. R. S. Stair, Secretary, L. R. Crumling, and Treasurer, John W. Gable. Additional members of the committee were Henry S. Fries, Frank E. Lehman, Phillip C. Metzel, George E. Loucks, Winfield S. Hauser and John Druck. At a meeting of the building committee held March 12, 1894, a plan for a building submitted by J. A. Dempwolf of York, was selected and building operations began at once, resulting in a beautiful church building located on Main street in the boro of Hallam, arranged according to Lutheran custom with an auditorium seating about three hundred people and a primary Sunday School room attached. It is equipped with electric lights and a hot air heating plant. Sunday September 23, 1894, the building was dedicated, the dedicatory sermon having been preached by Dr. J. W. Richard, of the Gettysburg Seminary. Dr. G. W. Enders, Sr., Rev. Peter Livingston and Dr. A. G. Fastnacht of York, together with pastor Stair, also took part in the service. The dedication was followed with a week of services in which different pastors from York participated. The congregation from then on has been known as St. James' Evangelical Lutheran Church of Hallam, Pa.

Following pastor Stair, who resigned in 1897, came Rev. E. E. Hoshour, who served until 1900. Rev. D. B. Lau came December 1, 1900, and remained three years and nine months. Rev. J. H. Meyer took charge in November, 1904, and served one and a half years. Rev. J. D. Krout came October 1, 1906, and continued for three years. Rev. A. B. Miller came April 1, 1910, and left April 29, 1912. Rev. D. S. Martin came June 4, 1912, and left November 7, 1917. Rev. C. F. Floto began work January 15, 1918, and left December 1, 1922. Rev. C. H. Hershey, the present pastor, assumed pastoral charge January 1, 1923.

In addition to the church building, the congregation numbering 145 confirmed members owns also a parsonage having all modern conveniences and a sexton's house with modern equipment. The church council at present consists of the following

officers: Elders, John Grosh, Ambrose Kauffman; Deacons, G. W. Strickler, Paul Hamm, D. M. Gilbert and C. E. Young; Trustees, William Wolf and P. A. Gross.

The Superintendent of the Sunday School, having an enrollment of 165, is Aquilla Fauth. The President of the Women's Missionary Society, having 23 members, is Mrs. A. F. Gable. The President of the Ladies' Aid Society, with 30 members is Miss Emma Hiestand. The President of the Luther League, with 48 members, is Paul Hamm. Miss Cora Reider is Superintendent of the Junior Luther League, with 28 members.

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### REV. W. H. EHRHART

#### PASTOR OF THE JEFFERSON CHARGE

W. H. Ehrhart was born October 26, 1861, in York Township, York Co., Pa. His parents' names were William and Eliza (Stump) Ehrhart.

He was reared on the farm and attended public school and a normal school at York, the York County Academy and Millersville State Normal. Taught public school for six years and then prepared for College at the York County Academy. Entered Gettysburg College in 1889 and graduated in Spring of 1893 in the Classical Course. In the Fall of 1893 he entered the Theological Seminary at Gettysburg and graduated in 1896. He received his A. M. degree from Gettysburg College in the spring of the same year.

He was licensed by the West Pennsylvania Synod at its meeting in Zion's Lutheran Church, York, Pa., in 1895, and ordained by the same Synod the following year in St. James' Lutheran Church, Gettysburg, Pa.

His first charge was that of Silver Run, Md., which he began to serve soon after his graduation from the Seminary in the spring of 1896, remaining until 1903, when he accepted a call to the Jefferson Charge of the West Pennsylvania Synod where he is still serving.



BETHLEHEM LUTHERAN CHURCH, YORK CO., PA.  
(Jefferson Charge)

REV. W. H. EHRHART, PASTOR



BETHLEHEM LUTHERAN CHURCH  
YORK CO., PA.

An old deed informs us that Philip Stiltz, often called Steltz, sold to the Subscribers of the Church named Bethlehem on the 14th day of February, 1795, two acres of land located in Baltimore Co., Md., on the Mason and Dixon line close to the point where Shrewsbury and Codorus Townships join. For these two acres the subscribers were to pay five shillings Sterling Money. The tract itself was known as Stiltz's Deer Park.

On June 30, 1803, the Penns issued a Patent Deed to John Rubland and Daniel Peterman, representatives of the church organization, for two acres and 120 perches, adjoining the land bought from Philip Stiltz on the Pennsylvania side of Mason and Dixon line.

But prior to these two grants of land, in February,

1794, Christopher Ring, Philip Stiltz, Christopher Ziegler, Jacob Barg, Andrew Kay, George Ruhl, John Sour, William Rogers, Philip Stiltz, Jr., Henry Henig and Peter Henig signed an article of agreement for the founding of a Union Congregation where the doctrines of the Lutheran and German Reformed Churches should be preached and taught.

About 1801 a church building was erected on the tract of land purchased from Philip Steltz within a few feet of the boundary line in the State of Maryland.

In 1862 a brick church was erected on land purchased from John Fisher in Codorus Township, about one hundred yards north of the site of the first church.

The church was served as near as we know by the following



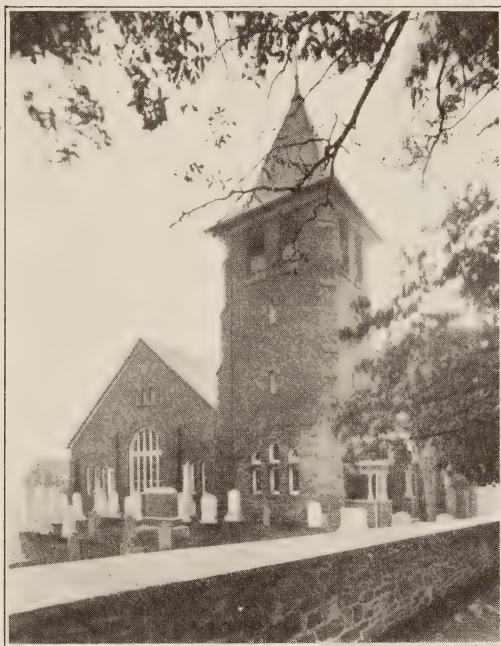
ministers: Revs. Sieger, Reineck, Andrew Berg, William H. Ketterman to 1903 and William H. Ehrhart from 1903 to the present time.

The church was incorporated December 5, 1863.

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ST. JACOB'S "STONE" CHURCH, YORK CO., PA.  
(Jefferson Charge)

REV. W. H. EHRHART, PASTOR



ST. JACOB'S, "STONE" CHURCH, YORK CO., PA.

According to an old deed, Jacob's Union Church is built on land granted by the State during Governorship of Thomas McKean. This is the way the deed reads: "Know ye, that in consideration of the sum of Thirty-one Dollars and three cents lawful money now paid by George Werner, Andrew Miller, Francis Bachman, and Jacob Ruhlman, Elders of the Presbyterian and Lutheran Congregations of the County of York,—into the Receiver General's Office of this Commonwealth, there is granted, by the said Commonwealth unto the said George Werner, Andrew

Miller, Francis Bachman and Jacob Ruhlman in trust for the use herein after mentioned—a certain tract of land called Teachers' Resort—situated in Codorus Township, York Co.,—containing Forty-five Acres." The granting of this land took place in the year 1767.

The first church was dedicated on the 4th of July, 1761. The organization of a church was at least five years earlier in 1756. The Record shows baptisms from this early period on up to the present. It is supposed the services were held in a school house until the dedication of the first church in 1761. The first building was a log building and was soon found to be too small owing to rapid increase in membership. In the year 1789 the log church was torn down and replaced by a stone structure of larger dimensions, from which also it received its name, Stone Church.

In 1855, it again became necessary on account of the rapid growth in membership and the increased demand for better facilities, to take the last named structure down and build one of larger dimensions. Steps were promptly taken and the Stone Church was replaced by a brick building. The Corner Stone was laid in the Spring of the above named date, Rev. Peter Scheurer being Pastor.

The above named structure was seriously damaged by lightning and fast becoming dangerous. A meeting was called and on the advice of J. A. Dempwolf, architect of York, Pa, it was unanimously decided to build. The vote was taken at a second meeting.

May 27, 1889. Steps were immediately taken to rebuild, a building committee was appointed, the Lutheran members being Michael Saubel and J. A. Klinefelter, and the work was pushed with all possible speed. The corner stone of the new edifice was laid on August 4, 1889, the late Rev. J. C. Koller, D. D., assisting the Pastor, Rev. W. H. Kettermann. The new building is a modest, yet substantial and commodious structure built of brick and Hummelstown brown stone of modern Gothic style and architecture costing about \$18,000 and could not be replaced for three times that amount. The church has a seating capacity of one thousand. The church was remodeled and rededicated May 16, 1920. The West Pennsylvania Synod convened here October 12, 1897, Rev. W. S. Freas, D. D., preaching the opening sermon.

The following are some of the ministers who served the congregation: Rev. Frederick V. Melsheimer, 1790 to 1814; John F. Melsheimer, 1814 to 1826; Jacob Kempfer, Johnathan Ruthrauff, 1829 to 1837; Jacob Albert, 1837 to 1848; Peter Scheurer, 1848 to 1872; W. H. Kettermann, 1872 to 1903; and W. H. Ehrhart, 1903 to the present time.

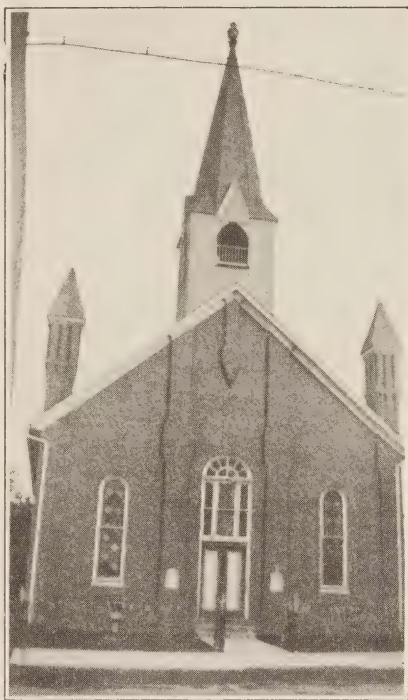
The charge is known for its long pastorates, the last three totaling exactly 75 years.

## TRINITY LUTHERAN CHURCH, JEFFERSON, PA.

(Jefferson Charge)

REV. W. H. EHRHART, PASTOR

Rev. Emmanuel Keller preached the first sermon within the village of Jefferson on December 26, 1825. Not long afterward a Lutheran Congregation, was organized. For about five years the services were held in the school house. In 1830 a church was built which received the name of Emmanuel's Union Church in which the Lutherans and Reformed worshiped. The church had a gallery on three sides and the dimensions were 40 by 50 feet. This building was used until 1883 when the two denominations built separate churches. The Lutherans built Trinity Church, a brick building near the square. The Lutherans have been worshipping in this church up to the present time.

TRINITY LUTHERAN CHURCH  
JEFFERSON, PA.

The following were some of the ministers who served Emmanuel's Union Church:

Rev. Emmanuel Keller and Rev. Deininger. Trinity was served by Rev. Peter Scheurer to 1872, Rev. William H. Ketterman from 1872 to 1903, and W. H. Ehrhart from 1903 to the present time. The church has a membership of 200.

ZION LUTHERAN CHURCH, YORK CO., PA.  
(Jefferson Charge)

REV. W. H. EHRHART, PASTOR



ZION LUTHERAN CHURCH  
YORK CO., PA.

On April 24, 1859, a Sunday School was organized in an old log school house. This stood on ground that is now used for burial purposes. The organization was effected two years before the building of the little church on the site of the present church building.

The planting of a Sunday School in this community took the form of a missionary enterprise. For, two years later, in the fall of 1861, the Lutherans and Reformed jointly erected a church building not large, but spacious enough for the needs of the time. The Church was named Zion's Lutheran and Reformed and each had about fifteen members to begin with. The congregation increased in membership very rapidly and as the church soon overcrowded, it was decided to build a new and larger church. This was done in 1882 and was built on the

same site on which the first church stood. This gave them a more commodious building and the church prospered and grew to a membership of over 200. She has at the present time two of her sons in the ministry, Rev. Paul Glatfelter and Rev. Harry D. Newcomer. There is a flourishing Sunday School and a very promising Women's Missionary Society.

The church had only three ministers in the 63 years of her existence: Rev. Peter Scheurer from 1861 to 1872; Rev. William H. Ketterman from 1872 to 1903; and Rev. William H. Ehrhart from 1903 to the present.

The church was incorporated in November 8, 1870.



## REV. WILLIS R. BRENNEMAN

PASTOR OF THE LEBANON CHARGE

Willis R. Brenneman, son of Abner and Elsie Brenneman, was born at Seven Valleys, Pa., July 31st, 1897. He attended Ziegler's Lutheran Church, where he was confirmed in 1912 by Rev. A. J. Grossman. After attending the public schools he prepared for College at the York County Academy. He entered Gettysburg College in 1913, graduating in 1917. Upon graduation from Gettysburg Seminary in 1920 he became pastor of Grace Lutheran Church of Clarion, Pa. He was compelled to resign on account of ill health at the end of nine months. After the lapse of a year he accepted the call of the Lebanon Charge, which became effective in May, 1922. He married Miss Lela Gladfelter, member of St. Matthew's Lutheran Church of York, Pa.



He was ordained at the convention of the Pittsburgh Synod at Greenville, June 13th, 1920.

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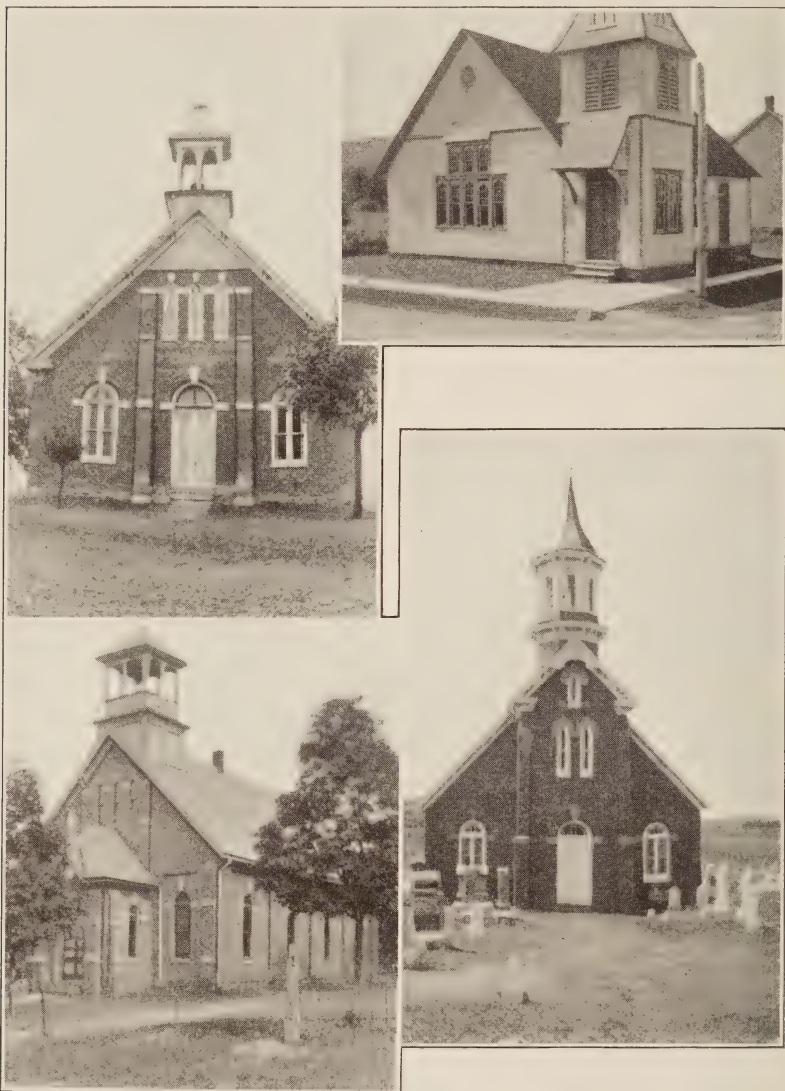
LEBANON LUTHERAN CHURCH, YORK CO., PA.  
(Lebanon Charge)

REV. WILLIS R. BRENNEMAN, PASTOR

Lebanon, at first called Flinchbach's, and sometimes known as Stabley's was organized in 1812, as a union church. The congregations of Stahley's, Blymire's, Frey's, and Flinchbach's called John Herbst, Jr., to become their pastor. The original tract of land, at first consisting of little more than an acre, was deeded by Frederic Flinchbach and John Stebler for the sum of \$30. The first church erected upon this ground was a frame structure. Its architecture was typical of the times, with a gallery on three sides and the elevated pulpit on the fourth. Rev. Herbst resigned in 1819.

The second pastor was Rev. Henry G. Stecker. At a meeting of the Synod in Baltimore in 1819 Mr. Stecker was given permission

to preach to the York County congregations. He accordingly entered the work and in 1821 was ordained. During the greater part of his ministry he lived at Martinsburg (Loganville), from



#### CHURCHES OF THE LEBANON CHARGE, YORK CO.

ST. PAUL'S, MT. PLEASANT  
ST. JOHN'S, "SADLER'S" CHURCH

ST. PAUL'S, FELTON  
LEBANON CHURCH

which point he served eight congregations. Rev. Stecker remained pastor until 1830, when he moved to Hummelstown, Pa.

During the next three years, neighboring and visiting pastors supplied. It was the period of readjustment among the congregations of York County. Among those who served or supplied during this period was Henry Ginal, whose name appears on an old baptismal certificate.

In 1833 Rev. John Kaempfer, a native of North Carolina, and the first student at the Gettysburg Seminary, came to Shrewsbury and organized that Charge, consisting of Fissel's, Steltze's, Sadler's, Shrewsbury, Shuster's and Stabley's. The pastor lived at Shrewsbury, where a parsonage was procured for him at a cost of \$1200. Rev. Kaempfer resigned in 1843.

While a few congregations experienced difficulty in finding pastors, Lebanon had the good fortune of being a part of the Shrewsbury Charge where few pastoral changes occurred. The longest and perhaps the most fruitful ministry must be credited to Rev. Andrew Berg, who stands out as a strong figure in the life of Lebanon. During his ministry of 28 years two dates are significant. The first of these is 1847 when a School was organized. The second date is 1859 when a new church was built by the two congregations. Rev. Berg's ministry dates from 1843 to 1871.

In 1871 Lebanon severed relations with the Shrewsbury Charge and united with several of the old Windsor Charge congregations to form the Dallastown Charge. Of this field Rev. Peter Warner was the first pastor, accepting March 19, 1871. He labored faithfully among the six congregations until his death, April 17, 1882.

Rev. Warner was succeeded by Rev. E. Lenhart, who served from November 14, 1882, until 1885, when the Charge was divided. The new Charge consisting of Lebanon, St. James', and St. Luke's, was formed, called the Lebanon Charge.

Rev. Peter Livingston became the first pastor of this Charge, March 1, 1886. During his ministry the St. Paul's congregation was organized at Felton and added to the Charge. Rev. Livingston served until June 30, 1890.

During the ministry of Rev. D. S. Kurtz, who accepted December 1, 1890, the church building underwent considerable repairing. The interests of the Reformed congregation in the building were purchased for the sum of \$2500. The date 1892 is significant because at that time Lebanon ceased to be a Union church. Rev. Kurtz resigned December 24, 1893.

Rev. E. Manges served from February 1, 1894, to November 1, 1899. During his ministry the Charge was divided, Stahley's and St. James' forming the new Chanceford Charge. Rev. Manges continued to serve Lebanon and Felton as the Lebanon Charge.

Following Rev. Manges, Rev. S. J. Ulrich served the two congregations for a period of nine months.

After Sadler's and Mt. Pleasant were added to the Charge the first pastor to serve was Rev. G. A. Livingston, whose ministry dates from October 15, 1901, to September 1, 1904.

The dates for the succeeding pastors are as follows: Rev. Luther E. Henry, April 1, 1905, to June 15, 1914; Rev. H. C. Aroh, October 1, 1914, to July 1, 1917; Rev. D. S. Weimer, November 1, 1917, to April 1, 1919; Rev. C. H. Shull, Ph. D., August 1, 1919, to November 1, 1921; Rev. Willis R. Brenneman, May 15, 1922.

Improvements and repairs recently were made at a cost approximating \$2500. The church was papered and painted, a new roof was put on, and new pews installed.

The present membership of the congregation is 88. The members of the Church Council are Henry Flinchbaugh, Calvin Shenberger, Allen Grove and Daniel Tyson.

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ST. JOHN'S "SADLERS" CHURCH, YORK CO., PA.  
(Lebanon Charge)

REV. WILLIS R. BRENNEMAN, PASTOR

The Church was given the name "Sadler's" in honor of the donor of the ground. No records are available to indicate the date of organization. However, in an old German Record Book baptisms are mentioned as early as 1792. In all probability the Church was established between 1780 and 1790, or even earlier, during the period when a number of the old York County congregations were organized. Frey's established in 1771, and Stahley's in 1772 are two congregations with which Sadler's for a long time was associated. The fact that these two congregations were organized by the same man gives some weight to the opinion that Lucas Rauss also organized Sadler's. It is not only possible, but very probable that while he served the neighboring congregation of Schuster's from 1770 to 1787 he encouraged the organization of this congregation.

The first date in the Minutes of the "Ministerium" referring to Sadler's, is 1792, when Mr. August Ritz was appointed "catechist" of Schuster's, Blymire's, Frey's, and Sadler's under the supervision of the minister at Hanover. The following year he was succeeded by Mr. George Graber, who did not stay any later than 1796.

The next few years are rather obscure. However, in 1803 Rev. John Herbst, Sr., accepted the call to "Fissel's and the congregations associated with it." In 1805 he reports as "candidate" from Zion, Fissel's, Schuster's, and Sadler's. On June 12th of that year he was ordained. In all probability he was the first regularly



ordained minister to serve the congregation. After 1810 we find no further record of his work at Sadler's.

In 1813 John Herbst, Jr., reported to Synod as "candidate" from York County. Mr. Herbst soon was advanced to the standing of "deacon" and in 1816 was ordained. In 1813 By-Laws were drawn up by the two congregations, written and signed in German by the two pastors and church councils. These By-Laws later were incorporated in the Charter, which was granted by the Court in 1872. The communion records of Rev. Herbst appear as late as 1819.

The next pastor was Rev. Henry G. Stecker, who at a meeting of the Synod in Baltimore was given permission to preach to the York County congregations. Rev. Stecker accepted. During his ministry he lived at Martinsburg (Loganville). He resigned about 1830.

During the next nine years no regular pastor served. It is likely that Rev. Kaempfer of Shrewsbury rendered ministerial service. In 1839 Rev. Peter Herman became pastor, reporting to Synod for three congregations. The following year the Windsor Charge was formed, of which Sadler's became a member. This Charge Rev. Herman served until his death in 1852.

Rev. C. J. Deininger followed Rev. Herman, but he did not remain more than a year.

Rev. Andrew Berg, who for 30 years was pastor of the Shrewsbury Charge, preached at Sadler's from 1855 to 1858. It is very probable that during his long ministry he served Sadler's whenever they were without a regular pastor.

Rev. J. Kaempfer is another name associated with Sadler's. Just when he preached at Sadler's is not certain. It is known that some one preached after Berg. Who could it have been but this Kaempfer, who just about this time was serving the Windsor Charge?

In 1862 Rev. John Conoway became pastor, serving Sadler's as a part of the Windsor Charge. In 1871 when the Dallastown Charge was formed, Rev. Conoway served what became known for a number of years as the "Conoway Charge," consisting of Ziegler's, Neffstown (York New Salem), and Sadler's. This Charge remained intact as late as 1887. Following the retirement of Rev. Conoway, Rev. C. W. Baker of Dallastown supplied the congregation every four weeks.

Sometime during 1888, or perhaps during the previous year, Sadler's was added to the Dallastown Charge. Rev. M. V. Shatto became pastor of this Charge January 1, 1889, and remained until January 1, 1892.

On March 1, 1892, Rev. A. M. Heilman, graduating from the Gettysburg Seminary, accepted the call and served until December 1, 1894.

In December, 1894, the Dallastown Charge was divided,

Sadler's, Mt. Pleasant, Frey's, and Red Lion forming the new Red Lion Charge. The first pastor to serve this Charge was Rev. H. E. Berkey whose ministry dates from June 1, 1895, to January 1, 1901.

Rev. Berkey was followed by Rev. U. E. Apple April 1, 1901, who served the congregation until October 15, 1901, when Sadler's and Mt. Pleasant withdrew from the Red Lion Charge to unite with the Lebanon Charge. The first pastor of Sadler's as a member of the Lebanon Charge was Rev. G. A. Livingston, whose ministry dates from November 15, 1901, to September 1, 1904.

The dates for the succeeding pastors are as follows: Rev. Luther E. Henry, April 1, 1905, to June 15, 1914; Rev. H. C. Aroh, October 1, 1914, to July 1, 1917; Rev. D. S. Weimer, November 1, 1917, to April 1, 1919; Rev. C. H. Shull, Ph. D., August 1, 1919, to November 1, 1921; Rev. Willis R. Brenneman, May 15, 1922—.

Rev. Louis H. Rehmeier is a son of this congregation. He was born of Lewis C. and Amelia Matilda Rehmeier, October 20th, 1891, in Baltimore, Md. In 1894 his parents moved upon a farm located in North Hope-well Township, York County. Here they became faithful members of Sadler's Congregation, where their son later was confirmed.



REV. LOUIS H. REHMEYER

After attending the public schools he entered Gettysburg Academy in the fall of 1910. In 1916 he graduated from Gettysburg College, and three years later, in 1919, from Gettysburg Seminary. So far as is known, Rev. Rehmeier is the first young man going forth from the congregation to receive a college education.

After graduating from Seminary he became pastor of the Shippenville Lutheran Charge, May 23rd, 1919, which field he served most acceptably. On November 18th, 1923, he resigned to accept a call from Immanuel Lutheran Church of Manchester, Md.

The first church building was constructed of logs and stood at the north corner of the old cemetery.

In 1811 this log church gave way to a splendid brick edifice of the typical style of the times—a nearly square building with

a gallery on three sides, and on the fourth side a "swallow's-nest" pulpit, approached by a stairway. This church was erected upon the same site which the present building occupies.

In 1896 during the pastorates of Rev. H. E. Berkey and Rev. H. J. Hillegas (Reformed), the church was torn down and the present structure erected. On November 1 of the same year the church was dedicated free of debt, the cost approximating \$3000.

The congregation has a membership at present of 155. The members of the Council are Robert Brillhart, Harvey Eppley, Cleveland Orwig and James Diehl.

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ST. PAUL'S LUTHERAN CHURCH, FELTON, PA.  
(Lebanon Charge)

REV. WILLIS R. BRENNEMAN, PASTOR

St. Paul's Congregation of Felton was organized in 1888 by Rev. Peter Livingston, who was then serving the Lebanon Charge, consisting of Lebanon, St. James', and Stahley's (St. Lukes). The pastor lived at Felton, where no church had yet been established. Convinced that the Lutheran Church should embrace the opportunity of establishing a church in the town, Rev. Livingston agitated the question, and on the 3rd of April, 1888, ground was broken. A building 32 by 36 was erected and dedicated, September 30th, 1888, Rev. G. W. Enders, D. D., preaching the dedicatory sermon. Upon the same day the Sunday School was organized. The Constitution for the Church was signed by 18 members. The Congregation was added to the Lebanon Charge, which Rev. Livingston served until June 22, 1890.

Rev. D. S. Kurtz was the second pastor to serve the Congregation, having assumed charge, December 4th, 1890, and resigning, December 31st, 1893.

During the pastorate of Rev. Edmund Manges a debt of \$630 was liquidated. On April 1st, 1899, the Charge was divided, St. James' and Stahley's forming the Chanceford Charge, while the Lebanon Charge now comprised Lebanon and St. Paul's congregations. After the division, Rev. Manges served the Lebanon Charge until November 1st, 1899. From June 1st to November 1st, he also supplied Christ Church, at Loganville.

Succeeding Rev. Manges, Rev. S. J. Ulrich served the Charge for 9 months.

When Rev. G. A. Livingston became pastor, Sadler's and Mt. Pleasant congregations had been added to the Charge. He was the first pastor to serve the Lebanon Charge under this

arrangement. Rev. Livingston served from October 15th, 1901, to September 1st, 1904.

The ministry of Rev. L. E. Henry, covering a period of more than 9 years, is marked with faithfulness and steady growth.

During the pastorate of Rev. H. C. Aroh, the present parsonage was built by the Charge.

Rev. D. S. Weimer, assumed charge, November 1st, 1917, and resigned, April 1st, 1919.

Rev. C. H. Shull, Ph. D., followed, serving from August 1st, 1919, until November 1st, 1921.

The present pastor assumed charge, May 15th, 1922. The membership of the Congregation is 63, 27 having been received during the present pastorate. The installation of a pipeless furnace, the wiring of the church, the laying of a new carpet, and the painting of the exterior of the church, are the improvements that have recently been made, at a cost of \$810.

The members of the first Council were: Elders, Henry Seitz, Jacob Diehl; Deacons, John Runkle, Conrad Hake.

The first Baptism recorded is that of Mary Leah Livingston, daughter of Rev. Peter and Sadie Livingston, September 30th, 1888.

The first to be received by Confirmation were Catharine Miller and Ida Briggs, April 14th, 1889.

The first Holy Communion service was held April 14th, 1889. At this service 19 members communed. Members of the present council are C. C. Seitz, H. G. Seitz, William Hannigan and L. E. Sentz.

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## ST. PAUL'S LUTHERAN CHURCH OF MT. PLEASANT (Lebanon Charge)

REV. WILLIS R. BRENNEMAN, PASTOR

St. Paul's Congregation of Mt. Pleasant was probably organized by Rev. Andrew Berg, pastor of the Shrewsbury Charge. A School for some years conducted in Miller's Stone School House attracted the attention of Rev. Berg, and possibly other neighboring ministers, who encouraged the organization of a congregation and the building of a new church. Accordingly in the year 1857, upon ground deeded by Abraham Miller, a union church was built by Lutheran and Reformed congregations. For some time Rev. Berg continued to supply the congregation. Just when his ministry ends and that of Rev. J. Kaempfer begins is uncertain. The dates of the early pastors are indefinite.

Very early in its history Mt. Pleasant became associated with the congregations of the Windsor Charge, and later the



Dallastown Charge. Whether it was really a part of these charges is not certain. However, all the pastors who served these charges also preached at Mt. Pleasant. Rev. John Conoway of the Windsor Charge was pastor of the congregation not less than nine years. Under the ministry of Rev. Peter Warner, who served the Dallastown Charge from 1871 to 1882, Mt. Pleasant was regarded as a member of the Charge and consequently enjoyed the regular service of this faithful minister.

The decade following the death of Rev. Warner was a period of considerable struggle and readjustment. The Reformed Congregation weakened and Mt. Pleasant ceased to be known as a Union church. Rev. E. Lenhart from 1882 to 1886 labored faithfully to put new life into the congregation. Rev. C. W. Baker serving from July 1, 1886, to September 1, 1888, was successful in overcoming certain elements that threatened the life of the congregation, as well as in strengthening the membership. When Rev. M. V. Shatto therefore became pastor the congregation was prepared to remodel the church at a cost of \$2000. Rev. Shatto served the congregation from January 1, 1889, until January 1, 1892.

At the expiration of Rev. A. M. Heilman's ministry, which dates from March 1, 1892, to December 1, 1894, the Dallastown Charge was divided and Mt. Pleasant now continued as a part of the new Red Lion Charge. Of this field Rev. H. E. Berkey became the first pastor. During his ministry the church was repaired at a cost of \$700. He served from June 1, 1895, until January 1, 1901.

Rev. Berkey was followed by Rev. U. E. Apple who entered the work April 1, 1901. October 15 of that year Mt. Pleasant and Sadler's withdrew from the Red Lion Charge to unite with the Lebanon Charge. The pastors who served Mt. Pleasant as a part of the Lebanon Charge are as follows: Rev. G. A. Livingston, October 15, 1901, to September 1, 1904; Rev. Luther E. Henry, April 1, 1905, to June 15, 1914; Rev. H. C. Aroh, October 1, 1914, to July 1, 1917; Rev. D. S. Weimer, November 1, 1917, to April 1, 1919; Rev. C. H. Shull, Ph. D., August 1, 1919, to November 1, 1921; Rev. Willis R. Brenneman, May 15, 1922 —.

The membership of the congregation is 110. Members of the Council are the following: D. A. Brenneman, John Miller, D. A. Hess, Daniel Althouse, Melvin Hess and Edw. Sweitzer.

## REV. JOHN H. C. MANIFOLD

PASTOR OF THE MANCHESTER CHARGE



Rev. John H. C. Manifold, the eldest son of Wm. Henry and Margaret A. (Sheffer) Manifold, was born at Shrewsbury, York Co., Pa. He is of Scotch-Irish descent through his father. He was brought up under Presbyterian influences—his parents holding church membership in the old Round Hill Presbyterian Church of Hopewell Township, lower York Co. Later, his father moved to New Freedom, for the practice of medicine, where he and his wife united with the Lutheran Church after its organization by Rev. John Menges. Rev. Manifold was catechised and confirmed by Rev. Edmund Menges.

He was educated at New Freedom public school, also, the academies at Shrewsbury and Stewartstown, also the State Normal School at Millersville. He taught public school two years; then entered the preparatory school of Pennsylvania College, Gettysburg, in April, 1884, and matriculated in College September, 1885, graduating with the class of 1889, and from the Theological Seminary, Gettysburg, 1892.

He was licensed by West Pennsylvania Synod at Mechanicsburg, 1891, and ordained by Central Pennsylvania Synod, 1892, at Reedsville, Pa., his first charge being at Salona, Clinton Co., Pa. Most of his work was within the bounds of Susquehanna Synod, where he served for 19 years—about five years on the Statistical Committee and five years as Statistical Secretary; he served also as Secretary and President of West Branch Conference. His longest pastorate was at Turbotville, Pa., where he labored thirteen years. At Palmyra, East Pennsylvania Synod, he served eight and one half years.

He has been located at Manchester, West Pennsylvania Synod, since December 1st, 1923.

In 1892, he married Miss Mary E. Brenneman, to which union six children were born, four of whom are graduates of high schools, and higher institutions, and two in colleges at the present time.

CHRIST LUTHERAN CHURCH, MANCHESTER, PA.  
(Manchester Charge)

REV. JOHN H. C. MANIFOLD, PASTOR

The Evangelical Lutheran Congregation in Liverpool, Manchester Township York Co., Pa., now Manchester Boro, Pa., was organized and the church built in 1857. The lot on which it was built and now stands was bought from Paul Yinger and his wife for \$200.00, deeded April 3, 1857, to the following persons: Henry Cassel, George Gross, Daniel Hake, John Drayer and Daniel Gross to be the property of the above named congregation. A brick building was erected 40 by 60 ft., fronting on Main St. The first church council consisted of the following persons: Philip Metzgar, Henry Cassel, and Peter Spahr, elders; George Gross, Samuel Lichtenberger and Daniel Hake, wardens.

This Congregation became a part of the Quickel's charge, and was served by its pastor, the Rev. Constantine Jacob Deininger, from November, 1857, to November, 1865, a period of eight years. The Congregation was incorporated in 1858. Its first Lord's Supper was administered November 7, 1858, when thirty persons participated. The Rev. J. Rizer then served the congregation for seven months in the year 1866, when the Rev. A. W. Lilly, from York, Pa., supplied the congregation until 1868. In March, 1868, Rev. P. Warner was elected pastor and entered upon his ministerial duties and served to March, 1871, a period of three years. In April, 1871, Rev. P. Anstadt began preaching in the Charge, then consisting of the Manchester, Starview and Cassel's Congregations, and continued until 1879, every two weeks in German and English alternately. Rev. E.



CHRIST LUTHERAN CHURCH  
MANCHESTER, PA.

Lenhart was then extended a call and entered upon his duties at once and served the congregation until November, 1882. On November 26, 1882, Rev. W. S. Porr began his service and resigned July 30, 1892. In March 12, 1893, Rev. H. C. Bixler was elected as pastor and began his labors, June 1, 1893. At this time the charge consisted of the Manchester, Starview, Roundtown and Neiman's Congregations. He resigned August 31, 1901. During his pastorate a parsonage was bought. In December, 1901, Rev. M. S. Romig was elected pastor, who entered upon his duties and continued until August, 1904, when the Manchester Congregation became an independent Charge.

On June 1, 1905, Rev. T. W. Noll took up the work as regular pastor and continued to serve until October, 1907, when Rev. L. G. Stauffer took up the work and continued until May 12, 1912. In August 1, 1912, Rev. H. S. Barnes assumed the duties as pastor, serving until June 30, 1914. On October 1, 1914, Rev. H. L. Gerstmyer became the pastor and continued until August 31, 1918, when he resigned. On January 5, 1919, Rev. J. I. Hummer began his labors. During his pastorate the Lutheran Church of York Haven became a part of the Charge. Rev. Hummer resigned June 24, 1923; and on December 1, 1923, Rev. J. H. C. Manifold, the present pastor, accepted a call and entered upon his duties. This sketch was prepared, with the aid of the minutes and church records, by Mr. Jesse Lichtenberger, who has been a member of the congregation for more than half a century.

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ST. PAUL'S LUTHERAN CHURCH, YORK HAVEN, PA.  
(Manchester Charge)

REV. JOHN H. C. MANIFOLD, PASTOR

The town of York Haven was visited on October 11, 1895, by Rev. Chas. W. Baker, Missionary Secretary of the York Co. Conference, with the object of organizing a Lutheran congregation.

The first preaching service held was Sunday, December 15, 1895, in Walton's Hall, when seventy persons were present.

The prospect of a Lutheran congregation was so well received that a house to house canvass was at once begun, which also was completed by January 8, 1896, with the following results: twenty-eight families with one hundred and thirty-one souls are Lutheran, while other available material make a total of fifty-two families, with two hundred and forty-eight souls.

On the same date, (January 8, 1896) it was recommended, "that steps be taken as soon as possible to organize a Lutheran congregation at York Haven." And within the same month the Lutheran Board of Church Extension located and purchased the



lot on which the church building now stands. Price paid, \$250.00.

June 5, 1896, the services of Mr. John E. Heindel, then a Junior in the Theological Seminary at Gettysburg, were secured, as assistant to the Missionary Secretary, Rev. C. W. Baker, and he supplied the congregation until the opening of Seminary in September.

The congregation was organized on June 28, 1896, with fifty-one members,—forty by certificate and profession of faith, seven by confirmation, and four by Baptism. The



ST. PAUL'S LUTHERAN CHURCH, YORK HAVEN, PA.

services of organizing were held in the local U. B. Church. Rev. Dr. Geo. W. Enders and Rev. Peter Livingston, President of the Missionary Com. of York Co. Conference, were present and assisted in the organization.

The first official meeting of the congregation after its organization was held July 1st, 1896, by Rev. Baker and Mr. John E. Heindel, for the purpose of electing a Church Council. The result was, that Mr. Fred. G. Krout was chosen to the office of Elder for two years, and Mr. Henry F. Metzler for one year. Also, that Mr. Wm. Cape and Mr. Michael G. Krout were chosen to the office of Deacon, each for two years, and Mr. G. C. Emigh and Mr. E. M. Nace to the same office, each for one year. The Church Council then organized by electing Mr. Henry F. Metzler,

President, Mr. G. C. Emigh, Secretary, and Mr. E. M. Nace, Treasurer.

Other matters of business transacted at this first meeting of the Church Council, were the adopting of the envelope system; the appointment of Mr. Henry F. Metzler to secure a charter for the new Church organization; and a motion to raise \$4000, towards a church building.

On July 3, Mr. Heindel began soliciting for the building fund. The building Committee was selected at a Church Council meeting held July 19, as follows: Mr. Henry F. Metzler, Chairman, Mr. G. C. Emigh and Mr. Wm. Cape.

Ground was broken for the new church on July 28. Subscriptions to date amounted to \$700. On August 5, the congregation assumed the entire support of Mr. Heindel as supply pastor. On September 13, the corner-stone of the church was laid, Rev. Dr. A. W. Lilly, preaching the sermon.

During the winter of 1896 the paper mills were running on short time, hence many of the families left town. All advance movements of the congregation were checked, and the church experienced a reverse. Preaching services were held regularly however, under the direction of Rev. Baker with students from Gettysburg Seminary. The Sunday School was organized in the public school building on March 28, 1897, with a good corps of officers and teachers.

After this event all services were held in the school building. Within a few weeks after its organization the Sunday School had an enrollment of 115 members.

Mr. Heindel, then a middler in Seminary, served the congregation again as supply pastor during the summer of 1897.

On July 1st, the Church, a frame structure 30x56 feet, was reported to be up and painted, and the bell hung in the tower. Also the pews and pulpit furniture were on hand ready to be put in position. The dedication of the Church and furnishings took place on September 5, 1897. Rev. H. L. Baugher, D. D., performed the service of dedication, assisted by Rev. Peter Livingston.

The cost of everything as it stood on the day of dedication apart from much free labor by the members, was about \$3500.00.

The Sunday School enrollment at this time was 150, with a Church membership of 66, a Ladies' Aid Society of 62, and a catechetical class of 16.

On October 1st, a joint meeting of the Councils of York Haven and Goldsboro congregations was held to act upon the question of uniting to form a Charge. The proposition was approved by the representatives of the congregations, and went into effect November 1st, 1897.

After his graduation from Seminary in 1898, Rev. Heindel accepted a call from this pastorate, and served it from June 1st,

to September 28, when he resigned to accept a call from Jersey City, N. J.

During the fall of 1898 the Missionary Committee of the York Co. Conference, by request of the joint Councils, supplied the pulpits through students from Gettysburg Seminary.

On January 8, 1899, Rev. F. H. Crissman was elected pastor of the York Haven Charge, and began his labors February 1st, and continued until June 1st, 1903.

After Rev. Crissman's resignation, students from Gettysburg Seminary, supplied the congregations until Rev. J. C. McCarney came to the pastorate, and began his labors May 1st, 1904, and continued until November 1st, 1907. With this vacancy, the President of Gettysburg Seminary was asked by the joint Councils to furnish supplies for the congregations until further notice.

From May, 1908, Rev. J. Roy Strock supplied the congregations with services until August 30, when he quit to sail for the India field as a Missionary. From this time the charge was vacant until May, 1909, when Rev. J. S. Blank, upon his graduation from Seminary, accepted a call, and labored until February 18, 1911,

The lot adjoining the Church on the south was purchased in March, 1911, for \$150. The object of this purchase was eventually to build a parsonage. The same year the Ladies of the Working Union feeling that they needed a hall for social purposes, decided to build one. Hence they utilized the rear of the above lot, and had a frame building 28x50 feet erected, with additional room for a kitchen, at a cost of about \$900. Also, had a well drilled for convenient water. During this period of improvements the congregation was supplied by students from Gettysburg Seminary until Rev. Wm. Hoffman was elected pastor, and entered upon his labors April 1, 1912, and served until November 1st, 1913.

On June 24, 1914, action was taken to notify the Board of Home Missions that the Charge would assume self-support beginning with the next quarter.

Rev. L. G. Stauffer was the first pastor under this act of independence. His services began July 5, 1914. The Sunday School room was built under Rev. Stauffer.

At a special meeting of Church Council, September, 1915, it was decided to build a S. S. room, to join the main Church on the south side. This addition was completed and ready for re-opening and rededication by July, 1916. The Building Committee was composed of the following persons: Mr. Wm. Cassel, Mr. John Cassel, and Rev. Stauffer. The improvements consisted of the new room 18x45 feet, new pews and new carpet for the audience room of the main church, refrescoing of the same, a slate roof on the south side, electric lighting, and steam heat

outfit, at a cost of \$3211. Rev. H. H. Weber preached the sermon and had charge of the finances on this occasion. Rev. Stauffer resigned from the Charge September 30, 1917. After his going, arrangements were made with Rev. Reuben S. Stair, that beginning with November, 1917, he was to fill the pulpits of the Charge until some time after the first of the next year. Later he was elected pastor, and served the congregations from March 1st, 1918, to March 1st, 1919.

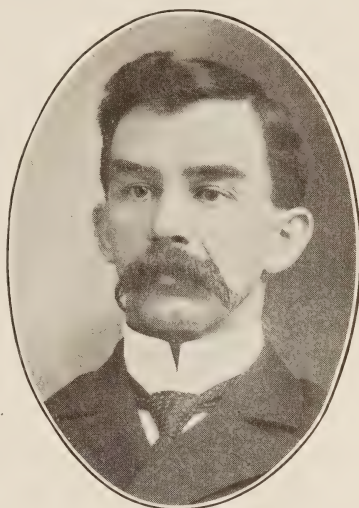
At the meeting of Synod in Hanover, October, 1919, Zion Lutheran congregation of Goldsboro petitioned that body to consider favorably its withdrawal from the York Haven pastorate. This move was approved by Synod, which was the beginning of the present pastorate of Manchester-York Haven. This arrangement was consummated about the 1st of December, 1919, and the pastor of the Manchester congregation, Rev. J. I. Hummer, began serving the York Haven congregation at once. His labors resulted in a large accession to the Church membership. His work closed through resignation June 24, 1923.

On December 1st, 1923, Rev. J. H. C. Manifold became pastor. One of the good things done thus far was the revising and perfecting of a Record of present members of the congregation, together with the work of teaching and preaching and catechising. At this writing, Advent, 1924, the congregation has a son preparing for the ministry at the Mt. Airy Seminary in the person of Francis E. Shearer.



REV. F. S. GEESEY  
PASTOR OF THE MUHLENBERG CHARGE

Rev. F. S. Geesey was born near Red Lion, York County, Pa., on 13th of February, 1862. His father was Amos Geesey, the oldest son of Jonathan Geesey and his wife Sarah (nee Flinchbaugh) living near Dalls-town, York County, Pa. His mother was Louisa (nee Sechrist) Geesy, a daughter of John Sechrist and wife Elizabeth (nee Mitzel) living near Felton, York County, Pa. His parents were members of the old Bleimeir's Lutheran Church near Dalls-town.



He was catechised by Rev. E. Lenhart and confirmed by him on June 8th, 1884, in the Lutheran Church, Dalls-town, Pa.

He attended the public schools of York Township and worked on his father's farm until reaching his majority; then attended the York County Academy for two years under Profs. George W. Gross and J. C. Stauffer, Principals. In the fall of 1886, he entered Pennsylvania College, Gettysburg, Pa., taking a full Classical Course and graduating in June, 1890.

In the fall of 1890 he entered the Theological Seminary at Gettysburg and graduated from that institution June 8, 1893. In the Spring of 1893, he received the degree of A. M. from Gettysburg College.

On October 15, 1892, in the Union Lutheran Church, York, Pa., he was licensed by the West Pennsylvania Synod and was ordained in the First Lutheran Church, Carlisle, October 16, 1893, by the same Synod. He was called to become the pastor of the Trinity Charge, York County, Pa., in March, 1893, and came to his field of labor on June 13, 1893. This Trinity Charge, with the addition of another congregation, has been the Muhlenberg Charge for a period of almost thirty years.

The subject of the above sketch was married to Matilda Ness, February 10, 1884, by Rev. Charles W. Sechrist, his uncle. Nine children, seven daughters and two sons, have been born to this union. Of these, the Rev. M. D. Geesey, Pastor of the First Lutheran Church, North Manchester, Ind., is the first born; and one daughter is married to a student now in a Lutheran Seminary preparing for the Ministry.

CHRIST LUTHERAN CHURCH, YORK COUNTY, PENNA.  
(Muhlenberg Charge)

REV. F. S. GEESEY, PASTOR



CHRIST LUTHERAN CHURCH  
YORK COUNTY, PA.

Christ Church formerly belonged to the Paradise Charge of the York County Conference. It was a part of the Union Evangelical Lutheran and Reformed, known as the Roth Church. It is said that before Rev. John G. Schmucker, who was pastor of the Christ Lutheran Church, York, Pa., the Rev. John Casper Stoever visited this community and did ministerial work. In 1809 Rev. John G. Schmucker became the pastor and served the people for some years. In 1828 Rev. Andrew G. Deininger became the pastor of the Emanuel Lutheran Church, which is now the Christ Evangelical Lutheran Church. Rev. Andrew G. Deininger continued as pastor a period of fifty-two years. He was much beloved and honored by his people. After Rev. A. G. Deininger died, the Rev. D. Sell became pastor and

served the Emanuel congregation until 1888. During the last years of Rev. D. Sell's administration, the Emanuel Lutheran and Reformed Congregations separated, each building its own house of worship. The Emanuel Lutheran Congregation organized itself into a new congregation under the name of Christ Evangelical Lutheran Church. This meeting for organization and building a new house of worship was held in Mummert's School House, of Jackson Township, on February 18, 1888.

Land was purchased and the church building erected at once and the first communion held in the new church took place November 11, 1888. Rev. Peter Anstadt, D. D., of York, Pa., was the minister who preached and served the congregation at

that time; until they had a regular pastor, the ministers supplying were: Revs: A. G. Fastnacht, B. S. Dise, W. H. Ketterman. George W. Enders and E. Manges, until Rev. D. Stock was called as supply pastor on November 16, 1889. The Rev. L. K. Sechrist was extended a call to become their pastor December 28, 1890.

The Rev. L. K. Sechrist served the Christ Church until October, 1892. There being a vacancy, the present pastor, Rev. F. S. Geesey, who was then a senior in the Theological Seminary at Gettysburg, was invited to supply the congregation, and on March 18, 1893, he was unanimously elected pastor and has served the congregation up to the present.

Preceding the pastorate of Rev. F. S. Geesey, the Christ Church belonged to the Trinity Charge, composed also of St. Peter's and St. Paul's, Stoverstown, but when St. Jacob's, York New Salem, formerly served by Rev. John Conoway, voted to unite with the Trinity Charge, the name Muhlenberg was substituted for Trinity. This Christ Church has gone through a test which but few need to endure, but it has come out a revived and consecrated people.

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ST. JACOB'S LUTHERAN CHURCH, YORK COUNTY, PA.  
(Muhlenberg Charge)

REV. F. S. GEESEY, PASTOR



ST. JACOB'S LUTHERAN CHURCH, YORK COUNTY, PA.

For a goodly number of years previous to 1861, the people of York New Salem and the immediate community held Sunday School in the borough school house. Nearly all of these people

were Lutherans belonging to the Christ Lutheran Church of York and St. Paul's (Wolf's) near the Gettysburg Pike. This "Sabbath School Association," by which name the people holding Sunday School designated themselves, at that time was organized into a Lutheran and Reformed Church, called St. Jacob's Evangelical Lutheran and Reformed Church at New Salem. Under the leadership of Rev. C. J. Deininger, who was the pastor of Wolf's Charge of York County, a new union church building was erected during the years of 1861 and 1862. The corner stone was laid May 26, 1861, and because of the Civil War the building was delayed and was not completed until sometime in 1862, when it was dedicated and the first Holy Communion was held October 12, 1862, by the Rev. C. J. Deininger, pastor. At the first Communion 63 members communed.

At this writing, only two members of the first Communion are living, viz: Susan Gensler, 98 years, and Leah Ehrhart, 88 years. For a period of 54 years this union continued until 1916 when the great majority of the Lutheran congregation voted to build a Lutheran Church for themselves, inviting the Reformed congregation, which was small and weak, to enjoy with the Lutheran people the use of their church building for worship, until such time as the Lutherans should need it every Lord's day for their own worship. This invitation was not accepted by the Reformed, and the Lutheran congregation proceeded at once to erect their own church building.

On May 20, 1917, the corner stone of the new Lutheran church was laid in the presence of a large concourse of people. The Rev. F. G. Gotwald, D. D., President of the West Pennsylvania Synod, Rev. George M. Diffenderfer, D. D., Carlisle, Pa., and Rev. George W. Enders, D. D., York, Pa., were the speakers. The corner stone laying was conducted by the Pastor, Rev. F. S. Geesey. There were a few present at this service who were present at the first corner stone laying in May, 1861, fifty-six years before.

This congregation is now a large one and is growing in church activities. The following pastors have served since its organization: Revs. C. J. Deininger, John Menges, John Conaway, and the present pastor, Rev. F. S. Geesey. During brief vacancies, the Rev. Aug. H. Lochman, D. D., and Rev. Adam Stumpf, D. D., have supplied preaching, the latter for eleven months during 1892 and 1893. This St. Jacob's Evangelical Lutheran Church formerly belonged to the St. Paul's (Zeigler's Charge) and it and the Zeigler congregations were served by the Rev. John Conaway, until 1892. After the retirement of Rev. John Conaway, the St. Paul's and Zeigler Congregations became a part of the Seven Valleys Charge and the St. Jacob's, New Salem, Congregation voted in the spring of 1893 to become a constituent part of the Muhlenberg Charge; to which charge, then known as the Trinity Charge, the present pastor, Rev. F. S. Geesey, was



called and is still the pastor. This congregation has grown from a membership of 146 to a membership of over 400. The present church building is one of the finest and most costly church edifices in the rural districts of York County.

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ST. PAUL'S LUTHERAN CHURCH, YORK COUNTY, PA.  
(Muhlenberg Charge)

REV. F. S. GEESEY, PASTOR



ST. PAUL'S LUTHERAN CHURCH, YORK CO., PA.

For many years previous to the time when St. Paul's Lutheran and Reformed Congregation was organized, the people living in the neighborhood of a small country town called Stoverstown, held a Sunday School in an old School House. The land upon which the School House was built was donated by a Lutheran, Christian Lau. This land was given by Mr. Lau for the purpose of public school and religious instruction. The churches nearest to Stoverstown were St. Paul's, Zeigler's, about three miles south, and St. Paul's, Wolf's, about four miles north. To the above named congregations the majority of families of this immediate community belonged. The community had also a goodly number of Reformed people, and these together with the Lutherans finally formed a union organization in about 1879, and preaching was held at times by visiting ministers of the Lutheran and Reformed faiths.

It was in the early part of 1880, when this union organization resolved, at a regularly called meeting, to secure land and build a house of God. A Building Committee consisting of Jonas

Hassler and George Henry, Lutherans, and Peter Bentz and Michael Klinedinst, Reformed, was appointed. During the summer of 1880, the church building was erected, a wooden structure with a bell-tower. This building was remodeled in 1912, and a large vestibule and tower built. The original church building was dedicated late in December, 1880. The Rev. J. C. Deininger, Lutheran Pastor of the St. Paul's (Wolf's) Church preached, and Rev. R. Smith, the Reformed Pastor, the Lutheran Congregation not having a pastor at that time. The first pastor the St. Paul's Lutheran Congregation had was Dr. J. D. Hauer, who served this congregation with the old St. Peter's and for some years it was connected with the St. Paul's, Spring Grove, which congregation Dr. Hauer also served for some years.

Dr. J. D. Hauer became the pastor of St. Paul's in the year 1881, and served the congregation until December 28, 1890, when Rev. L. K. Sechrist was called to become the pastor.

Rev. L. K. Sechrist continued his relation as pastor of St. Paul's until October, 1892, when he resigned to retire from the active ministry.

There was then a vacancy from October, 1892, to March, 1893, in this congregation, which now belonged to the Trinity Charge of the West Pennsylvania Synod, composed of St. Paul's, the Christ Church and St. Peter's,—all within a few miles of Spring Grove, York County, Penna.,—during which the congregation was supplied by neighboring pastors, or by students from the Lutheran Theological Seminary at Gettysburg, Pa. The present pastor, Rev. F. S. Geesey, a senior at Gettysburg Seminary, was unanimously elected Pastor and moved to Spring Grove, June 13, 1893.

The Congregation has increased in membership from the small group of 65 members to 260 confirmed members. The oldest record of a Church Council meeting which the writer could find was held May 17, 1879. The first interment recorded in the burial record was made February 10, 1881. In 1907, land was bought adjacent to the old burial ground and a beautiful cemetery is now owned by this congregation and also a good church building, recently repaired and renovated.

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## ST. PETER'S LUTHERAN CHURCH, YORK COUNTY, PA. (Muhlenberg Charge)

REV. F. S. GEESEY, PASTOR

St. Peter's Church, North Codorus Township, York County, is a quite old congregation. It is deplorable that we have so very little real history about it. We have, however, history dating

back to 1781, when Reformed and Lutheran people held services in this church community. This congregation has had four church buildings.

We could not find the name of its first pastor, nor the date of its organization. Being mid-way between York and Hanover, Pa., in which towns were the first Lutheran Churches in York County West of the Susquehanna River, this old St. Peter's



ST. PETER'S LUTHERAN CHURCH, YORK CO., PA.

Church must have been served at times by the pastors of the Old Christ Church, York, and St. Matthew's, Hanover, Pa. The first pastor whose name the writer found among German Script was Rev. Charles Witmer, or Witmer, which pastorate dates back to 1830. Doubtless other ministers served this old congregation many years previous to Rev. Witmer. In 1850 Rev. L. Gerhard became the pastor and continued for a period of twelve years, when he resigned. In the year 1862, Rev. J. D. Hauer, D. D., became the pastor. Dr. Hauer served this St. Peter's Congregation for twenty-eight years and was much beloved by his people. After the resignation of Dr. Hauer, Rev. L. K. Sechrist, then serving the Hallem Charge or the Kreutz Creek Charge, York County, was called to become the pastor and served until November of 1892, when he resigned in order to retire from the active ministry. The present pastor, Rev. F. S. Geesey, then a student in the Theological Seminary at Gettysburg, was invited to preach to this congregation December 4, 1892.

The Rev. F. S. Geesey was invited by the St. Peter's Congregation to serve them if possible, once a month, from the beginning of December, 1892, to the last week in March, 1893, when he was unanimously elected to become their pastor. The Rev. Geesey held the call under consideration until the 23rd of May, 1893,

when he accepted the call and moved to Spring Grove, June 13, 1893, as pastor of the then called Trinity Charge of which St. Peter's was a part. The first church building of the old St. Peter's Congregation was a log building, located about one-half mile away from the present one and was erected under the direction of Jacob Lishey, the Reformed pioneer worker in this church community. The second church building was a frame one located in the southwest corner of the old cemetery; and the third was a brick building with a gallery or elevated floor on three sides of the church edifice, located on the southeast corner of the old graveyard. This old brick building was razed in the spring of 1896, and the present fine and churchly edifice erected during the Summer of 1896. The dedication of this building was held December 13, 1896. Rev. G. W. Enders, D. D., Pastor of the Christ Church, York, Pa., preached in German and Prof. Wm. Krebs, Reformed, of Littlestown, preached in English, at the morning services.

In the afternoon of the same day, Rev. L. K. Derr, D. D., of Reading, Pa., preached in German and Prof. J. W. Richard, D. D., of Gettysburg, preached in English. The Church edifice was paid for before the day of dedication with \$13.00 remaining in the building fund.

This old St. Peter's was for many years a rather small and weak congregation in numbers. When the present pastor came on the field the confirmed members numbered 86. It has since grown to be a large congregation, numbering over 400 members. This last church building was refrescoed and rededicated on November 25, 1923, when Rev. J. A. Singmaster, D. D., from the Gettysburg Theological Seminary, preached the dedicatory sermon, representing the Lutheran side of the Union Church; and Rev. F. Frantz, of the Lancaster Reformed Seminary, preached the dedicatory sermon, representing the Reformed side.

From this St. Peter's Lutheran Congregation, the first Foreign Missionary from York County went to India, Rev. H. R. Spangler.



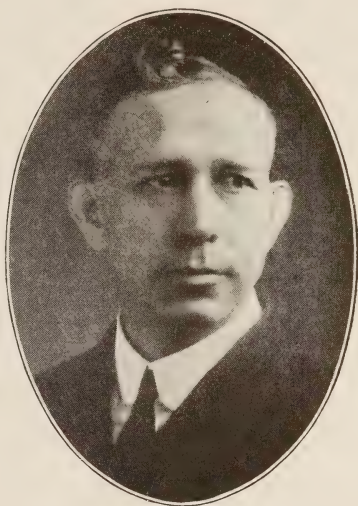
## REV. MERVIN E. SMITH

PASTOR OF THE NEW FREEDOM CHARGE

Mervin Elmer Smith, son of the late Jacob C. and Hannah M. Smith, was born January 16, 1883, in Menallen Township, Adams County, Penna.

His father was a Civil War Veteran and a farmer. He and his good wife were faithful members and regular attendants at all of the services of St. James' Evangelical Lutheran Church at Wenskville of the Bendersville Charge.

Mervin was the youngest child of seven children and was dedicated to the Gospel Ministry by his mother when but an infant. He was baptized in St. James' Church by the pastor Rev. William McSherry, and was confirmed in the same Church at the age of twelve by Pastor U. A. Hankey. He later attended the Cumberland Valley State Normal School and graduated from the same in 1902. He then taught school for three winters in Adams, Lancaster and Dauphin Counties, the last year being in a High School.



The summers were spent in preparing for College. Entered Pennsylvania College at Gettysburg, Pa., 1905, and graduated in 1909 with A. B. degree; entered Gettysburg Theological Seminary, 1909, and graduated in 1912. He was licensed by the West Pennsylvania Synod in October, 1911, and ordained by the same Synod in October, 1912. He accepted a call to the Upper Frankford Charge of West Pennsylvania Synod, and entered upon his duties there April 1, 1912.

During the pastorate of three years and seven months two of the churches were remodeled and paid for, and 81 adults were received into membership. He served as Secretary of the Cumberland Valley Conference.

November 1, 1915, he was called to Immanuel Lutheran Church, Williamstown, Pa., East Pennsylvania Synod. While pastor here he was Secretary of the Harrisburg Conference. December 10, 1921, he was called to his present pastorate, the New Freedom Charge of the West Pennsylvania Synod. He is at this time the Secretary of the York County Conference.

JERUSALEM CHURCH (FISSEL'S), YORK COUNTY, PA.  
(New Freedom Charge)

REV. MERVIN E. SMITH, PASTOR



JERUSALEM (FISSEL'S) LUTHERAN CHURCH, YORK CO., PA.

Jerusalem, or Fissel's, Church, by which name it is better known in York County, is one of the oldest churches in southern York County.

It seems to have gotten its nickname from one Frederick Fisel, who obtained a grant of 200 acres of land from the Land Office in Philadelphia, July 15, 1762. Nine years later, on June 1st, 1771, there was an indenture of one acre of land for five shillings by Frederick Fisel to Peter Baker for the use of the members of the Lutheran and Calvinist Congregations.

According to best information found, Fissel's Church was organized in 1783 as a Union Church, Lutheran and Reformed. The organization was effected by the Rev. J. G. Bager (or Baugher). He was pastor at Hanover and ministered to congregations from Baltimore to Grindstone Hill in Franklin County. During his life time he ministered to hundreds of congregations and organized possibly over a hundred. He served the Charge until 1785.

According to a record of deed the above acre was increased to four acres and twenty-three perches, July 1st, 1785.

The congregations bought a farm adjoining of  $291\frac{1}{4}$  acres for 14 pounds and 10 shillings in the year 1796.

A charter was obtained in 1814.

The original church was a small log building, which was afterwards replaced by a larger one of the same kind. The second

church was used as a house of worship until the year 1851, when a handsome brick edifice was erected.

Those who served as the early pastors were: Revs. John Herbst, Sr., John Herbst, Jr., Stecker and Grobp. Among the later pastors may be named: Revs. Jacob Kaempfer, A. Berg, J. H. Menges, E. Manges, E. Miller, E. E. Schantz, D. S. Martin, A. S. Hain, and M. E. Smith, the present pastor, who entered upon his duties in December, 1921.

A community electric line was built and electric lights installed in church building in 1923.

The present membership is 284.

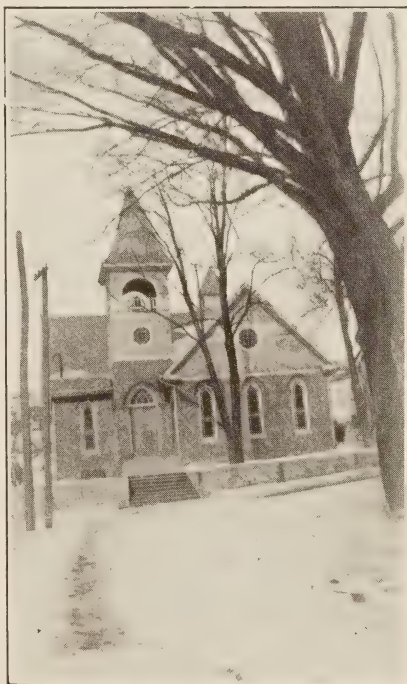
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MESSIAH LUTHERAN CHURCH, RAILROAD, PA.  
(New Freedom Charge)

REV. MERVIN E. SMITH, PASTOR

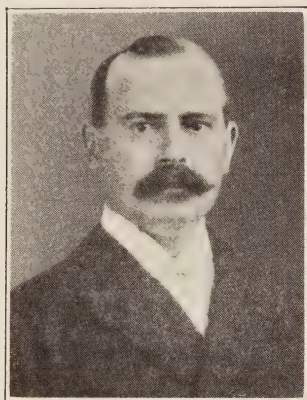
About forty years ago a Union Sunday School was organized in the little town of Railroad and conducted in a hall.

In 1903, the former school house was purchased and remodeled so that it would be convenient for Sunday School and church purposes. The cost of remodeling, including purchase price of school house, was \$3,000.00, exclusive of labor and material given gratuitously. \$2,000.00 had been provided for before the dedication. The late Rev. George W. Enders, D. D., preached the dedicatory sermon and made a financial appeal. \$650.00 more was provided through the above effort. This Sunday School continued regularly for nine years. Frequently preaching service was conducted by neighboring ministers. As the years came and went



MESSIAH LUTHERAN CHURCH  
RAILROAD, PA.

there was an ever increasing desire for a church organization for this small village. On August 21, 1912, a petition was forwarded to the President of Synod with the signatures of sixty-seven persons thereon, praying for Synodical permission to organize a Lutheran Church at Railroad. In response to this plea September 12, 1912, the congregation was duly organized.



REV A. S. HAIN

The "Messiah" congregation was received into New Freedom Charge, and the sainted Rev. A. S. Hain became her first pastor. February 2, 1913, forty-three persons were received as charter members; and by the end of the first Synodical year a membership of 64 was reported to Synod. The present pastor, Rev. M. E. Smith, began his service here in December, 1921.

This Church is the only Church in the small borough of Railroad, and has a field of service. Although this congregation has not made a rapid growth, she has an enviable record, in that she never failed to pay her full apportionment and a liberal excess.



ST. JOHN'S LUTHERAN CHURCH, NEW FREEDOM, PA.  
(New Freedom Charge)

REV. MERVIN E. SMITH, PASTOR

Prior to the organization of this congregation, the Lutherans of New Freedom and community were connected and worshipped with the congregations at Stiltze's and Fissel's Churches, which are four miles away, and Shrewsbury Church, which is three miles away.

A number of Lutherans living in the town had no means of conveyance, and were obliged to walk this distance to attend services. This being a continued inconvenience, it was planned to secure some pastor to conduct services at New Freedom, even if there could not be an immediate organization.

New Freedom being just about midway between the other three churches mentioned above, which had old and strong congregations, was too near to all to draw many members from any of them. And the town being small and having two or three churches already, it was a great undertaking for the Lutherans to organize a congregation.

In 1869 Rev. A. Berg, then pastor of the Shrewsbury Charge, was secured to preach in a hall. In the same year, or during 1870, he succeeded in organizing the Lutheran congregation.

For a number of years the congregation worshipped in different rooms and halls and in the local United Evangelical and M. E. Churches.

The congregation now realizing the permanency and the benefit of the organization, turned their minds to the building of a church home.



ST. JOHN'S LUTHERAN CHURCH  
NEW FREEDOM, PA.

In 1877 the present church was erected, at a cost of \$3,000. Since then the church was entirely renovated and many changes made.

For this convenience the small band made heroic sacrifices. Much money had to be borrowed by individuals to pay their subscriptions. There was no outside prop to support them. A handful of people, without help from any Church Board, paid for their church and their pastor's salary. They toiled and labored until they gained their independence.

Today St. John's Congregation stands among the well-organized and up-to-date congregations of the Lutheran Church; and though the membership is not large, the Lutheran Congregation is the largest in New Freedom.

This Congregation was part of the Shrewsbury Charge until the Charge was divided in 1894. Then St. John's and Fissel's congregations formed the New Freedom Charge, with parsonage at New Freedom.

The congregation was served by the following pastors: Rev. A. Berg, serving the Shrewsbury Charge, was secured to preach in 1869, who succeeded in organizing the congregation. He later became the first regular pastor. Rev. Berg resigned in 1873. Rev. J. H. Menges was elected his successor on August 15, 1877. Rev. Edmund Manges was called to succeed Rev. J. H. Menges in February, 1878. Rev. E. Miller, D. D., became pastor in 1879 and served until 1894. Rev. E. E. Shantz was elected on June 9th, 1895, and resigned June, 1904. Rev. David S. Martin assumed charge of the work on May 1, 1905, and remained until June 4, 1912. He was succeeded by Rev. A. S. Hain, 1912 to 1921; the present pastor, Rev. M. E. Smith, assumed charge in December of 1921.

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## REV. GEORGE W. ENDERS, JR., D. D.

### PASTOR OF THE PARADISE CHARGE

The subject of this sketch bears his father's name, George W., who was pastor of Christ Lutheran Church of York from July 1, 1882, until the time of his death, November 9, 1921, a pastorate of almost forty years. His mother was Mrs. Phoebe A. (Miller) Enders; and he was born at Bridgeton, N. J., August 10, 1871.

His early education was received in the schools of York, Pa. His collegiate and theological training came to him through the institutions of our Lutheran Church at Gettysburg, Pa.

He was licensed by the West Pennsylvania Synod in Zion Lutheran Church, October 20, 1895, by recommendation of the

Ministerium of West Pennsylvania Synod, held at Seven Valleys, Pa., May 13, 1896, he was ordained in Christ Lutheran Church, York, Pa., on June 14, 1896; and was dismissed to the Franckean Synod on June 30, 1896, to become pastor of the Argusville Lutheran Church on that territory. On Dec. 1, 1899, he accepted a call to Union Bridge, Md.

He became pastor of St. John's Evangelical Lutheran Church, Clearfield, Pa., September 1, 1905, where he continued to serve until December 1, 1912. He accepted a call to and assumed the duties of the Paradise pastorate in September, 1913, which is still his field of pastoral service.

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PARADISE, "HOLZ SCHWAMM" LUTHERAN CHURCH,  
YORK COUNTY, PA.

(Paradise Charge)

REV. G. W. ENDERS, JR., D. D., PASTOR

This historic church originated in 1745. Rev. Jacob Goering, who then lived at Carlisle, was the first pastor. Rev. John George Schmucker was pastor in 1809, and Rev. Conrad Reiman in 1817. The church was first owned by the Lutherans, and the congregation for many years was ministered to by the pastors of St. Matthew's Church of Hanover. Rev. Jacob Lischy, as early as 1750, performed the duties of a missionary through this section for German Reformed Churches, and Rev. William Otterbein, of the same denomination, for a short time preached here.

February 15, 1826, an article of agreement was formed between the Lutheran and Reformed congregations, which gave to both equal rights and privileges to the church, church property and burying ground.

The following named church officers bound themselves and their successors to fulfill the article of agreement: John Trostle and Ludwig Swartz, elders; and William Trostle, Samuel Zerfas, John Baker and Daniel March, wardens of said congregations, Lutheran and Reformed. It was witnessed by Henry King, John Wehler and George Trostle, and acknowledged before Jacob Ernst, February 27, 1826.

Rev. A. G. Deininger was pastor of the Lutheran congregation for fifty-one years in succession, and died September 28, 1880, aged eighty-six years. He was succeeded by Daniel Sell and Henry J. Darmstetter. In 1907 the congregation under the pastorate of Rev. E. Lenhart had a membership of 275. This church is a fine brick structure surrounded by a beautiful grove.

Since September, 1913, Rev. George W. Enders, Jr., D. D., has been the pastor. He reports a present membership of 300.

## SHILOH LUTHERAN CHURCH, YORK COUNTY, PA.

(Paradise Charge)

REV. G. W. ENDERS, JR., D. D., PASTOR

Shiloh Church, locally known as Neiman's, is owned and used by both Lutheran and Reformed congregations. It was organized in 1881 by Rev. E. Lenhart. The building was erected in 1883, at a cost of \$4,600. It is situated on the road leading from York to Dover. The clergymen present at the dedicatory services were, Rev. J. O. Miller, I. S. Weisz, G. W. Enders and Peter Anstadt. The building committee were: Jonathan Wilt, George Leckrone and Jesse Heilman. Rev. W. S. Porr, (1883-1892) the first pastor of the Lutheran denomination, has been succeeded by Rev. H. C. Bixler, (1893-1901), Rev. E. Lenhart, (1902-1913), and Rev. G. W. Enders, D. D., who is at present serving. The Lutheran congregation numbers 186 members.

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REV. J. C. McCARNEY, B. D.

PASTOR OF THE QUICKEL'S CHARGE

The subject of this sketch was born June 22, 1876, at Arendtsville, Pa., the son of John D. and Susan (Oyler) McCarney.

Under the religious influence and training of the Trinity Lutheran Church of his home town, of which the Rev. D. T. Koser, D. D., was pastor, he was received into active church membership by confirmation in 1892.

After a course of preparatory training at Gettysburg Academy, he entered Gettysburg College, and was graduated with the class of 1901. The next three years were spent in study at the Theological Seminary at Gettysburg, from which institution he was graduated in 1904 with the degree of B. D., receiving the same year the degree of A. M. from his Alma Mater.

He was licensed by the West Pennsylvania Synod in 1903, and ordained by the same Synod in 1904.

He has served the following pastorates in the Lutheran Church: Goldsboro—York Haven Charge, 1904 to 1907; Frieden's Charge, Somerset Co., 1907 to 1922; Quickel's Charge, York Co., 1922 to the present time.

He married Miss Beulah R. Miller, May 16, 1906, the ceremony being performed by Dr. D. T. Koser.



MT. ZION LUTHERAN CHURCH, YORK COUNTY, PA.  
(Quickel's Charge)

REV. J. C. MCCARNEY, B. D., PASTOR

There is but little written history of the Mt. Zion Lutheran Church. A number of influential men, Stricklers, Snyders, Smyers and Spanglers, came together on a Sunday afternoon. This meeting was held in a place back of the present building. A few weeks later Rev. Mr. Martin, of York City, preached to a similar gathering on the text: "James 1:22." This was in the spring of 1844.

At another meeting, the date of which is not recorded, it was proposed to erect a building. It was constructed of logs taken from the surrounding forest.

In 1852 the congregation was organized. It was served by Rev. C. J. Deininger for thirty-three years. There were eighteen charter members. His pastorate extended to the time of his death, January 21, 1885. The progress of the church may be measured in a degree by the fact that at that time its membership numbered 200.

The Rev. J. H. Leeser was elected pastor May 5, 1889, and served until April 13, 1890. On December 21, of the same year, 1890, the Rev. Adam Stump, D. D., became the pastor of Quickel's Charge, and his long and faithful pastorate extended until March 18, 1922, when he departed this life. The present pastor, the Rev. J. C. McCarney, B. D., entered upon his duties on November 26, 1922.

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QUICKEL'S LUTHERAN CHURCH, YORK COUNTY, PA.  
(Quickel's Charge)

REV. J. C. MCCARNEY, PASTOR

In gathering the history of Quickel's church one has to brush the dust from some ancient volumes. For the history begins when the colony of Pennsylvania was only 83 years old. White people had been living in York County for only 35 years. Quickel's church was then in Dover Township. York had only a few dozen log houses. It had been laid out only 24 years. The Conewagos were still the home for the prowling wolf. The distance or country from Little Conewago to York could be traversed without going into the sunshine. The roads were difficult to find and hard to traverse. The early members were German people and spoke only German.

They were Godly people who loved their church. They traveled many miles to attend services.

Services were held first in a building about one mile northwest of the present site. That building was erected in 1763. This property was bought jointly by Lutherans and Calvins from the Penns and contained about 30 acres. The price was \$37.73 in our money. The land was deeded to Fred Eicholtz, Ludwig Weir and Henry Shank, in trust for a school house. Such stone house was built and church and school were held in it for about 25 years.

But this building proved to be too far west for the center of population. So on March 20, 1770, a tract of land was bought from Michael and Barbara Quickel. This contained about 2½ acres. The price was \$9.69. This building was made of logs and stood south of the present church about 150 feet. This church was enlarged in 1793. It served until 1850.

The present church was built in 1850. More land was purchased in 1806 and 1856. In 1896 the old cemeteries were about filled. Then 10 acres more were added. The present church was re-modeled in 1881.

There are more than four thousand dead buried in Quickel's cemeteries.

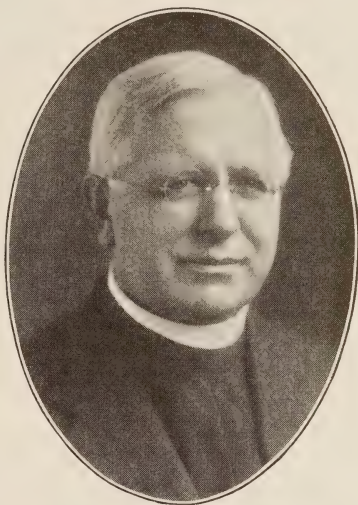
In 1797 the membership was 103. During her 157 years her largest membership was in 1886 when she had 425 communicants.

The pastors who have served Quickel's are as follows: Rev. Nicholas Hornell, 1763-1765; Rev. George Bager, 1765-1770; Rev. John N. Kurtz, 1770-1789; Rev. Jacob Goering, 1783-1807; (was associate pastor to Rev. Kurtz part time); Rev. John G. Schmucker, 1791-1793; 1809-1842; Rev. William German, 1842-1848; Rev. Augustus H. Lochman, 1848-1858; Rev. C. J. Deininger, 1858-1888; Rev. J. H. Leeser, 1885-1890; Rev. Adam Stump, 1890-1922; Rev. J. C. McCarney, 1922—.

## REV. JEROME MICHAEL GUSS, D. D.

PASTOR OF THE RED LION CHARGE

Jerome Michael Guss, son of William Guss and Mary Ann Moyer, was born on a farm, in Milford Township, Juniata County, Pennsylvania, February 3, 1868. His parents were industrious, thrifty, and devoted members of the Lutheran Church. His early religious training in the home was supplemented by instruction in the little country church, known as St. Stephen's Evangelical Lutheran Church and belonging to the Mifflintown Charge. Here he attended Sunday School, and was confirmed when but eleven years old.



His early schooling was received in a country public school. For two years he attended the Mifflintown Academy, and then became the teacher, for two winters, of his home public school. At the age of twenty, he entered Missionary Institute, now Susquehanna University, at Selinsgrove, Pa., from which he graduated in 1891. In September of the same year, he entered the Junior Class of Pennsylvania College, at Gettysburg, Pa. He graduated with the class of 1893. That fall he entered the Gettysburg Theological Seminary, taking the three years' course, and graduating in June, 1896. On June 8, 1921, his Alma Mater, Gettysburg College, conferred on him the honorary degree of Doctor of Divinity.

He was licensed to perform the duties of a Lutheran minister by the Synod of Central Pennsylvania, at Mifflintown, Pa., in September, 1895. He was ordained to the ministry by the same Synod, at Lock Haven, Pa., in September, 1896.

During his ministry, he has served the following charges: Duncannon, Pa., from June 1, 1896, to March 15, 1900; Etna, Pa., from March 15, 1900, to November 1, 1910; Middleburg, Pa., from November 1, 1910, to September 1, 1913; Muhlenberg Memorial, Phila., from September 1, 1913, to July 1, 1921; Luther Memorial, Chicago, from July 1, 1921, to May 1, 1923; Red Lion, Pa., from May 1, 1923, to the present time.

By faithful preaching of the Word, thorough catechetical instruction, careful pastoral oversight, gratifying success has attended his labors. His success as a mission pastor was demon-

strated in two mission fields, Etna and Philadelphia, making each self-supporting in four years' time. In every charge he has greatly increased the membership, developed strong organizations, and done more or less church building. At Duncannon and Middleburg, churches were repaired and remodeled. At Etna and Philadelphia, lots were secured, church buildings erected, and fine parsonages purchased. In the latter fields, his labors were extraordinarily fruitful.

It fell to his lot to entertain two Synods: the Synod of Central Pennsylvania, at Middleburg, in 1910, and the Synod of East Pennsylvania, at Philadelphia, in 1920. He has prepared and read many assigned papers before Conferences, Synods, and Ministerial Associations.

He has enjoyed the high esteem of his associates in the ministry, who have entrusted him with many honorable and responsible positions. He was twice elected delegate to the General Synod. In 1906 he was elected a member of the Board of Directors of the Theological Seminary at Gettysburg. In 1910, he was President of the Pittsburgh Synod. In the same year, he was President of the Pittsburgh Inner Mission Board. For four years, he was President of the Pittsburgh District Luther League. He has served on many committees of Synod, Conference, and general church activities.

On October 28, 1896, he married Evangeline, daughter of Rev. Jonathan Rose Dimm, D. D., LL. D., and his wife, Mary Catharine Hill. At the time of the marriage of his daughter, Dr. Dimm was the President of Susquehanna University. To this union, a son was born—Walter Dimm Guss, who graduated from the Lutheran Theological Seminary, Mt. Airy, Philadelphia, in June, 1925. Doctor Guss is a great grandson of Rev. John Conrad Walter, a faithful Lutheran Pastor in Central Pennsylvania, in the times of Henry Melchior Muhlenberg.

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## EMANUEL LUTHERAN CHURCH, FREYSVILLE, PA.

(Red Lion Charge)

REV. J. M. GUSS, D. D., PASTOR

The history of this church carries us back more than one hundred and fifty years. Some of the land of the present cemetery was used for a burying ground as early as 1745. Some of it was deeded by M. Deis to Simon Anstine, Peter Steffy, Peter LeFever, Peter Schmuck, and Conrad Fox, in trust for the two congregations, Lutheran and Presbyterian. In 1884, two and one fourth acres of land, purchased from Henry Stein, a member of the Lutheran Congregation, were added to the cemetery. In



1899, a little over three acres were added from this same source, at a cost of \$125.00 per acre. The cemetery, since the separation of the two congregations in 1909, remains the property of the two congregations jointly. For many years, the old part of the cemetery had been much neglected, and was in a much dilapidated condition. But, in recent years, the whole plot has been leveled up, weeds and briars have been cleared away, tombstones are arranged in uniform rows, and the whole cemetery presents a very neat and attractive appearance.

The Freysville settlement obtained its name, as is self-evident, from the early inhabitants. On one of the oldest tombstones is the name of "Anna Frey," who died in 1748. The oldest tombstone here bears the date 1745, but the name cannot be deciphered. Many graves are unmarked. Some bear illegible inscriptions in German. The oldest tombs have the names carved in English. Within the sacred portals of this historic old church-yard slumber the remains of several patriots of the American Revolution. Freysville is only a small village, containing about a dozen houses. But there are three churches; Lutheran, Reformed, and Evangelical.

The present corporate name of the Lutheran Church is: "Emanuel Evangelical Lutheran Church of Freysville, County of York, State of Pennsylvania." It was formerly a "Union Church," and known for years as, "Emanuel Lutheran and Reformed Church of Freysville." The first deed for a church lot was made out for the "Lutheran and Presbyterian Congregations." For many years of its early history, it was familiarly known as "Frey's Church." Its familiar name to-day is "The Freysville Church."

Just when the first preaching began at Freysville is a much mooted question. The antiquity of the cemetery would indicate that there must have been public services held in this locality, at a very early date. Tradition says that the first religious services were held in a log school house, located at the north-west corner of the cross-roads in Freysville. It is probable that the pastors of Christ Lutheran Church in York, and at Kreutz Creek Lutheran Church, were frequently called upon to preach at Freysville, long before a church was organized. It is a significant fact, that on a list of male members of Christ Lutheran Church in York, in the time of Pastor Stoever, from 1733-1743, appear the names of prominent early settlers at Freysville, e. g., Conrad Frey and Ludwig Stein. In "Gibson's History of York County," it is recorded of the Freysville Church: "The Lutheran Congregation was served generally by the same pastors who officiated at the church in Lower Windsor." Among those pastors were: Revs. Schaum, Hochheimer, Bager, Hornell and Raus, who "conducted missionary services among the early settlers, until 1769."

The first church was founded, March 28, 1771. This is authentic according to the deed and other records. The surrounding land was owned by Conrad Frey, an early settler and a Luth-

eran, who on the date mentioned above deeded a church lot containing one and one half acres, for five shillings, to Jacob Segner, Adam Heindel, Jacob Ruby, Stephen Slifer, in trust for the "Lutheran and Presbyterian Congregations." The above mentioned church lot was located in the field, about two hundred yards from the present Lutheran Church.

Several theories are advanced to account for the use of the name "Presbyterian," in connection with the early history of this church. One theory is: "At a very early date, the German Reformed Church was thought to be the same as the Presbyterian, except that the worship of the former was conducted in the German language." Another theory is: "At some period the Presbyterians died out, and were supplanted by the Reformed Church, are old receipts and other documents, which prove that the name "Presbyterian" was used as late as 1820, and even later. Another writes: "An historical fact reveals that the Reformed and Presbyterians were co-laborers." From all this, we conclude that at first the Presbyterians were associated with the Lutherans in this church. Later, probably, both the Presbyterians and Reformed co-operated with the Lutherans. Then, about 1820, or later, the Presbyterians began to "die out," and finally the German Reformed congregation was the only other church co-operating.

The first church building was erected in 1771. It was made of logs. The spaces between the logs were "chunked," and had no outside plastering, according to the custom of those times. The gable end and window frames were painted red. The door and inside were painted white. From the boxed door-sill to the floor inside was a step of unusual height, over which full-grown persons could step without much difficulty, while the children delighted to jump from the door-sill down to the floor inside. But, this picture of those primitive structures is incomplete. Another writes: "They were covered with hand-made shingles, had no chimneys, and often no floors, except the tamped earth. The pulpit frequently was only the half of a hollow tree, hung like a swallow's nest on the side of the wall. The seats were slabs with legs. No fires were made, except on the outside. Only the carpenter was paid for his work. All the materials were donated, and the other work was gratis. But the life of those log structures, unless weather-boarded, was only from ten to twenty years." Hence, we find this church undergoing considerable repair work, 1801-1803. We learn of this fact from old receipts, preserved in that old cedar chest. These receipts were given for money received in payment for large quantities of "white lead," "glass," "shingle-nails," "flooring nails," "four thousand feet of boards," etc. About 1820, this church building was once more much improved. It was made higher, weather-

boarded, and an end gallery added. It is probable that it was this "improved" church of which we read: "The church was heated by a heavy plated stove, long enough to receive cord-wood full length."

In 1852, the location of the church building was changed. About three hundred yards from the location of the first building, a brick church was built. This building was located at the corner of the cemetery, where stands the present Reformed Church. These stirring events came about the close of the long and fruitful pastorate of Rev. Peter Herman. In 1884, during the pastorate of Rev. E. Lenhart, this church was improved by the addition of a vestibule, tower and bell, re-painted and papered, and re-dedicated. Again, in 1890-91, during the pastorate of Rev. M. V. Shatto, the church was improved by new pews, pulpit recess, new pulpit and altar furniture, carpeted, papered, painted, new chandeliers, and new organ.



EMANUEL LUTHERAN CHURCH  
FREYSVILLE, PA. BUILT IN 1852

Who was the pioneer Lutheran preacher when the Freysville Church was organized, in 1771? If there are records in existence that state that fact, they are not known to the writer. Though the old German Record Book of this church shows records of baptisms, as far back as 1777, unfortunately no pastor's name appears until much later. In the old cedar chest of the church, we find preserved a number of very old documents and records. In an "Alms Book," are found entries, written in German, as early as 1783. In very neat German handwriting, entries are made in 1785, 1786, and 1787, bearing the signature of "Lucas Raus, V. D. M." His name is sometimes written, "Rouse," and again "Rauss." After his resignation of the church in York, in 1763, Rev. Raus was busy establishing and supplying several churches in the vicinity of York, up to the time of his death in 1788. Dr. Stump concludes that it was he who founded the "Bleimeier" Church, in 1758. In 1763, he founded the "Dover" Church. In 1764, he established the "Kreutz Creek" Church. In 1770, he served the "Schuster's" Church. In 1772, from origi-

nal documents, we know he organized "Stehli's" Church. Dr. Stump, in a paper on the history of Wolf's Church, makes the direct statement that Raus organized Frey's Church. In view of all the facts stated above, we have come to the definite conclusion that Rev. Lucas Raus was the Lutheran preacher, who organized the Frey's Church, in 1771, and that he supplied it up to the time of his death, in 1788.

From German records, under date of 1785, we glean the following names of the church officers: George F. Frey, Jacob S. Meyer, Jacob Brummel, Peter Wambach, Hans Doerfner, Philip Wambach, Michael Wambach, Johann Meyer, Bernhard Frey, Daniel Koehler, Heinrich Kaltreider, Max Gohnes, Johannes Brandt, Johannes Phenes.

From the early "Minutes of the Lutheran Ministerium of Pennsylvania," we are able to glean many interesting events of the history of the Frey's Church, events which otherwise would be an absolute blank. The first date in these minutes, referring to this church, is 1792, when Mr. August Ritz is appointed "Catechist" of Schuster's, Sadler's, Bleimeier's, and Frey's Churches, under the supervision of the preacher at Hanover. The "Catechist" preached and taught, but did not perform any ministerial acts. In 1793, Mr. Ritz makes report for the above mentioned churches, and Stehli's in addition. The next year, Mr. Ritz is a "Candidate," and asks to be transferred to other congregations. In 1795, Mr. George Graber is appointed "Catechist" for Frey's, Stehli's, and Sadler's. The next year, he reports on his work, but is transferred to another field. From 1797 to 1803, we find no definite reference to Frey's Church, yet we know from old receipts that the church was undergoing rather extensive repairs, during those years. In 1804, "various congregations in York County" petitioned that "Catechist" Reiman be licensed as a "Candidate," and it is possible that, for several years prior to this time, he had been caring for these congregations. At any rate, he now becomes the "Candidate" over several churches, which are mentioned in 1806 as: Steltzen's, Stahley's, Frey's, and Salem's (Strayer's or Dover). He serves these churches until 1807, when he removes elsewhere. From 1808 to 1811, we find no report.

In 1812, "the congregations at Stayley's, Bleimeier's, Freyen, and Flinchbach's (Lebanon), in York County, called Mr. Johann Herbst, Jr., who was granted them, provided he passes his examination." He seems to have stood the test, for the next year he makes report on these churches, and has two additional churches added to his charge, viz., Jerusalem (Fissel's), and Johannes (Sadler's).

We must distinguish between Herbst, Sr., and Herbst, Jr. We know that Herbst, Sr., served several other churches in other parts of York County, but we find no record that he ever served Frey's Church. Hence, we have to reckon only with Rev. John



Herbst, Jr. In 1812, he comes to the notice of "Ministerium" as an "applicant" for the ministry. Until 1816, he is each year known as "Candidate," but is now "Ordained" a "Deacon." This title he carries till 1820, when he is advanced from "Deacon" to the grade of "Pastor." As "Candidate" and "Deacon," then, Rev. John Herbst, Jr., served Frey's Church, from 1812 to 1819. He removed to Gettysburg in 1819.

At meeting of Ministerium in 1819, "A letter from seven congregations in York County, signed by Mr. Herbst, Jr., in which they ask for a preacher, and promise him ample support," is referred to a committee. It was resolved that "The congregations, Kreutz Creek, Schocholy, Stehli's, and Frey's be advised to accept Pastor Graber as their preacher, and that some other preacher of our connection be permitted to accept the remaining congregations." This resolution, apparently, was not satisfactory, for later in the same minutes we find the following: "Mr. Stecher was given permission to preach, on his way home, to the congregations in York County, which Mr. Herbst resigned, and, in case they call him, permission to accept them."

Rev. Henry George Stecher now becomes the pastor of these churches, and serves them faithfully for a period of ten years. However, some adjustments were necessary at the very beginning of his pastorate. In 1820, Minutes of Ministerium, we read: "A letter from Frey's and Stehli's congregations in York County, in which they ask that the synod may make provision so that their congregations might again be supplied with a pastor," was referred to a committee, with instructions "carefully to consider the letters from Frey's and Stehli's congregations in York County." "The committee which was appointed to consider the circumstances of the Frey's and Stehli's congregations in York County, report as follows: We have the honor to report to the synod that we have read the letters of the said congregations and carefully considered their contents. We move that the reverend synod advise Mr. Stecher to serve said congregations, provided they furnish him regular support." This arrangement seems to have proven satisfactory to all parties concerned, and Rev. Stecher accepted the call. During his ministry here, he lived at Martinsburg (Loganville), from which centrally-located point he served eight congregations: Schuster's, St. Johannis (Sadler's), Jerusalem (Fissel's), Steltzen's, Strassburg (Shrewsbury), Stabley's (Lebanon), Bleimeier's, and Frey's (Freysville). He resigned this vast field in 1830, to become pastor at Hummelstown, Pa.

In a statistical report to meeting of the West Pennsylvania Synod, in October 1830-1831, the following were listed "Vacant Congregation: Schuster's, Fissel's, Steltzes, Strassburg, Sadler's, Stabley's, Bleimeier's, Frey's." The charge was constituted as above until 1832, when Freysville, Bleimeier's, Stehli's (St. Luke's), and Sadler's Churches were cut off from the Shrewsbury

Charge ("District"), of which Rev. J. Kaempfer was then pastor. These cut-off churches seem to have drifted along for years, and had very little service from that time till 1839, when Rev. Peter Herrmann began his labors here as regular pastor. In 1840, a new charge was formed, consisting of the above named churches. In 1842, a new congregation was organized, which erected a church building, naming it Salem's (Paradise). This congregation, the same year, was added to the above charge. The name adopted for the charge was, "The Windsor Charge (District) in York County, Pa." At first, Rev. Herrmann gave Shrewsbury as his address, then Cross Roads, and later on Windsor. He served this charge until his death, July 7, 1852.

Up to the time of the organization of the Windsor Charge, there seem to have been no rules for the regulation of its congregations. At all events, on December 26, 1843, representatives of the different churches of the charge met at the house of "Honorable Peter Schmuck" in Windsor Township, York County, Pa., to consider the matter of a Formula of Government ("Kirchen Ordnung"). Investigation brought to light the fact that, in 1821, early in Rev. Stecher's pastorate, some of these churches had formulated and adopted such a formula. This "Kirchen Ordnung," the convention decided, was still suited to their purpose, only it had, to all appearance, for some time, been lost sight of. The convention, therefore, decided to re-adopt it, and so bring it to life again ("*Wieder in das Leben zu rufen*"). This was done at the time and place stated above.

Copies of the original "Kirchen Ordnung," as well as the re-adopted one for the Windsor District, are being preserved in that old chest in the Freysville Reformed Church. There is also a copy of each edition to be found in the Historical Library, Gettysburg, Pa.

In 1853, Rev. C. J. Deininger supplied Frey's, Sadler's and Paradise. But in May, 1853, Rev. J. Kaempfer becomes pastor of the Windsor Charge, and for two years makes report to Synod for three congregations. He is pastor of this charge until 1861, and makes report for four and five congregations. It is probable that he was also serving Bleimeier's and Stehli's, for he was pastor at both places in 1852. He also organized the Dallastown (St. Paul's) Lutheran and Reformed Church, in 1855.

From 1862 to 1869, Rev. John Conaway was pastor of the Windsor Charge, and reports to Synod for five and six congregations, except the last year, when he reports for only two. There is reported "Trouble in the Windsor Charge." In 1870, Rev. Conaway reports from York. He makes report for seven congregations.

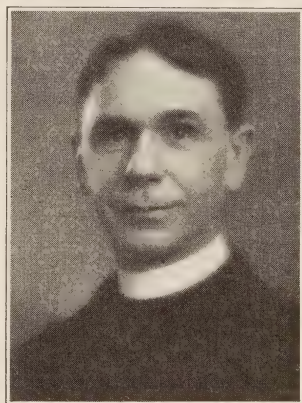
In 1871, Rev. Peter Warner became the pastor of what was now called the "Dallastown Charge." This Charge was formed out of part of the old Windsor Charge, and recently one of the

congregations of the Shrewsbury Charge united with it. Rev. Warner continued to serve this large parish till the time of his death, April 17, 1882.

On November 1, 1882, Rev. E. Lenhart became pastor of the Dallastown Charge, which was now composed of the following churches: Dallastown, Freysville, Lebanon, St. James', St. Luke's, and Blymeier's. This arrangement continued till November, 1885, when the charge was divided into the Lebanon Charge, comprising Lebanon, St. James', St. Luke's; and the new Dallastown Charge, comprising Dallastown, Blymeier's, Mt. Pleasant, and Freysville. Rev. Lenhart resigned, May 17, 1886. On July 3, 1886, Rev. Charles W. Baker became pastor, and served until September 1, 1888, when he resigned to accept a call to Dover. In January, 1890, Rev. M. V. Shatto became the pastor. About the same time, Sadler's Church was added to this Charge. In 1892, Rev. Shatto resigned. He was followed by Rev. A. M. Heilman, March 1, 1892, who had just graduated from the Gettysburg Seminary. He labored in this Charge until December 1, 1894, when he accepted a call to the Shrewsbury Charge. At the same time, this charge was again divided. Dallastown and Blymeier's formed one Charge, and Grace Church of Red Lion, Freysville, Sadler's, and Mt Pleasant made up the "Red Lion" Charge. This field was supplied by Rev. H. E. Berkey, and other students from the Gettysburg Seminary, from December, 1894, to June, 1895. On June 1, 1895, Rev. Berkey became the first regular pastor. He resigned, January 1, 1901, to accept a call to Sharpsburg, Pa.

In March, 1901, Rev. Ulysses E. Apple became pastor. Once more this much-divided Charge underwent a change. In October, 1901, Mt. Pleasant and Sadler's congregations withdrew from the Charge, and together with Felton and Lebanon formed the "Lebanon Charge." In November, 1901, the councils of Grace and Emanuel's Churches met and decided to retain the pastor themselves, and to buy out the interest in the parsonage of the congregations withdrawn from the Charge. In 1905, the entire indebtedness of the parsonage was liquidated amid great rejoicing.

On February 18, 1909, a most important change was consummated in the history of the Freysville Church. For 138 years,



REV. U. E. APPLE



the Lutherans had their interests combined in a "Union Church." On the above date, they sold out their rights and interests, exclusive of the cemetery, to the Reformed congregation, for \$2900. The Lutheran Church, having been the first religious organization in the community, it was unanimously agreed to retain the original name "Emanuel," and to make the title of the church, "Emanuel Evangelical Lutheran Church of Freysville, Pa."

On April 2, 1909, the Lutheran congregation withdrew from the "Union Church Building," and secured the Evangelical Church for use on Sunday afternoons, until such time as their church should be ready for occupancy. On the old location, the Reformed congregation erected a beautiful brick church, and dedicated it, May 1, 1910.



EMANUEL LUTHERAN CHURCH, FREYSVILLE, PA.

The Lutheran congregation decided to locate their new church on the tract of land, near the site of the original church, erected in 1771. This property, long known as the "Fox Farm," was at this time owned by Horace Welty and Jacob A. Stein, prominent members of the Lutheran Church. One acre of this tract, located at the south-west corner of the cross-roads, was generously donated by the owners, to be used for church building and parsonage purposes.

At the above location, the Lutheran congregation erected a very fine modern brick church. On the front corner is a suitable tower, in which is placed a sweet-toned church bell. As you enter the tower, a door to the left enters a "Chapel" or Sunday School



Room, which will seat about 100. Another door leads from the tower into the Auditorium. Another entrance is fixed at the other end of the Chapel. The two rooms connect with wooden roller partitions. The Auditorium presents a very churchly appearance. The pews are in circular form, the floor is carpeted, altar stands in alcove at the further end of the building, lectern, pulpit, and organ are on a raised platform, windows are beautiful art glass, with emblems and figures. Seating capacity is about 300. Under the whole building is a large basement, finished and equipped for social and other purposes. The church has steam heat and electric lights throughout. The entire cost was about \$15,500. It was dedicated, free of all indebtedness, on May 29, 1910, by the pastor, Rev. Ulysses E. Apple. Sermons were preached by Revs. N. S. Wolf, Dr. G. W. Enders, and Rev. Harry D. Newcomer. It was a great day for Lutheranism at Freysville.

On September 1, 1918, Rev. Apple resigned, to accept a call to Trindle Springs, Pa. On October 1, 1918, Rev. C. F. V. Hesse became pastor. On December 1, 1922, Rev. Hesse resigned, to accept a call to the new St. Paul's Charge, composed of the Salem's and Wolf's Congregations.

On April 18, 1922, the Freysville interests in the Parsonage at Red Lion were purchased by the Grace Lutheran Church, Red Lion. The terms of the transaction were as follows: "Emanuel Church, Freysville, accepted as full payment for their interests in the Red Lion property a note for two thousand dollars, said note to be non-interest bearing and non-collectable, as long as the charge remains constituted as at present, and as long as Grace Lutheran Church provides a suitable parsonage."

On May 1, 1923, Rev. Jerome M. Guss, D. D., became pastor, and serves to the present time. He has collected the data for this history.

Since the adoption of the new charter in 1909, the following are the names of those who have served, at various times, on the Church Council: J. S. Douglas, John Peeling, Jacob A. Stein, V. T. Blouse, John Hunt, Benjamin Emenheiser, O. S. Love, Benjamin F. Stump, Wm. E. Wilson, Ira Riale, Geo. Ritz, J. W. Stine, John H. Ferree, Henry J. Smith, Emanuel Lentz.

Owing to limited surroundings in a rural community, this church has never been able to develop a very large membership, but it has nurtured many noble sons and daughters, who have adorned our Lutheran culture and faith, in this and other Lutheran churches round about. The "Fox Farm" was the boyhood home of Mr. Albert F. Fox, Washington, D. C., since prominent as a member of the Board of Home Missions, Director of the Theological Seminary, Gettysburg, Pa., etc. One of the sons of this congregation has entered the Lutheran Ministry,



REV. CURVIN H. STEIN

Rev. Curvin H. Stein, son of Mr. and Mrs. Jacob A. Stein. Rev. Stein is at present the pastor of the Lutheran Church at Lock Haven, Pa. Another, who grew up in St. Luke's Lutheran Church, moved to Freysville, and was a member of this church when he became a Lutheran Minister, Rev. B. C. Ritz, now pastor of St. James' Lutheran Church, York, Pa. Along religious lines, this church has exerted an influence greater, out of all proportions, than its numerical size would indicate. In the community, it has always taken a leading part, standing for an elevating, refining, educational influence, as well

as for genuine Christianity. For over one hundred and fifty years, it has been a noble institution, giving to the world noted educators and professional men and women, and leaders in every walk of life. It has been injecting the leaven of the pure Gospel into the lives of many generations, which have been going forth as a veritable benediction into the community, and throughout the world.

The present baptized membership of this church is 101. The Sunday School enrolls over 100. The annual expenditures are over \$1000.

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GRACE EVANGELICAL LUTHERAN CHURCH,  
RED LION, PA.  
(Red Lion Charge)

REV. J. M. GUSS, D. D., PASTOR

This Church is the "First Fruits" of the York County Missionary Committee's Work, under the direction of the York County Conference of the West Pennsylvania Synod.

At a meeting of the Lutheran Minister's Association of York and vicinity, the subject of establishing new points in different parts of York County was discussed, and it was decided to look up some of the promising places. Rev. A. M. Heilman, then pastor at Dallastown, was appointed to look up the interests of Red Lion. He reported favorably. Then, in the fall of 1893, the York County Conference appointed a standing "Missionary

Committee." This Committee made a further investigation of Red Lion, and agreed that this place should have preaching. Rev. A. M. Heilman preached here occasionally during the winter of 1893-94, as did also some of the students of the Lutheran Theological Seminary of Gettysburg.

The services were held in the Pavilion in "Fairview" (sometimes called "Fairmont") Park. A committee, consisting of Rev. Peter Livingston, G. W. Enders, D. D., Jere Carl, Esq., and



GRACE LUTHERAN CHURCH, RED LION, PA.

Edward Helb, Esq., visited the field and selected a lot, worth \$500. This lot was very generously donated by Mrs. Catharine Meyer. The lot was deeded to the Board of Church Extension. A Building Committee of three was appointed as follows: Frederick A. Schoaff, Jacob A. Miller, and John W. Burger. Under their management, the building of the Lutheran Church was begun, during the summer of 1894.

The Conference Committee appointed W. H. Ehrhart, a

student of the Lutheran Theological Seminary, Gettysburg, Pa., to look after the new station. He took charge of the work, June 10, 1894.

On the same day (June 10), the Corner Stone of the new church was laid. The services were held in Fairview (Fairmont) Park. About five hundred people were present. Rev. W. S. Freas, D. D., preached the sermon, and Rev. G. W. Enders, D. D., made the appeal for contributions. A liberal offering was received. After the services in the Park, the congregation proceeded to the site of the new church, corner N. Charles and W. High Streets, where Rev. A. M. Heilman laid the Corner Stone. The Doxology was then sung, and Rev. Peter Livingston pronounced the Benediction.

Student Earhart, after laboring in the field about a month, effected an organization, consisting of sixteen Charter Members: Mr. and Mrs. John W. Burger, Mr. and Mrs. Samuel Free, Mr. and Mrs. Chas. E. Hess, Mr. Chas. E. Mayes, Mrs. Catharine Meyer, Mr. and Mrs. Jacob A. Miller, Mr. and Mrs. Frederick A. Schoaff, Miss Belle Shenberger, Mr. Harry E. Snyder, Mr. and Mrs. Samuel A. Stump.

These persons met, on the evening of July 10, 1894, at the home of Mrs. Catharine Meyer, for the purpose of organizing, and electing officers. The Officers chosen were: Elders, Chas. E. Hess and Samuel Free; Deacons, Harry E. Snyder and F. A. Schoaff. Rev. A. M. Heilman was present and assisted in the organization, and installed the officers.

On January 26, 1895, application was made for a Charter for the new organization, to be known as "Grace Evangelical Lutheran Church of Red Lion, Pa." The Charter was granted February 18, of the same year.

On March 17, 1895, Rev. H. E. Berkey, one of the students of the Lutheran Theological Seminary at Gettysburg, who had been supplying the charge at intervals since December, 1894, preached the first sermon that was ever preached in this church, and was elected its first regular pastor. He continued to supply it at intervals until June 1, 1895, when, having graduated from the Seminary, he took full charge of the work.

The Charge, of which Grace Church was now a part, had been formed about December 1, 1894, when Rev. A. M. Heilman resigned the Dallastown Charge. That Charge was then divided, Dallastown and Bley Meyer's forming a Charge, and the remaining churches, Freysville, Mt. Pleasant, Sadler's, and the new Grace Church of Red Lion, forming a new Charge, which was known as "The Red Lion Charge." To this new Charge, Rev. Berkey was called, and began his work as stated above June 1, 1895.

At this time, the church building, though begun in 1894, was not yet completed. It was found necessary to take legal



steps to compel the manufacturers of the pews to live up to their contract. This they finally did about the close of 1895.

In order to be reasonably sure of good weather for the Dedication, it was decided to postpone that service, until the next spring. Accordingly, on May 24, 1896, the church was dedicated. The entire cost, including the lot, was \$4819.12. The architect was J. A. Dempwolf. Rev. H. H. Weber, D. D., General Secretary of the Board of Church Extension, and Rev. Prof. J. W. Richard, D. D., Gettysburg Seminary, preached the sermons, and the pastor, Rev. H. E. Berkey, read the Dedicatory Service.

During the summer of 1895, efforts were made, which finally resulted in the building of a neat and commodious parsonage, adjoining the church. As it was felt that the funds would not warrant the employment of an architect, the pastor drew the plans and superintended the construction of all the buildings. On October 17, 1895, while the pastor was attending Synod in session in Zion Lutheran Church, York, the parsonage was begun. The pastor's wife, and Mrs. Rev. W. G. Slifer, and Miss Rose Pitzer of Gettysburg, removed the first ground for the foundation. The house was completed and occupied, March 27, 1896. The cost of all the buildings, including the lot, was about \$1750. Horace Welty, who also built the church, was the builder.

Though the church had been organized in 1894, no Constitution was adopted until October 14, 1895. Then, at a regularly called congregational meeting, the Constitution was adopted. At the same time, action was taken looking to the admission of this Congregation into the West Pennsylvania Synod. This application was granted, at the Synod's meeting in York, a few days later.

A Sunday School, numbering 70, was organized, April 1, 1895, with J. A. Miller as Superintendent, G. D. Burger as Secretary, and Mrs. J. A. Miller as Superintendent of the "Infant Department."

In 1895, the first Choir was organized by Professor E. C. Ruby, then Principal of the Red Lion Schools, and a member of this congregation. Professor Ruby was leader and Mrs. Berkey organist. Later Professor Ruby entered the Lutheran ministry, and is now pastor of the St. Peter's Lutheran Church, York, Pa.

A Young People's Society of Christian Endeavor was organized in 1895. Several years later, a Junior Society was organized. In January, 1898, a Home Department of 31 members was launched. During the winter of 1899-1900, the Cradle Roll was organized. In May, 1900, the Helper's Association was organized.

This pastorate marks the period of feeble beginnings, the times of ground-breaking and foundation-laying. The small number of members, and the scarcity of funds, made advancement slow and often very discouraging. Rev. Berkey closed his labors as pastor of this church, and began his work as pastor of the First English Church of Sharpsburg, Pa., January 1, 1901.

Rev. Ulysses E. Apple was called to this pastorate, in January, 1901, and began his labors in this field, April 1, 1901. To the credit of this charge, let it be known that they did not resort to the questionable method of hearing candidates in order to secure a pastor. Pastor Apple was installed, December 8, 1901.

In September, 1901, the Mt. Pleasant and Sadler's congregations voted to withdraw from the Red Lion Charge, and together with the Felton and Lebanon congregations form the "Lebanon Charge." This action was ratified by Synod in October, 1901, and immediately the congregations withdrew and called Rev. G. A. Livingston as pastor. This arrangement constituted the Grace Church of Red Lion, and Emanuel Church of Freysville, as "The Red Lion Charge." At this time, "Grace Church, Red Lion, was financially embarrassed, its members disheartened, and many indifferent and scattered. It was believed that the only way to preserve this congregation was for the pastor to concentrate his efforts upon this field." The great wisdom of this move is seen in the slow, but steady, growth and development of this church. The people rallied about their new pastor with commendable zeal and loyalty, and in less than two years all debts were liquidated, and mortgages were burned amid great rejoicing, September 13, 1903.

During the next few years many needed improvements were made about the church and parsonage, and all costs were promptly paid.

During 1913-14, the Sunday School became so large that the Primary Department had to be transferred to the parsonage. Enlargement became necessary. There were added four class rooms, a basement, kitchen, toilets, parsonage porch, and coat of paint. A new pipe-organ was also installed. Entire cost of all these improvements was over \$6000, and all necessary funds were quickly raised. The new building and organ were dedicated, on November 22, 1914, Dr. Weber preaching the sermon.

After a long and fruitful pastorate of almost eighteen years, Rev. Apple tendered his resignation, September 1, 1918, in order to accept a call to the Trindle Springs Charge, Mechanicsburg, Pa.

The patient and self-sacrificing labors of Rev. Apple, in the Red Lion pastorate, had made a strong and ineffaceable impress upon the church and entire community. It covered the period of seed-sowing, hopeful-waiting, readjustments, and many discouragements. Nevertheless, it was a season of substantial up-building, cementing and solidifying of the numerical and material resources of the congregation.

On October 1, 1918, Rev. C. F. V. Hesse became the third regular pastor.

Many improvements were made about the church, at a cost of about \$950. On January 4, 1920, a Building Fund was established, which by October 30, 1922, amounted to about \$8,000.

On April 18, 1922, Mr. and Mrs. George Fertner offered to the church a gift of a fifty foot lot, on North Charles Street, opposite the church, a parsonage to be erected thereon. Later, Mr. Fertner agreed to build a house on the lot and rent it to the congregation for a parsonage. On August 20, 1922, the trustees and council agreed to purchase the house, which was then under construction, and to accept the lot as a gift. In 1923, the fine new parsonage was completed. A garage was also built on the rear of the lot. The entire value of this property is now about \$12,500.

On April 18, 1922, the Freysville interests in the Red Lion parsonage were purchased by Grace Church, subject to certain conditions.

On November 5, 1922, the lower story of the old parsonage was occupied by the younger grades of the rapidly growing Sunday School. The upper story was converted into an apartment, which is now being used by the sexton of the church.

The pastorate of Rev. Hesse in Red Lion is marked with many stirring events. Revenues were increased, many new members were added to the church, Women's Missionary Societies were revived, new parsonage property was secured. On December 1, 1922, Rev. Hesse resigned this field, in order to accept a call to the new St. Paul's Charge of the York County Conference, a charge composed of Salem's and Wolf's congregations.

On May 1, 1923, Rev. Jerome M. Guss, D. D., became the fourth regular pastor. On May 6, 1923, installation services were held, Rev. William H. Feldman, D. D., delivering the charge to the pastor, and Rev. Ulysses E. Apple addressing the congregation. Dr. Guss has compiled this history.

The following have served as officers of Grace Church, at various times, since its organization: Charles E. Hess, Samuel Free, Frederick A. Schoaff, Harry E. Snyder, J. Samuel Blouse, A. B. Shatto, M. D., C. S. LaMotte, J. A. Miller, B. F. Raab, Emanuel Stabley, Henry L. Cramer, Daniel E. Spangler, R. A. Lentz, Jacob K. Kohler, H. W. Etter, George W. Riale, Reuben Spangler, Charles W. Moody, J. A. Gillen, John C. Warner, Charles A. Lentz, Wm. F. Boeckel, G. A. Strobeck, Jacob Wakely, J. Harvey Gemmill, Adam Flinchbaugh, George Schoen, J. Thomas Grove, Henry B. Tyson, Wallace M. Gemmill, Jacob Streavig, J. Benton Warner, Willis W. Stauffer, Emory E. Saylor, A. H. Uffelman, George Fertner, Harvey M. Keeny, Elmer E. Tyson, Dr. Otto Strock, Roy Seaks, Ervin McCleary.



REV. E. MARTIN GROVE

Synod. Several other sons in other families are contemplating the ministry. Many children of this church are attending colleges, and other higher institutions of learning.

Every department of this church is well organized and in a flourishing condition. The Sunday School, under the capable Superintendency of Willis W. Stauffer, enrolls 600 teachers and scholars. There is a confirmed membership of 360. A building fund is growing rapidly toward \$15,000. A new church is fast becoming a necessity. There is said to be sufficient wealth among the membership to give it a rating near the million dollar mark. Harmony prevails among the members, and there is promise of a bright and glorious future.



REV. WALTER D. GUSS

FILEY'S LUTHERAN CHURCH, YORK COUNTY, PA.  
(Rossville Charge)

REV. F. D. SUTTON, PASTOR

The Lutheran and Reformed Church known as "Filey's Church" was named in honor of the person who donated the



ground. This church was organized about 1800. The first building was of logs, and served as a school and church and school. It had two rows of desks along the side walls, facing the center desks. The pulpit was a concavo-convex, or like a goblet cut through the center, it being usually called the "bird cage."

In 1838 it was thought advisable to erect a brick church building of modern architecture. The members of both denominations elected a building committee, two of each denomination, to erect a union church. The building committee was composed of Jacob Hartman, Jacob Coover, and Jacob Heikes. The cornerstone was laid August 20, 1838, and the church was dedicated the same year. Since 1838, the two congregations have been served by the following pastors: Revs. Kempfer, Focht, Rightmyer, Bricker, Dasher, Seifert, Winton, Dietrich, Heilman, Day, Minter, Stump, Ehrhard, Smith, Wiles, Helfrick and Kale. In 1907 Rev. H. A. Althouse was pastor of the Reformed congregation and Rev. George Eveler of the Lutheran congregation. (From George E. Prowell's *History of York County*.) The present pastor is Rev. F. D. Sutton, who began his work during the year 1925.

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ROHLER'S LUTHERAN CHURCH, YORK COUNTY, PA.  
(Rossville Charge)

REV. F. D. SUTTON, PASTOR



KOHLER'S LUTHERAN CHURCH, YORK CO.

Rohler's Evangelical Lutheran Church is situated in Dover Township, York County, being part of the Rossville Charge. This congregation held services in an old school house at Rohler's

from the year 1856 to 1870. On December 1, 1869, it was agreed to erect a Lutheran church about one-half mile away from the old school house at the cross roads.

The corner stone was laid June 26, 1870, by Rev. Henry Seifert. Rev. A. W. Lilly preached in the morning on the text, Isa. 28:16; and Rev. S. Dasher, in the afternoon, on the text, Col. 3:11. The collections on this day amounted to \$50.00.

The first service was held in the new church on September 20, 1870. The Building Committee was: Daniel Snelbaker and Joseph Berkheimer. The elders were Andrew Benedict and Nicholas Wentz; deacons, Daniel Snelbaker and Elijah Glatfelter. Rev. Henry Seifert was pastor.

The following pastors have served: Rev. D. Sell, 1856-57; Rev. J. R. Focht, 1857-58; Rev. S. Dasher, 1859-65; Rev. M. F. Pfahler, 1865-67; Rev. P. Vanner, 1867-69; Rev. Henry Seifert, 1869-72; Rev. J. Conoway, 1872-73; Rev. M. Studebaker, 1873-74; Rev. H. B. Winton, 1874-76; Rev. Henry F. Dietterich, 1876-78; Rev. E. Minter, 1878-81; Rev. Dr. Adam Stump, 1881-84; Rev. A. B. Erhart, 1884-87; Rev. H. A. Dietterich, 1887-90; Rev. R. Smith, 1890-94; Vacant, 1895-96; Rev. Chas. P. Wiles, 1896-1901; Rev. J. E. Zorger, 1901-03; Rev. Geo. H. Eveler, 1904-10; Rev. H. T. Bowersox, 1911-16; Rev. C. M. Coffelt, 1916-20; Rev. H. O. Harner, 1920-23; Vacant, 1923-25; Rev. F. D. Sutton, 1925—.

The same building that was built in 1870 is now standing. It has been remodeled several times. Preaching services are held every two weeks. Its membership now is about 42. Sunday School is held every Sunday, with 100 members enrolled.

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ST. MICHAEL'S LUTHERAN CHURCH, YORK CO., PA.  
(Rossville Charge)

REV. F. D. SUTTON, PASTOR

The Union Church of the Lutheran and Reformed, and other denominations near Rossville, was built in 1819. It was dedicated June 11, 1820. The officiating clergymen were J. G. Schmucker, D. D., J. McKnight, D. D., and Rev. Ebaugh. The old building was removed about 1880.

The Lutherans numbering about 200, thought it would be to their advantage to have a building of their own. A meeting was called by the Rev. James Harkey, in 1848, when it was agreed to build a church. A building committee was chosen which was composed of D. Hobaugh, T. T. Gardner, W. Bushy, J. Bushy, and J. Drawbaugh. Mr. Gardner donated the Lutheran congregation one acre of ground to build the church. The work of

building began in the summer of 1849. The cornerstone was laid September 29, 1849, by Rev. James Harkey, assisted by Rev. Keller and S. Harkey, and was dedicated in the winter of the same year. The following ministers have served as regular pastors: Revs. James Harkey, J. P. Focht, A. Finrock, Daniel Sell, J. K. Bricker, S. Dasher, H. Seifert, J. F. Dietrich, E. Minter, A. Stump, A. B. Erhard, C. P. Wiles and Smith. (From George Prowell's *History of York County*.) Rev. George H. Eveler was the predecessor of Rev. F. D. Sutton, who is serving the charge at the present time.

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REV. J. H. HEGE

PASTOR OF THE SALEM CHARGE

Rev. J. H. Hege is the son of Daniel and Mary F. Hege. His ancestors were of German blood and came to this country in 1682 under William Penn. He was born in Greencastle, Franklin County, Pa., March 17, 1886, being the fourth of a family of seven children. At the age of seven years his parents removed to a farm near Williamson, Franklin County, Pa., where all the children were reared. He attended school at Williamson. During the other seasons he worked on the home and surrounding farms. United with St. Luke's Lutheran Church, Williamson, November 17, 1902, by baptism.



He taught school in his native township (St. Thomas) from 1903-1907; entered Mercersburg Academy in the fall of 1907. He went to Gettysburg College in the fall of 1909 and was graduated with his class in 1913. He entered the Lutheran Theological Seminary at Gettysburg in 1913 and was graduated in 1916. He received and accepted a call to become the pastor of Salem's Lutheran Charge of Dover, York County, Pa. He took up the active duties of pastor June 1, 1916, succeeding the beloved Rev. A. G. Fastnacht, D. D.

He was ordained as a Minister of the Gospel by the West Pennsylvania Synod in Memorial Lutheran Church, Shippensburg, October 12, 1916.

On May 20, 1916, Rev. Hege was united in marriage with Miss Bertha A. Weagley, of Upton, Franklin County, Pa. To this union a son, John Henry, was born. The joy was soon turned into deep sorrow for on June 9, 1917, the young wife was called from this life to enter upon a more blessed life. She was laid to rest June 13, 1917, in the beautiful Cedar Hill Cemetery near Greencastle, Pa.

He married Miss Grace E. Bushy of East Berlin, Adams County, Pa., January 30, 1919. To this union two children, Franklin Bushy and Grace Louise, were born.

## CALVARY LUTHERAN CHURCH, YORK COUNTY, PA.

(Salem Charge)

REV. J. H. HEGE, PASTOR



CALVARY LUTHERAN CHURCH  
YORK CO., PA.

Calvary Lutheran church was begun and completed under the authority and guidance of the Missionary Committee of the York County Conference and the Board of Trustees appointed by the Court of York County.

The first effort for a Lutheran Church in Dover was made December 12, 1893.

The first meeting by the citizens of Dover concerning the Church was held December 6, 1897. The lot was donated by Mrs. D. Sell, January, 1899. The ground was broken June 24, 1899. The cornerstone was laid September 10, 1899.

A Woman's Aid Society was organized April 5, 1900. The Luther League (now Christian Endeavor Society)

was organized August 16, 1900.

The first sermon was preached by Rev. J. M. Deitzler, November 11, 1900. The choir was organized November 24, 1900.



The bell was donated by Samuel B. Wallace. The clock was purchased and put in place by the Dover citizens.

The church property, not including clock, represents an actual cost of about \$8,000.

The church was dedicated December 16, 1900. At the predicatorary services the following program was carried out: Sunday, December 9, "Our Gift to God"; Joseph H. Keller; Monday, December 10, "The Foundation," Rev. T. B. Thomas; Tuesday, December 11, "The Superstructure," Rev. F. S. Geesey; Wednesday, December 12, "The Tower," Rev. Adam Stump; Thursday, December 13, "The Bell," Rev. H. C. Bixler; Friday, December 14, "The Church Complete," Rev. A. M. Heilman; Saturday, December 15, "Entering the Courts of the Lord," M. L. Enders; Sunday Evening, December 16, Sermon, Rev. T. C. Billheimer, D. D.

Mr. Joseph H. Keller, a student from the Lutheran Theological Seminary, was in active charge of the work until dedication. Rev. J. M. Deitzler from dedication until July 1, 1905. Rev. A. G. Fastnacht served from July 5, 1905—June 1, 1916. Rev. J. H. Hege served from June 1, 1916.

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SALEM LUTHERAN CHURCH, YORK COUNTY, PA.  
(Salem Charge)

REV. J. H. HEGE, PASTOR



SALEM LUTHERAN CHURCH, YORK CO., PA.

Salem's, also familiarly called Strayer's, Church is situated one mile southwest of Dover. The situation is all that could be

desired for a rural church. The present is the third church building since the formation of the congregation.

The first German settlers took up the land in this vicinity about 1736. On May 30, 1754, the following members of the German Lutheran and German Reformed denominations agreed to form a church: Peter Strayer, Jacob Hoffman, Daniel Messerle, Martin Reissinger, Philip Jacob Ob, George Lechner, George Michael Kan, Peter Ob, Nicolaus Herman, Adam Barthness, Hans George Spaar, Joseph Klipper, John Heinrich Deuis, Michel Spaar, Hans George Stauch, Deiterich Danner, Andreas Gross, Valentin Flohr, Christofel Kobbel, Lonhardt Schederon, Heinrich Schederon, Johannes Zin, George Herbold, Jacob Bab, Heinrich Rahausen, Jacob Kirstler, Bernhard Muller, Jacob Majer, Michael Burckel, Jacob Kumel, Jacob Lampert.

The first church, which was built of logs, stood west of the present building, in what is now known as the old church burying ground. The land, which consists of about three acres, was purchased from the corners of the plantations owned by Peter Streher, Jacob Lenhart and Peter Upp.—“Church Book and Protocol of the Evangelical Lutheran Congregation of the Unaltered Augsburg Confession located in Dover Township, York County beyond the Susquehanna in Pennsylvania, containing

“I. The Church property, received by gift and purchase by the congregation, and Alms.

“II. The family register of the members of the congregation and its pastors.

“III. Register of Baptisms, names of baptized, parents and sponsors.

“IV. A list of the Confirmants, and their first communion.

“V. List of those regularly joined in marriage.

“VI. A register of those who died and were honorably buried.

“Also an alphabetical list of the names recorded in this Church Record beginning with the year of Christ’s glorious birth 1763.

by me,

“Lucas Raus, regularly called Pastor of the Congregation”  
(Translated from the original.)

The first confirmation services were held November 7, 1762, at which time George Adam Oberdier, Susanna Oberdier, Margaret Gensart, Mary Barabra Gensart and Catrina Burgart were received into full church membership.

In the old church graveyard, or burying ground, there lie the remains of about 3000 people. There is the Lenhart (later called the Gerber) Cemetery a short distance southeast of the church. Adjoining this cemetery on the southeast is what is known as the Lieberknecht Cemetery. In the fall of the year 1916 Salem’s Church purchased a fine 12 acre plat of ground a short distance northwest of the church and laid it out for a church cemetery. This cemetery has a perpetual sinking fund the interest of which is

to be used in keeping the cemetery clean and in good condition.

In the year 1824 the congregation applied for and received a charter. The Governor's order for enrollment was attached June 15, 1824.

"Article I. Peter Streher, Frederick Stough, Peter Lecron, John Sheffer (of whom Peter Streher is President), present Elders; Nicholas Hoffman and John Hantz, present Church Wardens of the Lutheran Congregation; John Lauer, Jacob Zinn, Christian Hamm, William Caldwell (of whom John Lauer is President), present Elders; Jacob March and Jacob Kann, present Church Wardens of the Reformed Congregation aforesaid: being citizens of said State, and their respective successors duly elected and appointed, and hereinafter directed, are hereby declared to be a corporation or body politic in law for religious purposes, to have continuance forever hereafter by the name, style and title of Salem's Church."

After a vote favorable to the organization of a Sunday School in Salem's Church, at elections held respectively by the Reformed and Lutheran Congregations at the spring communions, April 28, 1912, by the Reformed Congregation, and on May 12 and 19, 1912, by the Lutheran Congregation, the joint council ordered the organization of a Sunday School at 3 P. M. June 12, 1912. The Sunday School is in a very flourishing condition.

A union Woman's Home and Foreign Missionary Society was organized in December, 1912. The first meeting was held in January, 1913. This society is doing splendid work.

The church, built in 1854, is steam heated and lighted with electricity. During the winter of 1919-20 the church was improved and beautified at a cost of \$7000.00, which has been paid in full. The church was rededicated May 9, 1920. The pastor was assisted by the Rev. A. G. Fastnacht, D. D., in the morning service. The afternoon service was in charge of Rev. O. P. Shellhamer (Reformed) assisted by Rev. J. Kern McKee, of York, Pa.

The following pastors have served the congregation: Rev. Lucas Raus, from organization, May 30, 1754, to 1776; Rev. Jacob Goehring, 1776-1783; Rev. Nicholas Kurtz; Rev. John Groop; Rev. Andreas Gottlob Deininger, 1835—October 1, 1879; Rev. D. Sell, October 1, 1879—March 16, 1888; Rev. Charles Witmer Baker, September 1, 1888—February 3, 1890; Rev. J. C. Mumma, June 1, 1890—March 1, 1895; Rev. J. M. Deitzler, June 2, 1895—July 1, 1905; Rev. A. G. Fastnacht, D. D., supplied from July 5, 1905—April 1, 1906, and was elected regular pastor April 1, 1906, —June 1, 1916; Rev. J. H. Hege, June 1, 1916,—.

ST. PAUL'S LUTHERAN CHURCH, YORK COUNTY, PA  
(Salem Charge)

REV. J. H. HEGE, PASTOR



ST. PAUL'S LUTHERAN CHURCH, YORK CO., PA.

St. Paul's Lutheran and Reformed Church is also called Red Run, from the name of a small stream of water which flows nearby the Church, and Sower's Church because of the activity of the Sower's family in the building of the church.

The corner stone was laid April 12, 1844, by Revs. Peter Scheurer and John E. Albert. It was dedicated October 5 and 6th, 1844, on which occasion Revs. Ziegler, Sechler, Sheurer and Albert assisted. The sermon of dedication was preached on Sunday morning October 6, 1844, by Rev. Jacob Sechler using as his text Genesis 28:16.

The building committee was composed of George Sowers and John Shive, Lutheran and John W. Smith, Reformed.

The first Lutheran Vestry: Elder, John Leib; Deacons, Jacob Emig and Solomon Gross.

Reformed: Elder, Christopher Gerber; Deacons, George Spangler and Peter Reiver.

Pastors: Rev. Peter Sheurer, 1844-1857; Rev. A. G. Deininger, 1857---October 1, 1879; Rev. D. Sell, October 1, 1879---March 16, 1888; Rev. C. W. Baker, September 1, 1888---February 3, 1890; Rev. J. C. Mumma, June 1, 1890---March 1, 1895; Rev. J. M. Deitzler, June 2, 1895---July 1, 1905; Rev. A. G. Fastnacht, D. D., supplied July 5, 1905---April 1, 1906; served as regular pastor, April 1, 1906---June 1, 1916; Rev. J. H. Hege, June 1, 1916---.

The original building of red sand-stone is still standing. In 1911 there was an annex built to the Church.



## REV. SILAS HARMAN CULLER

PASTOR OF THE SEVEN VALLEYS CHARGE

Rev. Culler was born October 14, 1875, on a farm near Jefferson, Maryland, the son of J. Harman and Lucinda C. Culler. He was baptized by Rev. Bowers and confirmed by Rev. S. A. Hedges in St. Paul's Lutheran Church at Jefferson, Maryland, in April, 1888. He attended the local public schools until he was sixteen years old when he took charge of a farm belonging to a sister, whose husband was killed in an accident. There he remained until the fall of 1896 when he entered the Preparatory Department of Pennsylvania College at Gettysburg, taking a two-year course. He graduated from



college in 1902 and the following fall entered the Theological Seminary and graduated from this institution in 1905. In January of that year while in seminary he accepted a call to Trinity Lutheran Church, Reisterstown, Maryland, to assume charge upon his graduation from seminary in May. He was licensed to preach by the Maryland Synod at St. John's Lutheran Church, Martinsburg, West Virginia, October, 1904, and ordained October, 1905, in St. Paul's Lutheran Church, Cumberland, Maryland.

He remained in the Reisterstown pastorate for thirteen years, during which time a new church was built at an approximate cost of \$16,000. The membership was also doubled and the church finances and polity improved. In March, 1918, he accepted a call to the Seven Valleys Charge of the West Pennsylvania Synod. On April 10, 1918, he was married to Grace Fleming Russell, of Reisterstown, Maryland. During his present pastorate at Seven Valleys the membership has been increased, old debts liquidated, extensive improvements made and new hymnal installed. During his ministry he has contributed several articles to the Lutheran Observer, the most important one was entitled, "Lutheran Hymnology."

FRIEDENSAAL'S LUTHERAN CHURCH, SPRINGFIELD  
TOWNSHIP, YORK COUNTY, PA.

(Seven Valleys Charge)

REV. SILAS H. CULLER, PASTOR



FRIEDENSAAL'S LUTHERAN CHURCH, YORK CO., PA.

Friedensaal's Church, formerly known as Schuster's is one of the land-marks of early Lutheranism in York County, the first German settlers in this region having constituted the original membership. The exact date of its organization is uncertain. It is probable that the nucleus of an unincorporated congregation was formed about 1752, as the oldest available account of ministerial acts records a baptism administered on May 23, 1752. The ministers' names are not recorded, hence the earliest pastors are matters of conjecture. During that period, Schuster's was dependant upon occasional visits of ministers who served as itinerant missionaries to a wide circuit of congregations.

In 1753, Rev. John Bager, an ordained minister from Germany, became pastor of the Lutheran Church at Hanover. His pastoral oversight extended to all the scattered Lutherans in York, Adams, Cumberland, and Franklin Counties. It is probable therefore, that Schuster's congregation was included in his ministrations.

Rev. John Casper Kirchner succeeded Rev. Bager from 1758 to 1763. Like his predecessor, he had been ordained in Germany. He was stationed in York County where he had charge of Schuster's and several other small congregations. During his labors in

this field, he journeyed to Baltimore, Md., every sixth week to preach and administer the sacraments.

The name of Rev. Lucas Rauss is closely associated with Schuster's between the years 1770 and 1787. He was a native of Germany, where he received his education both in theology and medicine. After his resignation as pastor of Christ Lutheran Church, York, Pa., in 1763, he continued to reside there the remainder of his life, and ministered to various congregations in the surrounding districts. Aside from being a profound theologian, he was a pioneer physician among the German settlers of York County. He traveled on horse back with his saddle-bags containing the few drugs used by physicians of olden times. After preaching a sermon to his congregation, administering the rite of baptism and confirmation, he rode among his parishioners and practiced the profession of medicine with success.

Schuster's first grant of land was given March 30, 1774. The document which is on parchment, is well preserved. It was an original grant from the proprietaries of the Province of Pennsylvania, John, Thomas and Richard Penn, who directed a survey to be received in the land office at Philadelphia of "a tract of land called the church lot, containing eight acres, one hundred and ten perches of land situated in Shrewsbury (now Springfield) Township in the County of York, made by virtue of application No. 5270, for John Hella and Nicholas Henry, in trust for the Lutheran congregation now founded thereon." The consideration money for the transfer of the deed was eight shillings, ten pence. The church lot was in the shape of a right angled triangle. The land adjoining the base and the perpendicular of it was designated as belonging to Nicholas Schuster, hence the origin of the name "Schuster's Church."

The first church was a primitive one of logs. The second building, a frame structure painted white, was known far and wide as "Die Weis Kirche," the White Church. It is evident that the original log building remained standing during and after the erection of the second structure, since the following resolution is recorded in the Minutes of the Ministerium of Pennsylvania, dated June 5, 1792: "A letter from the so-called Schuster's congregation was read and Resolved, that the members who belong to the new church retain their right in it, but that they attend worship in the old church, and shall contribute to it; the preacher also shall preach in the old church."

Toward the close of the eighteenth century, the community became more thickly settled. The few pioneer Lutheran ministers in this country found themselves constrained to employ catechists to assist them in the gathering and building up of the scattered Lutheran constituency. They were permitted to preach, to catechize, to baptize, to visit the schools and the sick, and to attend the funerals; but were not allowed to administer confirmation or

the Lord's Supper. Congregations served by them had the sacraments administered about once a year by non-resident ordained pastors.

In 1792, August Rutz was appointed catechist of Sadtler's, Blymires, Freysville and Schuster's under the supervision of Rev. F. V. Melsheimer of Hanover, Pa. Rev. Rutz was transferred to other congregations in 1794.

Rev. John Ruthrauff served until May, 1795. He was trained in theology under Rev. Jacob Goering, York, Pa.

Rev. John Grobp was then appointed catechist of Schuster's and five other congregations, in three of which he conducted German schools. After his ordination in Baltimore, Maryland, in 1803, he resigned to accept a call to Taneytown, Maryland.

The Rev. Grobp was succeeded in 1805 by John Herbst, Sr., a licensed candidate. His ordination took place in Germantown, Pa., June 12, 1805.

John Herbst, Jr., was appointed to succeed his father, and remained from 1812 to 1819. The Herbsts resided in Gettysburg, Pa., while serving the Charge consisting of Fissel's, Sadtler's, Zion's, Jerusalem, Krauter's and Schuster's.

At a meeting of the Ministerium held in Baltimore, Md., Henry G. Stecker of Macungie, Pa., a student of theology, was given permission on his return home to preach to congregations in York County, which Rev. Herbst, Jr., had resigned. He received a call to the Charge of which Schuster's was a part, and assumed his pastoral work in 1819, but was not ordained until 1821. During his pastorate, which terminated in 1831, he resided at Martinsburg (Loganville), Pa. From that point he ministered to eight congregations with a combined membership of 661. Following his resignation, there was a readjustment of the Charge in 1833, comprising Fissel's, Steltze's, Sadtler's, Shrewsbury, Stabley's and Schuster's congregations.

Rev. John Kaempfer became pastor of this newly formed Charge. A parsonage was purchased in Shrewsbury, Pa., at a cost of \$1200.00. This expenditure was shared by all of the above congregations except Sadtler's. Rev. Kaempfer remained on the field until 1843.

Rev. Andrew Berg was the next pastor, and spent thirty years of his ministry here, from 1843 to 1873. During his pastorate English preaching was introduced. Apparently, services were held jointly by Lutheran and Reformed until January 9, 1848, when a division occurred. In the same year, on December 25th, a constitution was adopted and a charter of incorporation granted. The former is on record in German and the latter in English. These documents bear the new name "Friedensaal's," which translated into English means "Hall of Peace." They are signed by George Leader, John Moyer, John Krout, Henry B.



Caslow, elders; Joseph Ness, Henry Krout, George Ehrhart, and Samuel Caslow, wardens.

The Sunday School movement received great encouragement under Rev. Berg, and schools were organized in all congregations served by him.

A Parochial school supported by the congregation, had been conducted in a building on the church property for many years. On August 9, 1851, Jacob Snell, William Swartz, Joseph Stiles and Adam Ness, Elders of the church, leased to the School Directors of Springfield Township the school house erected on the church land. The lease was for a term of ten years, "if the common school system shall so long be in operation."

The third and present church building was erected in 1868. It is a substantial brick structure built on the original plot. The Building Committee consisted of Charles Bailey, William Krout, Michael Krout, Daniel Henry, Jesse Henry and John Myers.

After the close of Rev. Berg's pastorate in 1873, another readjustment of the charge took place, Friedensaal's congregation withdrawing from the Shrewsbury Charge.

From November, 1873, to October, 1874, Rev. J. C. Koller pastor of the Glen Rock Charge served as supply.

During the latter part of 1874, a new charge was formed by Friedensaal's uniting with Trinity church, Seven Valleys, Pa. At the time of this arrangement, Friedensaal's reported one hundred and seventy-five members.

On December 1, 1874, Rev. Daniel Stock accepted a call and remained one year.

Rev. Levi T. Williams succeeded the Rev. Stock, and assumed charge December 1, 1875. He resigned as regular pastor in 1881.

Unfortunately the records of Friedensaal's dating from 1876 to 1908 were accidentally destroyed by fire. Hence no history can be given of the church's activity during this period.

A vacancy of three years followed Rev. Williams' resignation. During this interim, the Revs. Levi Williams, John T. Williams and Peter Anstadt, all of York, served as supplies.

June 7, 1884, Rev. Charles M. Eyster became pastor and resigned July 1, 1885.

August 24, 1885, the Charter of incorporation was amended, granting female members of the congregation the privilege of voting at all elections.

Rev. H. C. Fultz preached as a supply until September 17, 1885.

Rev. Henry T. Clymer was called to the pastorate October 10, 1885, and served until November, 1890.

Rev. Edwin Lenhart succeeded Rev. Clymer, and was pastor from May, 1891, to June, 1898.

The next pastor, Rev. Benjamin F. Kautz, served from June 1, 1898, to June 1, 1907.

December 1, 1907, Rev. W. M. Spangler took charge, and closed his pastoral work October 30, 1910.

Rev. Adam J. Grossman was called February 1, 1911, and served until the time of his death in May, 1912. During the summer of 1911, Friedensaal's added a belfry to its church building, purchased a new McShane bell, and concreted the basement at an expenditure of \$1008.00.

Rev. John Erler, Ph. D., was elected October 13, 1912. At the close of his brief pastorate the church was served by supplies for a number of months.

Rev. John I. Hummer assumed charge March 1, 1914, and resigned June 10, 1917, to accept a new field of labor. During his pastorate, in 1915, the interior of the church was completely renovated and beautified at an expenditure of \$1500.00. The walls were refrescoed, the floor recarpeted, new pews, heating and lighting plants installed. A Rededicatory Service was held, at which Rev. William Hesse, D. D., preached the sermon. The duplex envelope system was introduced, through which the financial resources continue to increase.

In June, 1916, By-Laws were adopted to govern and regulate the sale and conduct of cemetery lots.

Rev. Albert M. Hollinger succeeded Rev. Hummer on June 12, 1917. After serving acceptably for five months, he resigned November 13, 1917, to accept a call to the West Manheim Charge of this Synod.

Rev. Silas H. Culler became pastor after a vacancy of five months, serving from April 1, 1918, to the present time.

During the summer of 1918, sheds were built on the church property to accommodate vehicles and automobiles.

The Common Service Book was introduced in 1918.

A new Constitution was adopted on November 6, 1919.

The cemetery adjoining the church was incorporated on July 8, 1924, and an endowment is being raised for its perpetual upkeep. The directors and officers are as follows: Frank Miller, John M. Rudisill, William M. Klinedinst, James Kline and Howard E. Deveney.

The following members of the congregation served in the World War: Jacob Raver and Walter Reeve.

The present Church Council is composed of the following: Elders, John Klinedinst, Adam Henry, James Kline, Michael Henry, Jr.; Deacons, John Rudisill, Clinton Albright, Jacob Raver and Howard E. Deveney.

The following organizations are making their contribution to the church's growth: the Sunday School, Miss Alverta Krout, Superintendent, and the Luther League, Miss Carrie Klinedinst, President.

A retrospective view of a congregation approximately one hundred and seventy-two years old fills our hearts with gratitude



COUNCIL OF FRIEDENSAAL'S LUTHERAN CHURCH,  
SEVEN VALLEYS CHARGE

LEFT TO RIGHT, STANDING: JOHN M. RUDISILL, HOWARD E. DEVENEY, JACOB RAVEN,  
CLINTON ALBRIGHT; SITTING: JAMES CLINE, JOHN A. KLINEDINST, REV. S. H. CUL-  
LER, ADAM H. HENRY, MICHAEL E. HENRY, JR.



for the true men and women of old who prepared the way for the improved conditions which exist at the present time. Many to-day are following their ancestors in the path of service for the church.

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ST. PAUL'S LUTHERAN CHURCH, NORTH CODORUS  
TOWNSHIP, YORK COUNTY, PA.

(Seven Valleys Charge)

REV. SILAS H. CULLER, PASTOR



ST. PAUL'S LUTHERAN CHURCH, YORK CO., PA.

St Paul's church, familiarly known as Zeigler's, is situated in the south-eastern part of North Codorus Township, York County, Pa., about one mile west of Seven Valleys, Pa. The exact year in which St. Paul's was organized cannot be definitely determined. Doubtless, divine services were conducted at this point among the early German settlers many years before a formal organization was effected. The first record of Ministerial Acts is a baptism dated November 24, 1771. Inferences, however, warrant the formation of a congregation much earlier, since a book to be used as a church record was presented by Jacob Biehlmeier on August 2, 1754. The first building of logs stood in what is now the old cemetery, west of the present church, and served the two-fold purpose of church and school-house. The land upon which it was located was a grant given July 31, 1771, from Frederick Kuhn to Bernard Zeigler and Jacob Walter in trust for the use of the



Lutheran congregation. The consideration fee was six pounds, one shilling. It was supposed to be a tract of fifty acres (more or less), but when surveyed on November 6, 1772, by William Matthews, Deputy Surveyor, was found to contain thirty-two acres, 140 perches. It was resurveyed on April 26, 1839, for and at the request of the congregation. The deed for this grant of land was not recorded until May 21, 1853.

The quaint old log church was used until 1775, when it was replaced by a commodious stone structure. In 1873, a belfry was added, and a new bell costing \$350.00 was purchased. In 1880 the entire interior was remodeled. Galleries were built, the pulpit formerly reached by steps was lowered, and the straight high back pews gave place to others of more modern design. The building committee consisted of Israel K. Zeigler, George Messersmith and Jesse Behler. After serving as a place of worship for many years, the stone edifice was removed and the present brick church of Gothic design erected on the same grant of land, but moved to a different location. The approximate cost was \$7000.00. The building committee was composed of Martin Gladfelter, Jacob H. Beck, Emanuel Ruth, William H. Becker, and Martin Klinedinst. The corner stone was laid June 23, 1907. Rev. G. W. Enders, D. D., of York, Pa., preached the sermon. In the ceremony of laying the corner stone, Rev. B. F. Kautz was assisted by Revs. G. W. Enders, D. D., and F. S. Geesey on the part of the Lutheran congregation, and the Revs. J. J. Stauffer and Volmer, Baltimore, Md., on the part of the Reformed congregation. The church was dedicated on Sunday, June 21, 1908, Rev. W. M. Spangler, pastor. The dedicatory sermons in English and German were preached respectively by Rev. J. A. Singmaster, D. D., and Rev. G. W. Enders, D. D.

In the year 1913, German preaching was discontinued.

On August 24, 1853, forty-five petitioners of St. Paul's congregation filed application for a charter of incorporation, which was granted December 12, 1853. At that time Rev. C. J. Deininger was pastor, Jacob Folkomer and John Emig were elders, and Jesse Behler and Joshua Klinedinst, deacons.

St. Paul's has always been under Lutheran government, but since 1818 the Reformed constituency of the community had the privilege of using the church for divine services. On January 1, 1854, the Reformed congregation again obtained permission on certain conditions embodied in several by-laws of the Lutheran constitution to continue holding services in the Lutheran church. The two congregations worshipped alternately every two weeks until 1914, when the Reformed congregation merged with the Lutheran.

In 1908, the congregation purchased a plot of ground adjacent to the original tract for a new cemetery. By-Laws to regulate the same were adopted March 21, 1911. In January, 1925, a charter

was granted, and an endowment has been created for the maintenance of both old and new cemeteries. The Directors are as follows: Abner Brenneman, Curtin E. Brenneman, Edward A. Spangler, Luther Kessler, George Walter.

In 1915, the duplex envelope system for church finances was introduced, through which the congregation is contributing much more largely to local work and the general benevolence of the church than in former years.

A new house for the use of the Sexton was built on the church property in 1916. The Building Committee consisted of Luther Kessler, Abner Brenneman, Edward Spangler, Henry Rosenzweig, and Jacob Brenneman. The entire indebtedness of \$1150.00 on this building was cancelled in 1920.

Since the erection of the present church edifice it has been further improved and equipped by the following:—A modern heating plant installed in 1910; an individual communion service in 1914, with additional trays in 1919; a new carpet purchased by the C. E. Society in 1917; book-racks for pews in 1919; exterior wood work of church painted in 1919; the Common Service Book in 1920; a new piano purchased by Sunday School in 1920, and a scarf presented for same; gas lighting system installed in 1920; chairs for Primary Department purchased by Sunday School in 1922; a walnut hymn-board presented by a member and a friend in 1923; building of electric line and installation of lights in church and sexton's home in 1924.

November 26, 1922, a new constitution was adopted by the Sunday School.

For a long period, St. Paul's was a preaching point for the pastor at Hanover (McAllister), Pa., whose parish extended from Southern Pennsylvania, through Maryland, to Virginia. These pioneer pastors struggled against adverse circumstances in traveling by horse back over a wide territory to gather together the scattered members of their faith and organize them into congregations.

The first pastor of whom there is any record is Rev. Carl Frederick Wildbahn. After his arrival in this country in 1755 as a soldier from Saxony, he taught a parochial school in Winchester, Virginia, until driven away on account of a raid by the Indians on that settlement. Being a man of good character, sound doctrine, Christian conversation, and extraordinary eloquence, the Ministerium of Pennsylvania was petitioned by a number of congregations which he had served, to ordain Mr. Wildbahn that he might the more fully minister to their spiritual needs. This was granted, and in 1770 he took up his residence in Hanover, Pa., where he labored with untiring zeal until 1782.

The next pastor, Rev. Daniel Schroeder, came to America with the Hessian troops as many students did, and remained here. In 1784 he reported having ministered to eight congregations.

In 1790, Rev. Frederick Valentine Melsheimer came to Hanover, Pa., and ministered to various congregations and schools under his supervision. He was a man of considerable learning, and practiced medicine in connection with his missionary tours. "He was a very good preacher, but could not look his auditory in the face, from great timidity, and hence he always fixed his eye on one spot on the facing of the gallery." In 1795 Rev. Melsheimer reported only one German school in his congregations, because "the tendency toward English is very strong." During the latter years of his life, he devoted special attention to the study of insects, and was the author of a valuable book on the science of entomology. He remained in Hanover, Pa., until the time of his death in 1814.

In 1811 Rev. Adam Rudisill was received into the Ministerium as a catechist, and in 1813 as a licensed candidate, to be under the instruction and supervision of Rev. Melsheimer. Owing to the latter's feebleness due to declining years, Rev. Rudisill performed many of the ministerial duties in the outlying districts which had been incumbent upon the aged pastor. His (Rev. Rudisill's) baptismal records within St. Paul's congregation date from 1811 to 1815.

Rev. John Frederick Melsheimer was his father's successor, and labored in this congregation from 1815 to 1825. He inherited his father's timidity. "This was evident in the fact when he was to preach a funeral sermon at Kreutz Kirche, his first attempt. He rode up in sight of the church, when his courage failed him; he dismounted at a farm-house and watched until the folks, after waiting a considerable time for his arrival and promised service, began to disperse after burying the dead. Then only he mounted his horse and galloped up to the church—and lo! they were all gone. On his return his father asked him how he got along in his first attempt to preach; he replied to the great surprise and chagrin of his father, that they were all gone when he arrived."

Rev. Jacob Albert who received his theological training under Rev. Melsheimer, Jr., performed a number of ministerial acts among the parishioners of St. Paul's between the years 1825 and 1832.

Rev. A. G. Deininger took charge of the congregation from 1833 to 1846. His vast field included the following churches: Salem (Dover), Roth's (Lower Chanceford), Lischys, St. John's ("Franklin Church"), Wolf's, Sowers (Red Run), and St. Paul's (Zeigler's). Father Deininger served but one charge in his life, and that one over half a century, from 1828 to 1879. After an illness of fifteen months as the result of a fractured hip, he died in East Berlin, Pa., September 29, 1880, in his 86th year.

Rev. Constantine J. Deininger, as his father's successor, served from 1846 to 1850. In 1849 he introduced into St. Paul's

a more frequent observance of the Lord's Supper, administering it twice a year instead of only once as formerly.

Rev. Leonard Gerhart served from 1850 to 1853.

In 1853 Rev. C. J. Deininger was recalled, and served until January 7, 1866. During this period, Salem (Jacobus), Mt. Zion, Starview, Quickel's, and York New Salem were also under his pastoral care. The following statistics show the result of his long and arduous labors in St. Paul's congregation; Infant Baptisms 562; Adult Baptisms 18; Confirmations 288; Marriages 127; Funeral Sermons 182. He was a faithful pastor, a practical preacher, and as a catechist had few equals. He died January 21, 1885, aged 63 years.

Rev. Peter Rizer, was pastor from 1866 to 1867.

The next pastor Rev. John Conoway, began his labors here in 1867. A few years later a pastorate was formed known as the "Conoway Charge," composed of Sadtlers, York New Salem, and St. Paul's. This was served by Rev. Conoway until St. Paul's became a part of the Seven Valleys Charge on October 7, 1893.

From this date the pastors of St. Paul's were the same as those who served the other two churches of the Charge. Rev. Edwin Lenhart, 1893-1898; Rev. Benjamin F. Kautz, 1898-1907; Rev. W. M. Spangler, 1907-1910; Rev. Adam J. Grossman, 1911-1912; Rev. John Erler, Ph. D., October, 1912-March, 1913; Rev. John I. Hummer, 1914-1917; Rev. Albert M. Hollinger, June 1917-November, 1917; Rev. S. H. Culler, 1918 to the present.

The following constitute the present Church Council: Elders—Luther Kessler, Edward A. Spangler, Curtis E. Brenneman, J. Wiley Shepperd; Deacons—Joseph Kessler, Clarence L. Gladfelter, Paul Ruth, Edward Warner.

Two organizations are formed within the congregation and are contributing liberally to the support of local work and benevolence: the Sunday School—Luther Kessler, Superintendent; C. E. Society, George Depfer, President.

The life and work of many of the members would be worthy of mention, but owing to the limited space, we shall name only the sons of St. Paul's who have entered the ministry: Rev. Charles Diehl, pastor of Grace Lutheran Church, Trenton, N. J., and Willis Brenneman, pastor of the Lebanon Charge, Felton, Pa.

During the World War the following members of St. Paul's entered the service of their country: William H. Gladfelter, Walter E. Brenneman, William E. Fishel, Daniel A. Brenneman, Elmer Krout, Oscar Gladfelter, Norman N. Brenneman, Curtis Buie, Lloyd Becker and Wilson Buie. The last two named paid the supreme sacrifice—Lloyd Becker in France, and Wilson Buie at Camp Upton, N. Y.

St. Paul's Church is not the product of a day; her existence covers a period of over one and a half centuries. Many genera-





COUNCIL OF ST. PAUL'S LUTHERAN CHURCH, SEVEN VALLEYS CHARGE

LEFT TO RIGHT, STANDING—EDWARD WARNER, CLARENCE L. GLADFELTER, PAUL RUTH, JOSEPH KESSLER, SITTING—J. WILEY SHEPPERD, CURTIS E. BRENNEMAN, REV. S. H. CULLER, LUTHER KESSLER, EDWARD A. SPANGLER.

tions of her faithful members have entered into their eternal reward. But there are yet within her fold those servants of the Lord who are now zealously carrying forth the work begun by their forefathers.

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## TRINITY LUTHERAN CHURCH, SEVEN VALLEYS, YORK COUNTY, PA.

(Seven Valleys Charge)

REV. SILAS H. CULLER, PASTOR

Trinity Evangelical Lutheran Congregation was organized by Rev. C. J. Deininger, on March 29, 1868. On July 4th, 1868, Henry Bott and wife deeded to George F. Shive, Esq., and Henry Fishel, trustees for above named congregation a lot of ground with a church "thereon erected," for the consideration of \$1600.00. After using this as a place of worship for three years, it was decided to build a new church in another section of the town. Subsequently, on June 3, 1871, the plot of ground upon which the present edifice stands was also purchased from Henry Bott, and plans were formulated for the erection of a frame structure. The Building Committee was composed of W. W. Bott, Lewis H. Eppley, Henry Tschopp and Alexander Klinedinst. At the laying of the corner stone on July 23, 1871, the following ministers participated in the service: Rev. J. A. Brown, D. D., Rev. J. C. Koller and Rev. Andrew Berg. The church was completed at an expenditure of \$2703.00, and was consecrated to the service of God in October, 1871. The sermons on that occasion were preached by Rev. C. J. Deininger and Rev. A. H. Lochman, D. D., of York, Pa. The Charter of Incorporation granted November 21, 1872, was signed by William Diehl, Nathan Gladfelter, W. W. Bott, M. L. Bott, M. D., Geo. Caslow, Henry Tschopp, Valentine Kuntz, Henry C. Kuntz, Lewis H. Eppley and Henry Bott.

Rev. C. J. Deininger served the congregation as pastor until September 16, 1874.

During the Fall of 1874, Friedensaal's was added to Trinity, thus constituting the Seven Valley Charge. This adjustment was made with the understanding that Friedensaal's have Divine Service three Sundays out of four, half English, half German, and Trinity to have service every Sunday. The membership of Trinity at this time was forty members.

From this period, the pastors of Trinity were the same as those who served Friedensaal's: Rev. Daniel Stock, 1874-1875; Rev. Levi T. Williams, 1875-1881; Rev. Charles M. Eyster, 1884-1885; Rev. Henry T. Clymer, 1885-1890; Rev. Edwin Lenhart,

1891-1898; Rev. Benjamin F. Kautz, 1898-1907; Rev. W. M. Spangler, 1907-1910; Rev. Adam J. Grossman, 1911-1912; Rev. John Erler, October 13, 1912——; Rev. Wilbur Allison, supply; Rev. John I. Hummer, 1914-1917; Rev. Albert M. Hollinger, June, 1917-November 1917; Rev. S. H. Culler, 1918 to the present.

A Woman's Home and Foreign Missionary Society was organized in December, 1885, with an earnest band of 9 consecrated women. Mrs. Jesse Gladfelter was its first president. It has



TRINITY LUTHERAN CHURCH, YORK CO., PA.

made substantial growth in membership and benevolent offerings.

Prior to Rev. Clymer's ministry, the pastors resided in York and in rented homes in Seven Valleys, Pa. On April 26, 1886, steps were taken toward the erection of a parsonage. Nathan Gladfelter, Dr. J. A. Gladfelter and Rev. H. T. Clymer were appointed to select a suitable site and to secure a house-plan. This committee proposed the lot adjoining Trinity church, which the congregation subsequently purchased on July 22, 1886; from W. W. Bott. Upon this a two and one-half story dwelling was erected, under the direction of Nathan Gladfelter, Geo. B. Caslow, and Rev. H. T. Clymer as a Building Committee. The parsonage was completed about January 1, 1887 at an expenditure of \$1234.00, including lot. It is still owned and maintained by Trinity congregation.



On May 11, 1887, by-laws were adopted to govern Mt. Prospect Cemetery, which is the property of Trinity Church.

In the Fall of 1895, during Rev. Lenhart's pastorate, the church was remodeled and enlarged to its present dimensions, the approximate cost having been \$900.00. This improvement was supervised by H. C. Kuntz and Geo. B. Caslow.

A fine toned organ was presented to the Congregation in 1897, the gift of J. D. C. Young, a member of Trinity. At various times, individuals, Sunday School Classes and Organizations have been the donors of additional gifts, including Pulpit Bibles, Altar and Pulpit Covers, Communion Services, hymn-board, organ for primary room, piano cover and other useful articles.

In 1898, when Rev. Kautz assumed charge, the rear of the parsonage was raised to two stories, thus making a comfortable 9 room dwelling. A committee composed of H. C. Kuntz, Geo. B. Sheffer and D. M. Henry had charge of this improvement. During this pastorate, new pulpit furniture was presented by the women of the church, who, while not organized as a Ladies' Aid Society, served in that capacity.

The church was again renovated and beautified in the summer of 1911, under Rev. Grossman's administration. The interior was repapered, repainted, recarpeted, pews revarnished, new lighting and heating plants installed, and new art glass windows added, many of which are memorials. These improvements which cost \$1000.00, were under the supervision of a special committee consisting of Nathan Gladfelter, H. C. Kuntz, and Mrs. D. M. Henry, in conjunction with the pastor and members of the Council who were J. H. Huett, William Bupp, Chauncey E. Henry and Charles W. Klinedinst. October 1 to 3, 1911, special services were conducted to celebrate the fortieth anniversary of the erection of the present church building, the Silver Jubilee of the Woman's Missionary Society, and the rededication of the renovated church. The sermons on these occasions were delivered by Rev. H. H. Weber, D. D., Rev. Adam Stump, D. D., Rev. Edwin Lenhart, Rev. David S. Martin and Rev. A. J. Grossman.

Rev. Grossman's ministry within this charge was sadly terminated by an accident which proved fatal. On May 18, 1912, while returning from a meeting at St. Paul's church, the front of the vehicle in which he was riding parted from the main body, thus throwing him to the ground on his face. He sustained injuries which rendered him unconscious. After lingering in this condition for four days, he departed this life on May 22, 1912. Funeral services were conducted in Trinity Church of this place on May 23, 1912, after which his remains were conveyed to Dayton, Ohio, for interment.

In the summer of 1912, concrete walks were laid at the front and side of the church, thus commanding a splendid approach.





COUNCIL AND CEMETERY TRUSTEES OF TRINITY LUTHERAN CHURCH  
SEVEN VALLEYS CHARGE

LEFT TO RIGHT, STANDING—NATHAN GLADFELTER (CHARTER MEMBER), ELMER E. HAMME, HARRY F. BOWMAN, AUBURN H. GLADFELTER, CHAUNCEY E. HENRY (SUNDAY SCHOOL SUPT). SITTING—LESTER A. FISHEL, REV. S. H. CULLER, HERMAN ALBERS.

The duplex envelopes were introduced in 1915 by Rev. Hummer.

During the latter part of the year 1917, shortly before the close of Rev. Hollinger's pastorate, the parsonage was remodeled at an approximate cost of \$950.00. A large porch was added, a furnace installed, and a portion of the roof of both parsonage and church recovered with slate.

From July, 1918, to the present, aside from liquidating an old debt of \$700.00 resting on the congregation, various improvements have been made at an expenditure of \$2060.00. These consisted of a new garage, painting exterior of church and parsonage, papering parsonage, installing electric lights in church and parsonage, building concrete steps leading into the church, re-roofing one-half of church, and installing a bath and water system in the parsonage. This work was accomplished through the free-will offerings and gratuitous labor of members and friends.

The Common Service Book was adopted in 1919.

Many recent improvements have been made to the cemetery, including a neat and substantial iron fence. The present trustees are: S. Russell Deveney, and Elmer E. Hamme.

The present church council is composed of the following members: Elders—Auburn H. Gladfelter, and Herman Albers; Deacons—Harry F. Bowman and Lester A. Fishel.

The following helpful organizations have been formed within the church and are directed by efficient leaders: The Sunday School, Chauncey E. Henry, Superintendent; Woman's Missionary Society, Mrs. Spencer E. Henry, President; Light Brigade, Miss Anna R. Fishel, Superintendent; Senior Luther League, Mrs. Auburn H. Gladfelter, President; Junior Luther League, Russell Bowman, Superintendent.

Since December, 1922, a parish paper, under the title "The Parish Messenger," has been published monthly by the pastor, and is financed by members and friends of the three churches of the charge.

During the World War, the following members of Trinity entered their country's service: Auburn H. Gladfelter, Austin Fishel, Leonard Emig, Paul Emig, Lawrence Budesheim, Raymond Gladfelter, John Gladfelter, Walter A. Fishel and Maurice Shive.

Much credit is due the women of Trinity church. They have been potent factors in the development of the congregation, having given much time, energy and money to the service of the church.

The early years of Trinity were fraught with struggle and discouragement. Her progress, although not rapid, has been steady. The congregation now numbers one hundred fifty-nine

members. Her greatest advance in recent years has been in the matter of finances, both current and benevolent.

A few of those who laid the foundation of Trinity congregation are still with us, and are now being rewarded by seeing the fruits of their patient toil and sacrifice. Others have assumed the work which they have laid down, and are now also laboring willingly and faithfully for the progress of the Master's kingdom.

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### REV. GEORGE EDWARD BOWERSOX

PASTOR OF CHRIST LUTHERAN CHURCH, SHREWSBURY, PA.

George Edward Bowersox, was born on a farm near Union Mills, Carroll Co., Md., August 16, 1886. His parents were Jeremiah D. and Amelia B. Bowersox (nee Stengel). At the age of seven, the father having died four years before, the family moved to Silver Run, Md. Here he attended the public schools and worked on farms and in canning factories until the fall of 1905, when he entered Gettysburg Academy. The year following he entered Gettysburg College, from which institution he was graduated with the class of 1910. The following three years were spent in the Theological Seminary at Gettysburg. He was licensed to preach at the meeting of the Maryland Synod in Williamsport, Md., 1912. Following his graduation from Seminary, he entered upon his first pastorate, St. Matthew's Lutheran Church, Allentown, Pa., in May, 1913. At the meeting of the East Pennsylvania Synod the same year he was ordained.

During the pastorate at Allentown, a parsonage was built and the church building renovated and repaired. He remained in this field of work until October 1, 1918, when he became pastor of the church where he now labors, Christ Lutheran Church, Shrewsbury, Pa.

Rev. Bowersox was married June 17, 1913, to Miss Anna May Hankey of Oakmont, Pa., daughter of A. J. and Mary P.





Hankey (nee Dewalt). Three children have been born to them: George Edward, Jr., Mary Amelia, and Glen Hankey.

The West Pennsylvania Synod elected Rev. Bowersox its Secretary in 1923. Upon the removal of Rev. Geo. W. Nicely, D. D., from the bounds of the Synod the office of President became vacant, March 14th, 1925. The Executive Committee of the Synod committed the work of this office to Rev. Bowersox, to serve as Secretary and Acting President; and at the following meeting of the Synod at Chambersburg, he was regularly elected to the office of President, in which place of honor and usefulness he is now serving.

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### CHRIST EVANGELICAL LUTHERAN CHURCH, SHREWSBURY, PA.

REV. GEORGE E. BOWERSOX, PASTOR



CHRIST LUTHERAN CHURCH  
SHREWSBURY, PA.

There were doubtless people of Lutheran and Reformed faith living in the vicinity of Shrewsbury long before 1822. They found opportunity for worship and church life, however, in connection with the congregations at Steltz's, Fissel's and Sadtler's all of which organizations antedate the Shrewsbury congregation. Following 1807 when the York-Baltimore turnpike was opened, the Village of Shrewsbury (Strasburg) developed as a trading center for the farmers of this district. This, together with increased settlement of the community, in the same period lead to the desire for a more convenient place of worship and facilities for the instruction of the young.

A tract of land containing 80 perches was conveyed December 12, 1822,



by John Kline and wife, Elizabeth, to John Beck, Sr., and Jacob Ruhl, trustees of the Evangelical Lutheran and German Reformed congregations which may be formed in and around the village of Shrewsbury. Conditioning this gift are these provisions: "This land is never to be sold or conveyed for any other purpose whatsoever. But to remain for the sole use of the above mentioned congregations. That is for building a church on, and for a graveyard and also for a school house, but for no other purpose whatsoever." The first undertaking of the group interested was to build a log school house. In this building religious services were conducted and congregations organized.

The Lutheran pastor in charge of this work was Rev. Henry G. Stecker, who in 1819 had taken charge of the "York Co. Charge" (Steltze's, Fissel's, Shusters' Sadtler's, Stabley's, Blymeyers, Frey's). During his pastorate he lived at Loganville (Martinsburg).

The corner-stone of the first church building was laid with appropriate ceremony, September, 1824, the sermon being preached by the Rev. John G. Schmucker of York. The building was completed in the latter part of the following year. This church was a commodious, rectangular brick building. The interior was finished in a design prominent in that period; having galleries on three sides, elevated pulpit, altar enclosed by chancel rail in form of a square. The work was in charge of Philip Folkemmer and Michael Ruhl as representing the Lutherans. The cost, which would seem to have been near \$3000.00, was doubtless a burden to the limited membership. In 1830 efforts were made to collect funds from brethren of the faith in Philadelphia. Cancelled notes indicate that the debt was carried for a number of years. Synodically the congregation was a member of the Ministerium of Pennsylvania, until the organization of West Pennsylvania Synod. The membership of the congregation was doubtless less than 100. The first roll of members extant is of 1850, when 158 are listed.

Rev. Stecker resigned the charge in 1831. The following two years were marked by efforts to redistrict the work of this extensive field. The Shrewsbury District was constituted a charge in 1833, with parsonage at Shrewsbury, (Steltze's, Fissel's, Shuster's Stabley's, Sadtler's and Shrewsbury). Rev. John Kaempfer (the first graduate of Gettysburg Seminary) became pastor of this Charge and continued to serve it until 1843.



REV. ANDREW BERG

The third pastorate was in many respects an outstanding one. Rev. Andrew Berg became pastor in 1843 and labored in the charge until 1873. These 30 years are marked by development throughout the charge. A new brick school house was erected in 1845, belfry added to the church, a pipe organ—doubtless the first in this section—was also secured about this time. S u n d a y Schools were organized throughout his parish, not only in connection with the congregations but at other points where in some cases congregations have since developed. At one time 10 such schools were reported in the charge. English services were introduced in 1854.

The closing decade of his pastorate was marked by efforts to build a new church and separate the congregation from the restraining influences of a union church. To that end separate cemetery land was secured and ground for a new church location along the main highway. Material was also prepared for building the church; but, as with David, another must complete the task.

Rev. J. H. Menges became the next pastor. During his pastorate brilliant progress was made. The charge was reduced to three congregations: Fissel's, Shrewsbury, and a new organization at New Freedom. The new church was erected at a cost of \$14,000 and membership increased to 300. He closed his pastorate February, 1878, at which time Rev. E. Manges took up the work. Pastor Manges remained in charge until 1881. During this brief period the final dissolution of the union with the Reformed congregation was effected, and a frame Sunday School building erected.

From 1881 to 1894 the Rev. Ephriam Miller, D. D., was pastor. His scholarly attainments and benevolent spirit are evidenced in the internal development of congregational life. A

Woman's Missionary Society (one of the charter societies of West Pennsylvania Synod) was organized; also a Christian Endeavor Society, a Children's Missionary Society and a Luther Alliance. The close of the pastorate reveals a congregation of 325 members, well organized and indoctrinated; standing well in synodical benevolences.

In calling the next pastor, Rev. A. M. Heilman, the congregation decided to assume his full support, and withdrew from the charge. The jointly-owned parsonage was sold and a new one erected adjoining the church. In 1897 the church was refrescoed, steam heat installed and a pipe organ secured. At the close of this pastorate in 1906 the records show 410 active members with 475 on the roll. The benevolent gifts having grown to \$600.00 annually.

Rev. Heilman was succeeded by Rev. N. S. Wolf, who began his work May, 1907, and was pastor until the fall of 1911. During this time the Duplex envelope system was introduced and special stress placed upon the organizational work of the congregation. Benevolent gifts increased to \$1600 a year.

Rev. C. F. V. Hesse was pastor from 1912 to 1918. Outstanding in this period is the erection of a brick Sunday School addition to the church and remodeling the old S. S. building for social activities.



LUTHERAN CHURCH PARSONAGE  
SHEWSBURY, PA.  
(PARISH HOUSE IN THE REAR.)

Rev. Geo. E. Bowersox became pastor in October, 1918. A few items from last synodical report will reveal the present status of the congregation. Active members, 470; S. S. Scholars, 261; Students for the ministry, 1. Current expense \$3517; unusual local expense, \$1271; benevolence, \$3868. Valuation of church property including Cemetery funds, \$53,681.00.

Two sons of the congregation have entered the Lutheran Ministry: Rev. Geo. W. Frederick, 1866; Rev. Lloyd M. Keller, 1922.

Four congregations have in part been organized from this

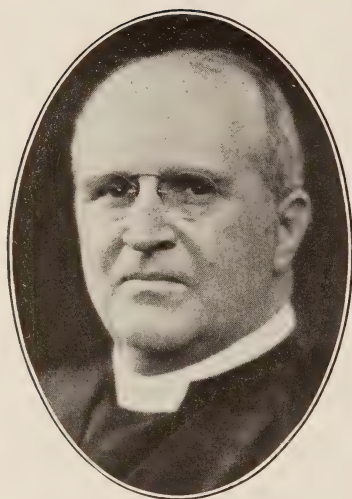
church: Zion, Glen Rock, 1863; St. John's, New Freedom, 1874; St. Paul's, Hametown, 1874; Messiah, Railroad, 1912.

The congregation has been fortunate in receiving bequests from its members from time to time, in addition to parcels of ground; a total of more than \$12,000 has come to the congregation in this manner, greatly aiding its material development.

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REV. ALBERT OSWALD MULLEN, D. D.,

PASTOR OF ST. PAUL'S LUTHERAN CHURCH  
Spring Grove, Pennsylvania



Born in Smithsburg, Maryland, on January 10, 1867. Baptized by Rev. J. W. Grimm, pastor of the United Brethren Church at Wolfsville, Maryland.

Confirmed by Rev. D. B. Floyd, pastor of the Lutheran Church in Boonsboro, Maryland.

His higher education he received at Pennsylvania College, Gettysburg, Pennsylvania, from which institution he graduated in 1891, and from the Theological Seminary at Gettysburg in 1894. From 1907 to 1913 he was a post graduate student in Political Economy, Political Science and the History of Philosophy at Johns Hopkins University, Baltimore, Maryland.

He was licensed to preach by the Maryland Synod in St. Mark's Lutheran Church, Baltimore, Maryland, in 1893, and ordained at Frostburg, Md., October 11, 1894, the Rev. Edwin Heyl Delk, D. D., being President of the Maryland Synod at that time. He entered the ministry from the Third English Lutheran Church, Baltimore, Maryland, under the pastorate of the Rev. I. C. Burke, D. D.

Rev. Dr. Mullen was pastor at Watsontown, Pennsylvania, from 1894 until 1903; Ardmore, Pennsylvania, from 1903 to 1904; Chaplain of the Maryland Penitentiary from 1905 to 1913; Assistant Pastor of Christ Lutheran Church, Baltimore, Maryland, from 1913 to 1914; and has been pastor at Spring Grove, Pennsylvania since 1914.



He has served in the following several offices in the Church: Secretary of the Susquehanna Synod, 1897 to 1900; member of the Educational Committee of the West Pennsylvania Synod from 1916 — serving as Financial and Recording Secretary of that Committee at the present time; President of the York County Conference of the West Pennsylvania Synod from 1923 to 1924; member of the Executive Committee of the West Pennsylvania Synod 1923-1924; assistant Secretary of the General Synod in 1899 and 1901; and Statistical Secretary of the General Synod from 1899 to 1905.

In June, 1922, the degree of Doctor of Divinity was conferred upon him by his Alma Mater, Gettysburg College.

Dr. Mullen was married to Lulu Grace Bikle, in St. John's Lutheran church, Hagerstown, Maryland, on June 27, 1895, by Rev. S. W. Owen, D. D.

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## ST. PAUL'S LUTHERAN CHURCH, SPRING GROVE, PA.

REV. ALBERT OSWALD MULLEN, D. D., PASTOR

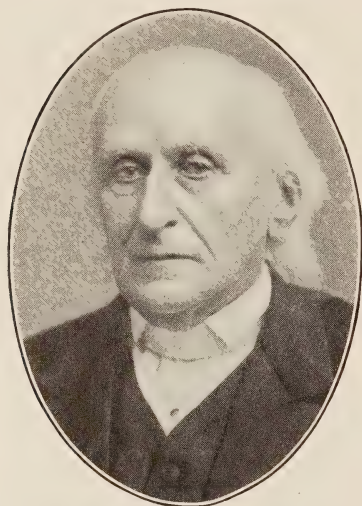


ST. PAUL'S LUTHERAN CHURCH, SPRING GROVE, PA.

Sometime during the year 1869, Rev. Daniel J. Hauer, D. D., who was at that time Pastor of Lischey's Lutheran Church in North Codorus Township, of York Co., began to preach and conduct a Sunday School in a little brick school house in what was then the village of Spring Forge, but has since become the borough of Spring Grove.

Nine years later Dr. Hauer suggested the erection of a church and the forming of a congregation. This suggestion was favorably received by the members of the Lutheran Church in the vicinity and a building committee consisting of Messrs. Philip H. Glatfelter, Dieterich Swartz, and Abraham Rife was appointed. Work on a church building was begun early in 1879 and the same was finished early in the spring of 1880.

On March 10, 1880, a permanent organization was formed, over which the Rev. Dr. Hauer presided, and twenty-six ladies



REV. DANIEL J. HAUER, D. D.  
ORGANIZER AND FIRST PASTOR

and gentlemen were received either by letter or profession of faith, they thereby becoming the charter members of the new congregation.

The name selected was St. Paul's Evangelical Lutheran Church of Jackson Township, York County, Pennsylvania. The new church was dedicated on Easter Monday, 1880. Services were conducted in both English and German, the English sermon being preached by the Rev. J. H. Menges, and the German by Rev. P. Anstadt, D. D. The cost of the building was \$13,200.

Soon after dedication, Rev. Dr. Hauer resigned as Pastor and Rev. M. J. Alleman was elected as his successor. Rev. Alleman served the congregation about a year, when Rev. Dr. Hauer was recalled to the pastorate and served until 1889.

The Pastors serving St. Paul's Church are as follows: Rev. Daniel J. Hauer, D. D., Organizer and first pastor, 1880; Rev. M. J. Alleman, 1880-1881; Rev. Daniel J. Hauer, D. D., 1881-1889; Rev. Amos A. Parr, 1890-1905; Rev. M. L. Clare, 1905-1914; Rev. A. O. Mullen, D. D., 1914 to the present.

In 1907, 1908 the first building was replaced by the present beautiful church at a cost of about \$100,000.00 This beautiful church is not a memorial as many have supposed, but the follow-inscriptions taken from two fine bronze reliefs in the rear of the church speak for themselves:

"To the glory of God and in loving memory of Philip H. Glatfelter, born 1838, died 1907, to his Christian zeal and consecrated wealth St. Paul's is deeply indebted. 'Not slothful

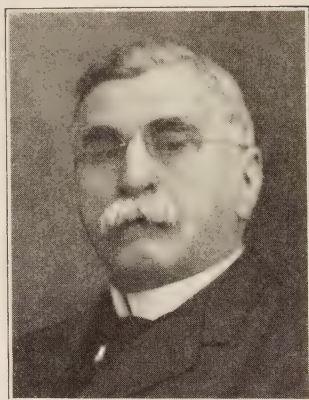
in business, fervent in spirit, serving the Lord.' His life was inspiring, his memory is a benediction."

St. Paul's was a name too dear to his heart from the time of its birth, to be known by any other name.

"To the Glory of God and in loving memory of Rev. Daniel J. Hauer, D. D., born 1806, died 1901, who organized St. Paul's in 1880 and for ten years served as pastor. A preacher of righteousness he lives today in the hearts of a host whose lives he has blessed."

Almost from the beginning St. Paul's Church of Spring Grove

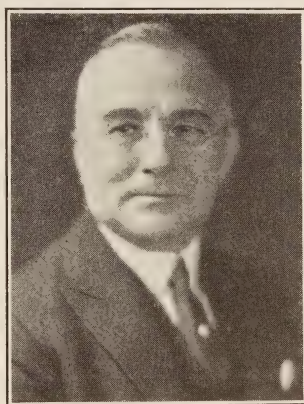
took a commanding position in the Church of our fathers. In the amount of her benevolent offerings she is second to no congregation in the West Pennsylvania Synod, nor has she been for many years. Her name is permanently linked with Gettysburg College in "Glatfelter Hall" and when, a few years ago the College raised a million dollar endowment fund, one tenth of the amount was contributed by the congregation and individuals who are proud to have their names written among the roll of her members. From the beginning she has had a voice in the councils of the church at large. Scarcely, if ever, has she not had a representative on the floor of the General Synod, and has never been without one



MR. PHILIP H. GLATFELTER



MR. W. H. MENGES



MR. W. L. GLATFELTER

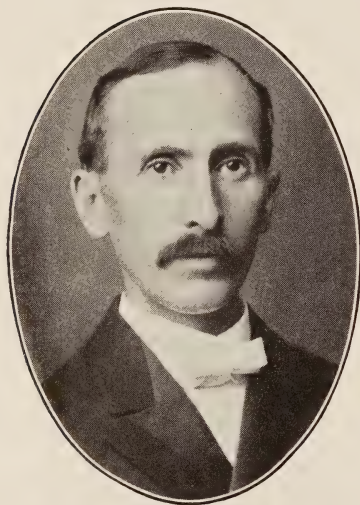


on the floor of the United Lutheran Church. She was vitally connected with the merger of the three great general bodies in the person of Mr. W. L. Glatfelter, who was a member of the Ways and Means Committee which brought that happy event to a successful conclusion. In the past she has been represented on the Board of Church Extension, and the Board of Home Missions and Church Extension in the person of Mr. W. L. Glatfelter. At present she is represented on the Board of Foreign Missions in the person of Mr. W. H. Menges, and on the Laymen's Missionary Committee by the Treasurer of the Committee, Mr. W. L. Glatfelter. No worthy cause has ever appealed to her in vain, no service asked of her or any of her members has ever gone undone.

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REV. C. F. JACOBS

PASTOR OF THE SPRY—WINDSOR PARK CHARGE



C. F. Jacobs, the son of Casper Jacobs and Christiana (Ulery) Jacobs (sister of Revs. William F. and Christian D. Ulery) was born near Bakersville, Somerset County, Pa., September 1, 1865. He was baptized and reared in Mt. Zion Evangelical Lutheran Church, Bakersville, Pa., confirmed in Mt. Zion Lutheran Church, March 22, 1880, by Rev. L. L. Sieber.

His early years were spent on a farm near Bakersville. He received his early training in the village school and later in the local Normal School at Somerset, Pa. At the age of seventeen years he began teaching in the public schools and taught for six years in the public schools and local Normal Schools. By the aid of tutors he prepared for College. In 1889 he entered the Freshman class of Gettysburg College and graduated with the class of 1892, with the degree Bachelor of Arts. He entered the Theological Seminary in the same year and graduated in 1895. The degree of Master of Arts was conferred on him in 1895 by his Alma Mater.

He was licensed to preach at Meyersdale, Pa., 1894; and ordained at Somerset, Pa., in 1895. His first pastorate was the



Sinking Valley Charge, Tyrone, Pa., where he labored for three years; second charge was St. Mark's, Steelton, Pa., four years; third charge, St. James', York, Pa., which was then a mission congregation with less than forty members. Here he labored for more than fourteen years, during which period the congregation had grown to a membership of 310 and a Sunday School of 426. During these years lots were purchased on West Market Street, the parsonage erected, the church building enlarged to more than twice its original size, completely remodeled, and a large Parish House erected. His fourth charge was at McConnellsburg, Pa., for five years; fifth charge, Spry-Windsor Park, York, Pa., from, November 1, 1921, to date.

He served as a Home Missionary four years at Steelton, six years at York, St. James', and two years at Emmanuel, York. Delegate to General Synod in 1909 at Richmond, Indiana.

He was united in marriage with Miss Puria H. Krout, sister of Rev. Jos. D. Krout, on October 2, 1895. Family consists of three daughters and one son: Dorothy L., Mrs. J. R. Morgart of York, Pa.; Margaret L.; Carolyn I.; and Charles Richard, at home.

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### CHRIST LUTHERAN CHURCH, SPRY, PA. (Spry—Windsor Park Charge)

REV. C. F. JACOBS, PASTOR

Rev. C. W. Baker, Missionary Superintendent of York County Conference, began work at Spry, June 10, 1896. As a result of his labors Christ Lutheran Church was organized on Sunday, July 19, 1896, at 2 P. M. with thirty-four charter members, six of whom are still members of the congregation: Mr. and Mrs. John Hamberger, Adam L. Ness, Mrs. Alice Hovis, Mrs. Ida Fuhrman and Mrs. John Emenheiser.

The organization was effected by Rev. W. S. Freas, D. D., President of West Pennsylvania Synod. He was assisted by Revs. G. W. Enders, D. D., and Peter Livingston.



CHRIST LUTHERAN CHURCH  
SPRY, PA.

The following officers were elected: Elders, Jacob Diehl and John Hamberger; Deacons, Adam L. Ness, James M. Fuhrman, Edward H. Landis and W. L. Billet.

On August 6, 1896, ground was broken for the original church building. Rev. C. W. Baker conducted the services. Addresses were delivered by Rev. A. Bell and Rev. Peter Livingston.

The cornerstone was laid on September 6, 1896. Rev. E. J. Wolf, D. D., of the Theological Seminary of Gettysburg, preached the sermon and Rev. H. Louis Baugher, D. D., President of the General Synod, laid the cornerstone. Ministers present were Drs. Freas, Enders, Anstadt, Revs. Fastnacht, Livingston, Bell and Baker.

Dedicatory services were held on May 23, 1897. Dr. H. Louis Baugher preached in the morning, Dr. G. W. Enders in the afternoon and Rev. Fred S. Geesey in the evening.

During the year 1915 the church building was remodeled at a cost of \$3,261, all provided for. The present church was dedicated June 6, 1915. Rev. H. H. Weber, D. D., preached in the morning, Rev. F. G. Gotwald, D. D., preached the dedicatory sermon in the evening.

The following pastors served this congregation: Rev. C. W. Baker and Rev. H. D. Newcomer, organizers, from June 10, 1896, to November 10, 1896; Rev. Daniel Lecrone, student, April 17, 1897, to September 12, 1897; Rev. Moses Grossman, March 27, 1898, to May 1, 1899; Rev. E. Manges, October 1, 1899, to June 1, 1902; Rev. L. G. Stauffer, June 22, 1902, to November 11, 1906; Rev. Paul Gladfelter, May 1, 1907, to September 30, 1910; Rev. P. B. Fasold, September 1, 1911, to October 1, 1913; Rev. J. H. Keller, December 1, 1913, to December 31, 1915; Rev. F. Darwin Sutton, December 15, 1917, to December 15, 1918; Rev. B. F. Kautz, January 1, 1919, to April 10, 1921; Rev. John H. Lehn, student, May 1, 1921, to September 1, 1921; Rev. C. F. Jacobs, the present pastor, began his work November 1, 1921.

Members of the present Church Council: Elders, Howard Warner, John Weitkamp and Elmer Markey; Deacons, Charles Wambaugh, John L. Ness and George L. Markey.

Christ Evangelical Lutheran Sunday School of Spry was organized April 4, 1897, with 87 members.

The sessions were held at 2 P. M. until 1905, when the time was changed to 9 A. M. This was the beginning of the real growth of the Sunday School and the Congregation.

Mr. James M. Fuhrman served as Superintendent until 1903, the time of his death. He was succeeded by Mr. Harry Ness, who served one year. Mr. Ness was succeeded by Mr. Elmer J. Markey, our present efficient Superintendent. Mr. Markey served in this capacity since 1904 with the exception of two years, 1917 and 1918, when John I. Keech was elected and served as Superintendent. Mr. Markey has the enviable record of six-

teen years of faithful service as Superintendent of Christ Lutheran Sunday School.

The present Sunday School has an enrollment of 130, is well organized and thoroughly alive.

The other organizations are a Junior Luther League, 20 members; a Senior Luther League, 30 members; a Ladies' Aid Society, 30 members, and a Literary Society 20 members.

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EMMANUEL LUTHERAN CHURCH, YORK, PA.  
(Spry—Windsor Park Charge)

REV. C. F. JACOBS, PASTOR



EMMANUEL LUTHERAN CHURCH, PARISH HOUSE AND PARSONAGE  
YORK, PA.

The beginning of Emmanuel Lutheran Church was in 1900 when the Waltman and Spangler Co. proposed to donate three lots located on the southwest corner of Franklin and Olive Streets for church purposes. Under the direction of the York County Missionary Committee these lots were secured by the Board of Church Extension for the Lutheran Church.

Under the direction of this Committee a Sunday School was organized on October 5, 1902, at the home of Mr. Jacob Heiges on State Street. This Sunday School was soon removed to the School House on Franklin Street. Here preaching services were conducted by local Lutheran pastors until January 1, 1903, when the York County Missionary Committee appointed Rev. E. Lenhart as pastor.

Rev. Lenhart immediately began to plan for the erection of

a building. The lots on Franklin and Olive Streets were exchanged for lots on the corner of Windsor and Sherman streets. In the Spring of 1903 the erection of a church building was begun. The corner stone was laid on July 19, 1903, when the erection of the church building was well advanced.

On account of repairs being made on the School House the Sunday School sessions were now conducted in the church, still in the process of building. Pastor Lenhart also conducted services here every Sunday evening.

The building was completed about the first of November, 1903, but on account of considerable debt still unprovided for the church was not dedicated until June 26, 1904.

After the erection of the church, on November 26, 1903, a congregation was organized with forty-four charter members. Twelve of these are still members on January 1, 1924: Henry B. Heiges, W. F. Ensminger, Mrs. Kate L. Ensminger, Andrew M. Carlson, Mrs. Ida Buchmyer, Mrs. Elizabeth Fetrow, Mrs. Ellen Fetrow, Mrs. Alda Sipe, Mrs. Effie Almony, Mrs. Cora Sipe, William Stambaugh, Mrs. William Stambaugh.

Rev. E. Lenhart served as pastor until September 1, 1904. On September 1, 1904, Rev. G. A. Livingston became pastor. Because of the disadvantages under which he had to labor the growth of the Church and Sunday School were slow. Rev. Livingston continued to serve this congregation until September, 1913.

Rev. S. E. Herring became pastor, November 23, 1913. During his pastorate on July 11, 1915, a pipe organ was dedicated. Rev. Herring served as pastor until December 26, 1915.

Rev. J. H. Keller became pastor of this congregation in connection with Messiah congregation of York, January 1, 1916. Rev. Keller served this congregation until March 31, 1918.

Rev. B. F. Kautz became pastor June 1, 1918, and from January 1, 1919, he served this congregation in connection with Christ Lutheran congregation, Spry, Pa. During his pastorate new pews were installed at a cost of one thousand dollars. Rev. Kautz served this congregation until the time of his death, April 10, 1921.

May 1, 1921, John Henry Lehn, a student from the Theological Seminary at Gettysburg, became the supply pastor and served until October 1, 1921.

After the formation of a charge composed of Emmanuel Lutheran of York and Christ Lutheran of Spry, Rev. C. F. Jacobs was called as pastor. He took charge November 1, 1921. A parsonage was purchased and fitted up with the conveniences. During the year 1922, a Parish House was erected at a cost of twenty-five hundred dollars. The membership on November 1, 1921, was forty-nine. The present membership is 107; Sunday School enrollment 300, January 6, 1924.



## CHRIST'S LUTHERAN CHURCH, STARVIEW, PA.

(Starview Pastorate)

REV. L. G. STAUFFER, PASTOR

From Volume I, History of York Co., we learn that on February 29, 1822, Peter Hoover and Philip Hoover conveyed by deed 44 perches of land for a consideration of one dollar to Martin Ruby, Michael Bixler, Elder and Trustee of the German Reformed congregation, and Peter Moore and Valentine Shultz, Elder and Trustee of the Lutheran congregation. Upon this had already been erected a house of worship, known as Christ's Church, to be used by the Lutheran and Reformed and Menists (Menonites) of the vicinity. By special requirement the services were to be conducted in the German language and no other; all services conducted in the church were to be held before candle-light. This church, because of age and location, is one of the land marks of East Manchester Township, and known locally as Hoover's Church.

When the first church building was erected is not definitely known; neither is the exact time of the organization of the Lutheran congregation known; but generally supposed to have been organized during the year 1819. A charter was obtained in 1844.

In the beginning this church was connected with what is now known as the Quickel's Pastorate; later connected with the Manchester Pastorate; and in 1908 with two other churches the Starview Pastorate was formed.

The following Pastors have served the church: Rev. J. G. Schmucker, Rev. A. Lehman, Rev. C. J. Deininger, Rev. Peter Riser, Rev. Peter Warner, Rev. Peter Anstadt, 1872-1879; Rev. E. Lenhart, Rev. W. S. Porr, 1882-1892; Rev. H. C. Bixler, 1893-1901; Rev. M. S. Romig, 1902-1904; Rev. S. Herring, 1904-1908; Rev. Wm. Ketterman, 1909-1913; Rev. P. B. Fasold, 1913-1914; Rev. Paul Y. Livingston, 1914; Rev. A. Miller, 1914-1915; Rev. G. A. Livingston, 1915-1922; L. G. Stauffer, 1922 ———.

## GRACE LUTHERAN CHURCH, ROUNDTOWN, PA.

(Starview Pastorate)

REV. L. G. STAUFFER, PASTOR

In the Spring of the year 1892, the Rev. M. J. Alleman, who was then the Pastor of St. Matthew's Lutheran Church of York, received permission to conduct services in the school building at Roundtown, three miles north of York. In July of the same year

a congregation was organized consisting of twenty-six charter members. The congregation elected as its first Church Council, John Sharp and John Reeser, Elders; and Adam Smyser and D. E. Klinedinst, Deacons. This new congregation continued its services in the school house until the spring of 1893, when Mr. Samuel Small donated one acre of ground, also a liberal cash donation, with the understanding, however, that the church shall become a community church. Therefore, the property is owned jointly by Lutherans, United Brethren, Presbyterians and Evangelicals.

The following pastors have served: Rev. M. J. Alleman, Rev. P. Anstadt, Rev. H. C. Bixler, Rev. M. S. Romig, 1902-1904; Rev. S. Herring, 1904-1908; Rev. Wm. Ketterman, 1909-1913; Rev. P. B. Fasold, 1913-1914; Rev. Paul Y. Livingston, 1914; Rev. A. Miller, 1914-1915; Rev. G. A. Livingston, 1915-1922; Rev. L. G. Stauffer, 1922 —.

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ST. JOHN'S LUTHERAN CHURCH, MT. WOLF, PA.  
(Starview Pastorate)

REV. L. G. STAUFFER, PASTOR

On the second Sunday in June, 1913, the first meeting was held looking forward toward the organization of a Lutheran congregation at Mt. Wolf. No organization was effected until July 26, 1914, when the church was organized with twenty members. The service was in charge of Paul Y. Livingston, then a member of the Junior Class in the Theological Seminary at Gettysburg. On August 30, 1914, the first communion was held by the Rev. Peter Livingston, of York. Rev. C. H. Stein supplied the church for a short time. In April, 1913, Rev. G. A. Livingston became the pastor of this congregation. In July, 1915, plans for a new church were presented and accepted. On August 16, 1915, ground was broken; and on November 7, the cornerstone was laid; and on September 10, 1916, the church was dedicated. The ground and church cost \$7000.00. Since that time a new parsonage has been erected by this congregation, at a cost of \$9800.00. After a brief history this congregation of 156 confirmed members, owns property valued at \$17,000.00.

By action of Synod this church was connected with the Starview Pastorate in 1914. Rev. L. G. Stauffer is the present pastor.

ST. MARK'S LUTHERAN CHURCH, EMIGSVILLE, PA.  
(Starview Pastorate)

REV. L. G. STAUFFER, PASTOR

During the summer of 1895 the Rev. C. W. Baker, by direction of the York Co. Missionary Society, visited Emigsville, Pa., and after canvassing the community found over one hundred members of the Lutheran faith. Arrangements were made to hold services in the Bethany Union Chapel. In this building a Union Sunday School had been conducted regularly for thirty-five years previous to the time of the organization of the congregation. As a result of Rev. Baker's labor, a congregation was organized to which was given the name of St. Mark's. This congregation worshipped in the Bethany Chapel with the Evangelical and United Brethren denominations.

The St. Mark's congregation obtained a charter in 1923, and have since purchased a plot of ground on the corner of Broad and Acme Streets. Plans and specifications have been prepared for the erection of a church to cost approximately \$18,000 to \$20,000.

Rev. H. C. Bixler became the first Pastor. Since came Rev. M. S. Romig, 1902-1904; Rev. S. Herring, 1904-1908; Rev. Wm. Kettermann, 1909-1913; Rev. P. B. Fasold, 1913-1914; Rev. A. Miller, 1914-1915; Rev. G. A. Livingston, 1915-1922; Rev. L. G. Stauffer, 1922 —.

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REV. C. F. V. HESSE

PASTOR OF THE ST. PAUL'S CHARGE

Rev. C. F. V. Hesse, is the son of Dr. and Mrs. William Hesse, Martinsburg, W. Va. He was born on February 9, 1885, at Deer Park, Md. His early education was received in the public schools of Pennsylvania and Ohio. He was graduated from the Brookville High School in the class of 1905; Gettysburg College in the class of 1909, and the Gettysburg Seminary in the class of 1912. He was licensed to preach by the East Pennsylvania Synod at Lebanon in 1911, and was ordained by our West Pennsylvania Synod at York in 1912. On April 2, 1913, he was married to Blanche Estella Bickel, daugh-



ter of Mr. and Mrs. H. M. Bickel, of Harrisburg, Pa. The marriage ceremony was performed in Christ Lutheran Church, Shrewsbury, Pa., by Rev. Hesse's father. He was pastor of Christ Lutheran Church, Shrewsbury, Pa., from May, 1912, to July, 1918. After serving in the army as chaplain he became pastor of the Red Lion Charge, October, 1918. He closed his ministry at Red Lion November 30, 1922, and on the first of December began his work as the first pastor of the recently formed Saint Paul's Charge.

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SALEM LUTHERAN CHURCH, JACOBUS, PENNA.  
(St. Paul's Charge)

REV. C. F. V. HESSE, PASTOR

Five miles south of York, on the Susquehanna Trail a village called Jacobus, formerly known as New Paradise, is situated on the top of a broad and picturesque hill which rises in the north and west from the waters of Lake Williams. On the eastern slope of the hill, just outside the village, is located the property of the Salem Union Church. The history of this church is replete with many interesting incidents and the advances made during recent years have special significance.



SALEM LUTHERAN CHURCH, JACOBUS, PA.

For many years before there was any effort to establish a place of worship here, "The Old Graveyard," a very small parcel of ground, was the common burial plot for any who wished to use it. In this plot a grave stone bears the inscription, 1695.



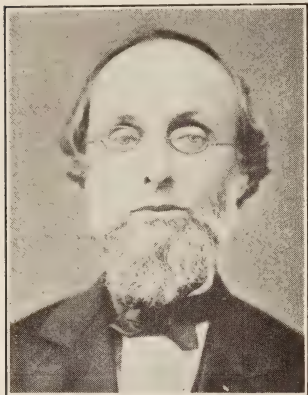
This, we think, is a birth date. When the grave yard became too small and people tired of going to York and Freidensaal's to worship, the first move was made towards establishing a Lutheran and Reformed church. This was on October 24th, 1829, when John Hildebrand and Michael Hartman, the first a Reformed and the latter a Lutheran, acting as managers for the subscribers, purchased of Henry Ness an irregular plot of ground containing  $48\frac{1}{2}$  perches. The consideration was five dollars. A southern corner stone of this plot may be described, at present, as standing near the northwest corner of the church about six feet east of the iron fence. The plot extended across the present road leading to Kreidler's mill and included some of the land that was occupied by the, "Old Graveyard." On this plot of ground a school house was erected which also was to be used as a Meeting House. In this building Lutheran worship was conducted by Rev. P. Herman of Windsor. Hartman's School House was the name by which this Meeting Place was known.

Rev. P. Herman did not effect an organization, but preached on irregular and uncertain occasions. There were no offerings received at these services, but the preacher was given a small amount which was raised by individual subscriptions.

A meeting was held in the school house, in 1838, for the purpose of improving these unsatisfactory conditions. Nothing was accomplished. In 1839 a similar meeting resulted in the decision to build a church. Lumber was furnished by enthusiastic ones, but the work could not be pursued as there was not a sufficient amount of money available. In 1841 a third meeting was called for the purpose of providing ways and means for the building of a church. Through the efforts of Henry Hess and Lewis Bupp some of the contributors increased their pledges by twenty-five dollars. This made it possible to undertake the work. A piece of ground, consisting of 32 perches, was bought on June 2, 1842. Joe Hartman, Daniel Hess and others were appointed as building trustees. These men employed Daniel Henry to construct a wooden building which was approximately 42 feet by 32 feet in size. The building was dedicated in the fall of 1842. Among those who were prominent in the work of building the church were, Daniel Hess, George Hartman, John Dehoff, John Glotter, John Becker, and John Barshinger.

Rev. Kempfer, Rev. Reinecke, and Rev. Herman preached when they could in this church until 1853. But, the people were not satisfied with the great irregularity and uncertainty. Accordingly, Henry Lentz was sent to Sadler's church to secure, if possible, Rev. Constantine Jacob Diner as the regular pastor of the Lutheran congregation. Rev. Diner accepted, and added the Salem Lutheran congregation, as yet only loosely or tentatively organized, to his already large field, which included Sadler's, Blymires, Freysville and others.

When Rev. Dininger assumed charge on April 17, 1853, there were thirty-six members. Dr. Stump gives Rev. Dininger credit



REV. C. J. DININGER

for having organized them as a congregation. The first confirmation class numbered twenty-two, and from that time there was rapid numerical growth. Rev. Dininger's charge was soon changed so as to be comprised of Salem, Ziegler's, Wolf's, Quickel's, Hoover's (now Star View), Mount Zion, Locust Grove, and New Salem. Later he retained four of these churches and became the founder of Quickel's Charge, consisting of Salem, Mount Zion, Quickel's, and Wolf's.

Because of the limited burial space and for other reasons four more contiguous plots of ground were purchased.

During the first twenty-nine years of the pastorate of Rev. Dininger the congregations, especially the Lutheran congregation, grew very rapidly, so that the church building no longer accommodated the people. A meeting for the purpose of providing ways and means for the building of a new church was held in January, 1882. Samuel Hess, Henry Williams, and Isaac Hovis of the Lutheran congregation and Deiterich Glatfelter, Frank Dietz, and John Hildebrand of the Reformed congregation were appointed as a building committee. These men hired Henry Miller to furnish the masonry and Franklin Williams to do the carpenter work. The church, a brick structure of semigothic type, is sixty feet long and forty-five feet wide. The work was completed in December, 1882. The cost in money was \$8025. Labor and materials were also contributed. Another plot of ground, was bought from Lewis Bupp in order to provide a suitable entrance to the church. This was on December 22nd, and on the 25th of December the service of dedication was held.

Rev. Dininger died January 21, 1885. At this time the congregation had about two hundred members. More concerning Rev. Dininger may be found in the history of Wolf's church.

Sometime between 1853 and 1863 the Union Sunday School was organized. John Snyder, who was not a member of either congregation, became the first superintendent of the school. For certain reasons the school did not long continue to meet in the church, but held its sessions in a school house on the Baltimore

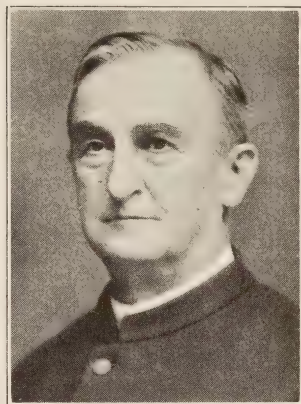
pike. After some time it was found agreeable to conduct the work of the Sunday School in the church.

From 1885 to 1890 Rev. J. Henry Leeser was the pastor. He is remembered as one who labored diligently. His pastorate was brought to a close by circumstances which are recorded elsewhere and which need not be spoken of in this connection.

Rev. Adam Stump, D. D., became pastor October 1st, 1890. The first sermon he preached in the Quickel's Charge was delivered in the Salem church.

It was a German sermon. The fact that Dr. Stump's parents were in the audience afforded him a great deal of pleasure. Dr. Stump makes special mention of this. Since we have given a comprehensive sketch of Dr. Stump's life in the Wolf's history, we add here only a brief statement of facts concerning his ministry in Salem church.

During the celebration of his twenty-fifth anniversary as pastor of Salem congregation Dr. Stump mentions the following accomplishments. During the period mentioned the benevolence was tripled. The church



REV. ADAM STUMP, D. D.

was painted, papered, and carpeted twice. A substantial iron fence about five hundred feet in length was placed around a portion of the church property. The congregation invested \$1158 in the parsonage of Quickel's Charge. Yearly catechization was begun and continued. The liturgy of public worship was enriched. A new lighting system was installed. The old union treasury system was abolished and denominational treasuries were established. Individual communion cups were introduced, as were also the bi-pocket envelopes. A baptismal font was placed in the church by Charles A. Williams, as a memorial to his brother, John B. Williams, and his sister-in-law, Mamie Leader. The Women's Missionary Society of the Lutheran congregation was organized May 4, 1913. The Light Brigade, under the leadership of Mrs. Carson Whorley, is the pride of the congregation. A Luther League, now defunct, was organized and did splendidly for a while. The Salem Union Cemetery Company was organized and was incorporated August 21, 1911. We might say concerning this item that almost an untold amount of difficulty resulted. However, at the present time, all parties concerned, both of the Lutheran and Reformed congregations, seem to be satisfied with the arrangement. It is receiving the support of those who op-



posed it. Since the time of Dr. Stump's Twenty-fifth Anniversary, which was in October, 1915, several very important advances were made. The most important forward step was that of securing a charter which grants the congregation the right to conduct all its affairs according to the customs and usages of the Lutheran Church. The charter was granted September 8, 1919. A splendid new church carpet and an electric lighting system were added to the furnishings of the church. Professor Paul Hildebrand was secured as the organist and choir leader of the two congregations.

A new spirit of cooperation became evident and Dr. Stump was granted the privilege of seeing peace restored. When Dr. Stump's death, March 18, 1922, concluded his long and fruitful pastorate Salem Congregation was stronger in many ways than she had been at the previous time. The love of a devoted people, Salem, Wolf's, Quickel's, and Mount Zion was shown by the manner in which Dr. Stump was treated. The congregations provided the service of a nurse during his long illness and paid the expenses of the funeral, besides doing many other thoughtful services. No person, other than the present pastor, can have a true conception of the work Dr. Stump did in the large territory of Salem Church. Truly, it may be said of him, "He did a man's work."

The establishing of the new Saint Paul's Charge is recorded in the minutes of our Synod for 1922, page 84. This charge consisting of Wolf's and Salem congregations extended a unanimous call to Rev. C. F. V. Hesse. After some delay Rev. Hesse accepted the call and began his work on the field, December 1st, 1922. The service of installation was conducted on Sunday, April 22, 1923, by the President of the Synod, Rev. George W. Nicely, D. D., who also preached the sermon. He was assisted by Rev. F. G. Gotwald, D. D., and by the pastor's father, Rev. William Hesse, D. D.

During the first year of the present pastorate the apportionment was paid in full for the first time in the history of the congregation. During the Summer of 1923 the church property was completely renovated. A twenty foot annex to the rear of the building was constructed, providing a suitable place for the choir, a church parlor, and a choir room. The construction also provides ample space for the proposed new pipe organ. A modern steam heating system was installed. The exterior of the building was repainted and new concrete walks were laid. The interior was frescoed and the electric lighting system entirely rearranged. New mahogany altar furnishings were placed and all the interior wood work was finished in the same color. The pews were remodeled and arranged so as to provide a center aisle. An interesting coincidence is the fact that J. B. Williams, our congregational secretary, who had charge of the work of reconstruction, is a son of Franklin Williams who had charge of the work when the build-



ing was erected in 1882. The interior decorating, which is a real work of art, was done by Morgan F. Leader, President of the Church Council.

Prior to the time when the present pastor assumed charge of the work, the congregation provided a parsonage fund of \$5400. This was accomplished largely through the efforts of Charles A. Williams, J. H. Bupp, J. B. Williams, and Morgan F. Leader. The congregation is showing a wonderful enthusiasm in its work, and the future promises much in the way of faithful, conscientious service.

So far as we know, the congregation has only one ministerial son, Rev. H. Allen Leader.

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ST. PAUL'S LUTHERAN CHURCH, YORK COUNTY, PA.  
(St. Paul's Charge)

REV. C. F. V. HESSE, PASTOR



ST. PAUL'S (WOLF'S) LUTHERAN CHURCH, YORK CO., PA.

In 1763, when Wolf's congregation was started on its career, York County was almost covered with thick forests. Only here and there was to be found a clearing with some primitive log buildings in the midst. York was just a small village. The customs and conditions of life were crude, and its luxuries were few. The circumstances demanded much hard toil and deprivation. As far as money was concerned, none were rich. Our

fathers and mothers came to carve out homes in the wilderness because they were poor and oppressed.

In 1763 there were but few churches in York County. York, Kreuz Creek, Hanover, Holzschwam, Glenville, Sherman's, Shuster's, the Presbyterians at Gwinston (Chanceford), and the Quakers at the north (Newberry) about exhaust the list.

The name of this congregation is Saint Paul's, and is so listed in the minutes of our Synod. However, the name by which it is known throughout the county is Wolf's. No doubt the name has come down from the very beginning of the church, being derived from the Wolf family. Peter Wolf, an early settler, kept a tavern at the place where the well known Five Mile House is now located. The tavern seems to have given its name to the entire community. Perhaps Peter Wolf was a promotor and patron of the church. The church building is located quite near to where the Spring Grove and Hanover road intersects the Lincoln Highway, five miles west of York.

Gibson's history of York County says, "In 1763 a congregation was organized by Rev. Nicholas Hornell, then pastor of the First Lutheran Church at York, and a frame church was built." Rev. Nicholas Hornell, a Swede, became pastor of Christ Church, York, in July, 1763. But we also know that Rev. Lucas Raus, the predecessor of Rev. Hornell, ceased preaching in Christ Church on April 3, 1763, and that he remained in the community, practicing medicine, preaching, and organizing congregations until the time of his death in 1788. He organized the Lutheran congregations at Dover, Freysville, Chanceford (St. Luke's). He may have organized Wolf's. At any rate he very likely preached there in a school house or a barn, as the custom then was, before the first sanctuary was erected. It is pretty certain that services of some kind were held in the community before 1763.

The first baptismal book, which was bought in Philadelphia by Henry Butt in 1764, no doubt was the common church record for both the Lutheran and Reformed congregations. The name of the buyer, although the book is now in Reformed hands, as well as many of the surnames of the children, prove that the Lutherans had part in the book. The Lutherans are not in possession of such a book except that which was begun by Rev. C. J. Dinger in 1847. Another valuable historical document is a communion set which bears the date 1765.

When the first church was built we do not know. But Gibson has the following item: "In 1762 two and one-half acres were purchased from Adam Ziegler for 5 lb 6 s 5d (\$25.79)." The court house contains no such record. Gibson must have had the deed which now seems to be lost.

The records of Strayer's church state that on April 13, 1766, twenty-two people from Peter Wolf's church were confirmed and that they communed in Dover. The names are given. No doubt

the minister who performed this service and recorded the same was Lucas Raus. This can be explained by the fact that there was no pastor in York at that time. Rev. Hornell was living somewhere within half a mile of York (as it then was), but had demitted the ministry and, in fact, for certain reasons was not allowed to preach anywhere. The only preacher therefore that could have served at Wolf's in 1766 was Lucas Raus. If he did not prepare the twenty-two for confirmation, then some now unknown school master must have done it. Such often was the case in those early times. If Lucas Raus did prepare the class, it is possible that he confirmed the same at Dover because there was no church building at Wolf's. It was necessary to have graveyards before it was possible to erect churches. We might observe that this has been the root of much evil and untold annoyance. The date of the first funeral is 1760 and the first infant baptism took place during the same year.

The next preacher who was pastor at York, and also at Wolf's, was Rev. John George Bager, the progenitor of the Baughers. The Rev. John Nicholas Kurtz came to York in 1770 and remained during the period of the Revolution. It is supposed that he also officiated at Wolf's. He preached until 1789. However, in 1783 Rev. Jacob Goering became assistant to Rev. Kurtz, whereupon the assistant took charge of Wolf's church and continued until his death in 1807. All the former ministers were born in Germany, but Goering was born in Chanceford Township, York Co. Rev. Adam Stump says that we never had an abler preacher.

At this point we come upon the interesting fact that at one time Quickel's and Wolf's formed one charge and had their own pastor, when no doubt they had services at least every two weeks. This was from 1792-1795; when John George Schmucker was the catechist and preacher of these two old congregations. Schmucker went to Hagerstown, but upon the death of Goering returned to York County in 1809 and took charge of York, Quickel's, Wolf's, Holzschwam, Kreuz Creek, and Canadochly. Dr. Schmucker preached at Wolf's until 1829 when his young assistant took charge of Wolf's and Hoover's (Starview). It is easy to observe that some of these periods of service overlap and that there were times when the congregation was without a pastor, at one time for a period of two years. The young assistant whom we mentioned was Dr. Jonathan Oswald.

The next preacher at Wolf's was Rev. Andrew G. Dininger who continued his services until 1847, when his son, Rev. Constantine Jacob Dininger began his long ministry. There is to be found a brief though comprehensive historical sketch for each of the pastors in George R. Prowell's History of York County. We feel, however, that Rev. C. J. Dininger, after a pastorate of thirty-six years, deserves special mention. Rev. Constantine Jacob Din-

inger, son of Rev. Andrew G. Dininger, was born in Center Co., August 30th, 1822. He spent his childhood in East Berlin and took a short course at Gettysburg College and Seminary. He was licensed to preach in 1846 by our Synod at Hanover, and was ordained in 1848. The ordination took place at East Berlin, where his father lived at that time. He began his long pastorate at the age of thirty-one years. This was in the year, 1852. At one time his charge consisted of Quickle's, Wolf's, Paradise, Mt. Zion, Seven Valleys, Ziegler's, Stoverstown, New Salem, and Starview. He was the founder of Quickel's Charge, as it was constituted until the close of Dr. Stump's pastorate. Dr. Stump says we have good reason for calling him the founder of Quickel's Charge. When he began his work in the four churches there were only three hundred members and when he died in 1885 he had reported nine hundred and seventy. Dr. Stump gives him credit for having organized Mt. Zion and Salem (at Jacobus), as well as other congregations in the county. During his ministry the Wolf's, Salem, and old Mt. Zion churches were built. Rev. Dininger was a weak man physically. Yet by temperate habits and carefulness he was able to do a strong man's work. He contracted his last sickness by sitting in a cold room, and died shortly afterwards, January 21, 1885. Dr. Alleman, Dr. Lilly, Rev. Conoway, and Rev. Herring acted as pallbearers at his funeral. He was an able and faithful pastor, and as a catechist had few equals. He was a plain, practical, and edifying preacher. His pastoral record contained the following items: infant baptisms, 3860; adult baptisms, 213; funerals, 1617; confirmations, 2118; marriages, 1562; sermons, 4481; miles traveled, 86,500.

Rev. J. Henry Leaser followed Rev. Jacob C. Dininger as pastor of Quickel's Charge. He labored with efficiency for five years. He was compelled to leave the work because of charges that were brought against him.

Rev. Adam Stump, D. D., became pastor of Quickel's charge on October 1, 1890. His pastorate extended over a period of nearly thirty-two years. The arduous labors this faithful servant of God performed can never be rightly valued by the recounting of material and numerical advances. When he took charge of the work two thirds of the services, except the singing, was in German. The use of the German language was discontinued entirely before the close of his ministry. However, Dr. Stump addressed the fathers and mothers in German as they stood at the altar to commune. Dr. Stump gave the following statement in his parish paper on the occasion of his twenty-fifth anniversary as pastor of the Charge. A new brick house and a frame barn were built for the sexton. The debt on the cemetery was paid and a new fence was built around the cemetery. The church was roofed with slate, painted and frescoed at a cost of \$600. An alcove was constructed back of the pulpit at a cost of \$200, and



a heating plant was installed for \$400. A library was established, and the pews were equipped with book racks, in which were placed a sufficient number of hymn books. A parsonage was bought, Wolf's share of which was \$1170. An Estey organ was installed in 1915. The organ was valued at \$2500, half of which was contributed by Andrew Carnegie. At the same time the building was enlarged at a cost of \$1600 and a large parking space for machines was secured. The W. H. & F. M. S. and the Christian Endeavor Society were organized. Improvements in Sunday School methods were introduced. There was great advance in the music of the congregation and accordingly there has come about an enrichment of liturgy in the worship. Dr. Stump's twenty-fifth anniversary was celebrated in the Wolf's church on October 3, 1915, at which time Dr. Kuhlman preached the sermon. The Dedication Service for the consecration of the organ and the enlarged and renovated church building was held on June 13, 1915. These, however, do not measure the far reaching influence of Dr. Stump's ministry at Wolf's. Through his pulpit ability and his constant pastoral activity he has left the indelible imprint of his strong Christian character in the hearts and minds of his people.

Dr. Stump was born in York Township, York Co., Pa., July 7, 1854. His parents were Adam and Mary Stump. He was baptized and confirmed by Dr. August H. Lochman. He prepared for college at the York County Academy and entered Pennsylvania College in 1874. He was graduated from the college in 1878 and from our Seminary at Gettysburg in 1881. During the same year, 1881, he was married to Miss Emma O. Yount, and was ordained by our Synod at Hanover, September 11. He became pastor of the Rossville Charge, November 1, 1881, and served until 1883, when he became pastor of a newly formed charge composed of the York Springs and Dillsburg congregations. This work was continued until November 1, 1885, when he resigned in order to accept a call as Home Missionary at North Platte, Nebraska. As we have said, Dr. Stump entered upon his long pastorate of the Quickel's Charge, October 1, 1890. He remained the pastor of this charge until his death, March 18, 1922. On page 66 of the Minutes of our Synod for 1922, Dr. A. G. Fastnacht gives a wonderful appreciation of Dr. Stump as a Christian scholar and preacher. The funeral service was held in St. Matthew's Lutheran Church, York, and was attended by former parishioners, friends from the city and county, and ministers of our own and other denominations. The York Cadets, an organization of which he was chaplain and a trustee for many years, attended in a body and fired a salute over the grave. The York County Academy, of which he was a trustee and President of its Board, was represented by a delegation. In the unavoidable absence of the President of Synod, Rev. C. E. Arnold, Treas-

urer of Synod, had charge of the services, and was assisted by Dr. W. E. Brown, pastor of St. Matthew's, and by Dr. Sorber of the Reformed Church. Dr. A. G. Fastnacht preached the sermon, using as the text, Matt. 11:26, "Even so, Father, for so it seemed good in Thy sight."

Dr. Stump leaves the following record of his pastoral activities for the first twenty-five years of his work in Quickel's Charge; sermons delivered, 1,842; addresses, 1,890; pastoral visits, 15,810; miles traveled by train, 9,969; by trolley, 5,241; by buggy, 65,356. During the entire pastorate he baptised 3,497 infants and 212 adults; he confirmed 1,808. During the first twenty-five years he had 943 marriages and conducted 1282 funerals. Such statements may not mean much to our readers. However, we who are his successors in the now divided parish have a wonderful admiration for this man of almost superhuman labors. Dr. Stump is survived by his wife, three sons and two daughters. His youngest son, Raymond, is one of our Lutheran ministers.

On page 84 of the minutes of our Synod for 1922 is recorded an action of Synod which divided the Quickel's Charge, and formed what is to be known temporarily as the St. Paul's Charge consisting of the Wolf's and Salem (Jacobus) congregations. Rev. C. F. V. Hesse was extended a unanimous call by this Charge, and began his labors on December 1, 1922. The installation service was conducted by Rev. F. G. Gotwald, D. D., on Sunday, June 10, 1923. During the summer of 1923 an electric lighting system was installed in the Wolf's church, which work included the building of an electric line of considerably more than a mile. On Sunday, May 27th, 1923, Dr. H. H. Weber, in behalf of Mrs. J. J. Landis, presented to the congregation a beautiful marble baptismal font, a memorial to Mrs. Landis' parents. Dr. Weber also preached the sermon on this occasion. For the first time in the history of the congregation the synodical apportionment was paid in full. The people manifest a wonderful enthusiasm in every department of the congregation's life. On July 1, 1923, the bi-pocket envelope system was introduced, and is working well. A parsonage fund of nearly \$4000 has been secured through the sale of the old Quickel parsonage and the gifts of the people. Pending the time when a suitable parsonage can be secured, the parsonage committee of the two congregations has housed the pastor in an elegant apartment at 1612 W. Market St., York, Pa.

So far as we know, Rev. J. Winfield Gentzler is the only ministerial son of this congregation.

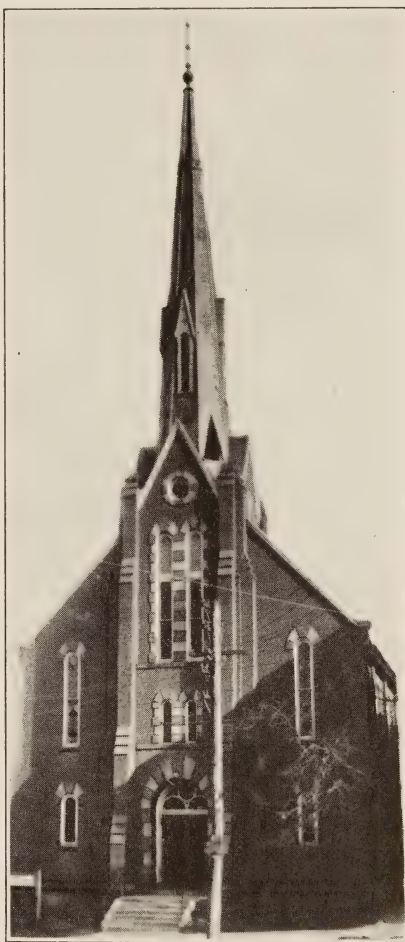
## TRINITY LUTHERAN CHURCH, WRIGHTSVILLE, PA.

REV. O. C. F. JANKE, PASTOR

1. ORGANIZATION. Rev. J. B. Christ made a preliminary missionary visit to Wrightsville, October 6th, 1851; though Lutherans were in the town as early as 1800. It was found to be a field ready for the establishment of a congregation. Consequently Trinity Lutheran Church was organized by Pastor Christ, July 11th, 1852. At the first celebration of the Holy Communion, September 12, 1852, eight more persons united with the congregation. These added to the seventeen charter members made a membership of twenty-five. Begun with the name of Trinity Lutheran, that name is still held.

2. THE PASTORS IN THE ORDER OF SERVICE. All have been regularly ordained ministers of the gospel. The organizer, pastor Christ, resigned in 1853 because of old age. The church was then vacant until the time of C. A. Baer, '55-'56; F. Ruthrauff, '56-'58; P. Raby, '58-'60; L. B. Berry, '60-'63; Albert McLaughlin, '64-'66; J. M. Rice, '66-'67; G. P. Weaver, '67-'71; L. K. Sechrist, '72-'75; S. E. Herring, '75-'81; D. Stock, '82-'86; W. H. Jordy, '87-'89; John Brubaker, '90-'93; D. S. Kurtz, '94-'01; Stewart W. Herman, '02-'03; Chas. Leonard, '03-'07; G. W. Millar, '07-'17; Paul Y. Livingston, '17-'20; C. M. Cofelt, '20-'24; O. C. F. Janke, '25 —.

3. ALWAYS A PURELY



TRINITY LUTHERAN CHURCH  
WRIGHTSVILLE, PA.

LUTHERAN CONGREGATION. The congregation was organized in what was called the "Old Union Church." This stood in those days in about the centre of the "Old Union Cemetery" on Chestnut Street. It was erected in 1817-18, and was occupied by the Presbyterians and Methodists until 1829. In that year the Methodists built their own new church. The Presbyterians used the "Old Union Church" alone until 1847, when they erected their own house of worship. The "Old Union Church" was therefore abandoned. The Lutherans who had been in the town since 1800 worshipped with the two named congregations until the Methodists withdrew, and then with the Presbyterians until there was actually a Lutheran congregation in the town. Pastor Christ preached his first sermon March 6, 1852, in the abandoned edifice, and the organization was accomplished next July. This building was of that old type with a high pulpit to which the preacher ascended by steps, galleries on both sides, and a stove in the centre. It was too old and ready for condemnation. Thus the Lutherans built their own church as soon as possible, 1853, and the "Old Union Church" was torn down in 1854. But as a congregation the church was never united with any other denomination, and so was at no time a so-called "Union Church."

4. WORSHIPPED IN TWO CHURCH BUILDINGS. The congregation really cannot be said to have occupied the "Old Union Church." It was only the temporary place of worship until they could become independent. Therefore in 1853 the Lutherans began the erection of their own sanctuary. It was built of brick, was one story, had a prominent belfry, and was noted for a most beautiful gallery in the rear of the auditorium. It was completed early in the fall of 1854, and dedicated the next 7th of October. There was a heavy debt on the building. We have record of a meeting Saturday evening, July 3, 1858, when the congregation decided to liquidate the whole or a part of \$3,352.16 in order to keep the church from falling into the hands of the sheriff. Deliverance from the danger was achieved, and by all accounts they finished paying the debt by April the 1st, 1865. A resolution was taken November 8th, 1864, to cancel the debt by that time, and no further mention is made of it. That building was located on Chestnut Street about one hundred and twenty-five feet east from the "Old Union Cemetery" between Second and Third.

On April 28, 1870, the church was struck by lightning. The stroke consumed the belfry, and the freshly painted building was soon a mass of flames. The bell dropped in pieces from the belfry and the whole edifice was demolished. The membership immediately took steps to erect a new and more commodious place of worship. The present church on Hellam Street facing Third was the outcome. The lecture room was finished and occupied in October, 1871, and the entire building completed and dedicated October 24, 1875. The last dollar of debt was paid on this present



structure April 1st, 1882. In 1902 the annex was built in the rear of the church for the purpose of conducting the Primary Sunday School, for which all expenses were met. The necessary repairs and improvements have been made from time to time. The parsonage at 228 Locust Street was purchased in 1913 at a cost of \$2800. A pipe organ was added to the material equipment. The purchase was made in September, 1919, and paid in February, 1920. The sum was \$3,500, and it is of the very best in tone quality. The parsonage and the church are both of brick. There is no debt, and at this writing the congregation is renovating the church auditorium.

5. NOT ALWAYS A SEPARATE CONGREGATION. From the beginning the congregation was a mission, receiving help from the Home Missionary Society. After Pastor Christ resigned in 1853 there was no pastor until 1855, when C. A. Baer was elected. When F. Ruthrauff took charge in 1856, he served Marietta in conjunction with Wrightsville. In 1858 P. Raby did the same thing until he resigned April 1st, 1860. At that time steps were taken to have one pastor serve Wrightsville, Canadochly, and Kreutz Creek. Rev. Oswald served the two latter congregations from York at that time. It ended in Wrightsville and Kreutz Creek being constituted a Charge. For fifteen years until 1875 these two churches formed a charge. But in 1875 Wrightsville was placed alone to be one church with one pastor, and self-supporting. The Home Missionary Society has rendered no assistance since that time, and Trinity Church has provided its own support.

6. A MISSIONARY TO AFRICA. We know of no ministers, ministers' wives, or deaconesses going forth from this parish: but one pastor, Rev. J. M. Rice, volunteered to go to Africa as a missionary in 1867, after he had served Wrightsville one year.

7. THE BIBLE SCHOOL, MISSIONARY, BROTHERHOOD, AND OTHER SOCIETIES. The first jot about the Sunday School which we find is that in 1867 there was a fine, flourishing Sunday School of possibly a hundred or more members. The congregation was not organized from a previously existing Bible School, as is often the case. The Lutherans were first organized into a congregation and the Bible School came some months later. The facts point to the conclusion that the School had its inception during the pastorate of Rev. J. B. Christ, '52-'53, most probably about the time the first Lutheran church was built. It must have been the Bible School which kept the congregation together for two years, when they did not have a pastor until '55. And since 1867 the enrollment has more than doubled, for there are 235 entered. The School has always been of the greatest help to the church. In 1914 there were over 300 on the roll, which is the highest number ever attained. Deaths and removals have been the cause of the decrease. From 1914-1917 a total of 50 were lost. The town

itself has decreased in population during the last ten years. The war had its effect in attracting young men to the cities, and the influenza epidemic gathered its harvest. And yet since 1917 we have managed to add sufficient scholars to counteract the losses. So far in 1920 there is a noticeable excess in the average attendance over that of last year.

The Missionary Society was organized in 1913, and has been of the greatest aid in creating missionary spirit and spreading knowledge concerning the Home and Foreign fields. It holds inspiring meetings. The membership has increased slightly during the last year. This is July, 1920.

The Senior Luther League was formed in 1909. Soon they were supporting a native worker in the foreign field, contributing to the Loysville Orphans' Home, and working to have Wrightsville raise the apportionment. They succeeded in this last project about six years ago, and it has been done regularly ever since. The society grew to be the largest one in York County.

The Junior Luther League has also been energetic. The Junior Catechise has been held in conjunction with it for some time.

An Aid Society has rendered great service for many years.

A Brotherhood was started in February, 1920, is chartered, and is doing active work. There are over twenty-five members.

In the recent World War 39 of the congregation's most stalwart youth wore the khaki. It was the largest number of any church in town. At the present time one of our young men, Chas. Reisinger, is at the head of Wrightsville's American Legion. The church was fortunate in that none were killed in action and only two were wounded. We had one Y. M. C. A. Secretary, Caleb Drenning, who is the active President of the Brotherhood. Mrs. Harry Wood is President of the Woman's Home and Foreign Missionary Society; Mr. John Ellwein, Superintendent of the Bible School; Arthur Ellwein is President of the Luther League; Miss Elizabeth Weitzel has charge of the Junior Luther League; Miss Elizabeth Able is President of the Ladies' Aid Society; Girl Scouts were recently organized; and as a whole the congregation is flourishing.

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#### CHAPEL OF THE ADVENT, YORK, PA.

Since Easter, 1924, Sunday Schools have been conducted in the school buildings of Elmwood and East York, under the auspices of the Committee of the York County Lutheran Conference. A previous canvass had been made by the Rev. W. C. Erney, in behalf of the Committee.

At the fall meetings of the Lutheran Synod of West Pennsylvania and of the York County Conference, provision was made for the purchase by the Conference of a portable Chapel for suitable housing of these two schools.

A suitable lot was purchased in trust for the future congregation; and the Chapel, which was dedicated December 14, 1924, was ordered and very expeditiously erected and furnished. Ground was broken Sunday, November 23, 1924; Revs. F. G. Gotwald, D. D., and W. C. Erney officiating.



CHAPEL OF THE ADVENT, YORK, PA.

The combined Schools assembled in the first session in the new Chapel, December 7th.

Mr. Reinhart Dempwolf of the Conference Committee was retained as Treasurer.

On December 21, 1924, the following officers of the Sunday School were elected: Superintendent, Mr. P. A. Elsesser; Assistants, Mr. T. G. Pritchard and Mr. Paul Gotwalt; Secretary, Mrs. Katharin Mixon; Treasurers, Mr. Benjamin H. Bush, Benevolent Treasurer and Mr. George W. Hess, General Treasurer. Sunday School has been held regularly at 2.30 P. M. and Vespers at 7.00.

The Committee named the Chapel in honor of the season when it was dedicated: "THE CHAPEL OF THE ADVENT."

May God ever prosper  
His Word in this place.

## REV. H. M. BOWER

PASTOR OF AUGSBURG LUTHERAN CHURCH, YORK, PA.



Rev. H. M. Bower was born February 15, 1886, near the town of Montoursville, Pa. Graduated from the High School at Hughesville, Pa., 1904; from Gettysburg College, 1908; and the Theological department of Susquehanna University, 1911. He has served the following pastorates: Fort Washington, Highspire, Pine Grove, St. Peter's, Easton, Messiah-Augsburg, York and Augsburg. Married Miss Mary Wolf, Mt. Wolf, Pa., September, 1909.

## AUGSBURG LUTHERAN CHURCH, YORK, PA.

REV. H. M. BOWER, PASTOR

A Sunday School, fostered by Rev. F. G. Gotwald, D. D., was organized and named Mount Olivet. The first meetings were conducted in a building at the corner of Cottage Place and Newberry Street. Mr. Lester Bahn was the first superintendent. Services subsequently were conducted at 635 Jessop Place.

February 18th, 1917, under the leadership of Rev. F. Darwin Sutton, a congregation was formed, with twenty charter members. The Rev. Mr. Sutton was chosen the first pastor.

The following members were elected as the first council: E. H. Shirey, Jas. A. Gallatin, J. E. Diehl, Harry W. Fishel, elders; Allen C. Goodling, J. Bruce Ketterman, Walter L. Berkheimer, Jacob Bates, deacons.

The congregation was known as The Mount Olivet Lutheran Mission.

At a council meeting held April 13th, 1917, it was decided to purchase the lot on the southeast corner of Cottage Place and Manor Street, upon which a chapel was to be erected when convenient.



By vote of the congregation, on May 13th, 1917, the name was changed from Mount Olivet to Augsburg. This change in name was made largely at the suggestion of Rev. F. G. Gotwald, D. D., during the quadra-centennial celebration of the Augsburg Confession.

The ground-breaking service was conducted July 7, 1918, at 2:30 P. M., the Rev. George W. Nicely, of St. Mark's Lutheran Church, Hanover, Pa., making the chief address.

The cornerstone was laid September 1, 1918, Revs. Adam Stump, D. D., M. R. Hamsher, C. E. Arnold and Paul S. Wagner being the speakers.



AUGSBURG LUTHERAN CHURCH, YORK, PA.

Dedicatory services were held January 26, 1919. Rev. H. H. Weber, D. D., General Secretary and Treasurer of the Board of Home Missions and Church Extension of the United Lutheran Church in America, made the dedicatory address.

A lot to the south of the church was purchased April 1st, 1920, upon which to erect a parsonage.

The first pastor of Augsburg, Rev. F. Darwin Sutton, resigned January 9, 1921, to take effect January 31, 1921.

A call was extended Rev. H. M. Bower, Easton, Pa. April 10, 1921, the present pastor conducted his first service.

The installation service was conducted June 26, 1921. The Rev. G. Albert Getty, D. D., pastor of Zion Lutheran Church, York, Pa., delivered the charge to the congregation in the Augsburg Church. The Rev. H. B. Stock, D. D., Carlisle, Pa., President of the West Pennsylvania Synod, gave the charge to the pastor at the evening service in the Messiah Church, and performed the act of installation.

January 29, 1922, at the third anniversary service, sufficient

funds were received to make the church building free of debt. Thus in three years' time \$11,000 of indebtedness was paid.

The congregation, on February 4th, 1922, voted to build a parsonage and an addition to the church building and make other improvements, to take care of the growing needs of the Church and Sunday School. The Board of Home Missions and Church Extension approved and operations were begun at once. The total cost of these improvements are about \$7,500.

September 24th, 1922, the congregation authorized the church council to purchase a motorized reed organ.



PARSONAGE OF AUGSBURG LUTHERAN CHURCH

The beautiful painting is a gift, unsolicited, from Mr. and Mrs. F. Marion Dyer, Mr. Dyer being the artist. Mr. and Mrs. Hammond Pfeiffer have donated the choir loft decorations.

The dedication service for the improvements and enlargements was conducted October 29th, 1922. The Rev. H. H. Weber, D. D., delivered the address. \$3400 in cash and pledges were raised. The Pastor performed the rite of dedication upon the following objects: Tower and bell, Primary room, Choir room, Motorized Reed Organ, Painting—Jesus at the Home of Martha and Mary, Choir Loft decorations, and Parsonage.

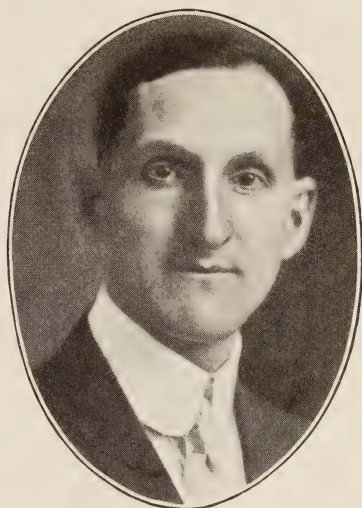
The above improvements cost about \$1400 over the mortgage indebtedness of \$7500. Practically all of this has been paid off during this present year. Since the above improvements were made the "Men of Augsburg" assumed the cost of having the walls frescoed. Brussels carpet also will be placed before and within the chancel and in the aisles.

The Communicant membership is 140. The Sunday School numbers 190 with an average attendance of 138. Recently a Brotherhood and a Woman's Home and Foreign Missionary Society have been organized. Augsburg became a separate Charge February 4, 1923.

## REV. WALTER HENRY TRAUB, D. D.

PASTOR OF CHRIST LUTHERAN CHURCH, YORK, PA.

Walter Henry Traub, son of August and Catharine Brobst Traub, was born July 11, 1887, at Sunbury, Pennsylvania. He completed the course in the public schools of that place, graduating from the High School in 1904. After spending two years in the office of the Converting Works of the Susquehanna Silk Mills, he entered Susquehanna University, graduating from college in 1910 with the degree of A. B., and three years later from the Theological Seminary. He was ordained May 4, 1913, at Danville, Pa.



During his last year in the Seminary Mr. Traub supplied St. John's Lutheran Church, Bellefonte, Pa. His first charge was at State College, Pa., where he spent five years as pastor of Grace Church. While in State College he took a post-graduate course at the Pennsylvania State College, receiving the degree of A. M., in 1917. On June 19th of this year he was married to Miss Ruth N. Paul, an active worker in St. Luke's Lutheran Church at Williamsport, Pa.

Rev. Traub assumed the pastorate of Trinity Church, Hughesville, Pa., March 3, 1918. Nearly seven months of his first year were spent with the National War Work Council of the Y. M. C. A., as Religious Secretary at Camp Upton, L. I., N. Y.

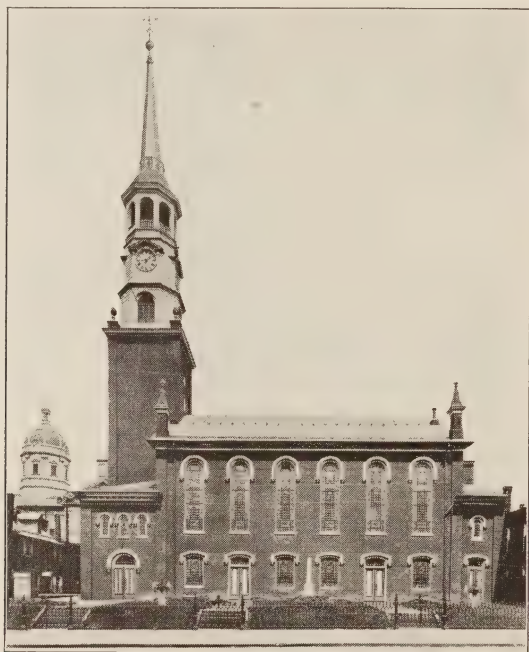
On June 11, 1922, he received a call to the pastorate of Christ Lutheran Church, York, Pa., which he accepted and entered upon his service here on July 23, 1922.

## CHRIST LUTHERAN CHURCH, YORK, PA.

REV. WALTER H. TRAUB, D. D., PASTOR

Human affairs have a way of springing into being from such small and obscure beginnings that we are apt to place all beginnings in the same category. Such, however, is not the case. "In

the beginning God created the heaven and the earth," is a record of something special and tremendous. And no greater mistake could be made than that of emphasizing the lowly circumstances of the birth of Jesus to the neglect of the choir of attending angels. Jean Paul Richter speaks of the life of Jesus as concerning Him who "lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of its channel." Lutherans are sometimes censured for looking backward, but it is surely a just pride that lifts our eyes to the man of whom Phillips Brooks speaks as the hinge on which the door of the Reformation swung.



CHRIST LUTHERAN CHURCH, YORK, PA.

From such a beginning it will always be interesting to trace the onward sweep of a mighty adventure in faith. How the seeds of this sowing were carried across the sea, fell upon good ground, and produced the hundredfold of the Lutheran Church in America opens a fresh chapter in the history of Lutheranism.

The mournful condition in which the Lutheran settlers scattered here and there throughout America found themselves is set forth in an appeal dated January 28th, 1734: "We live in a land full of heresy and sects. We are in the utmost poverty of soul, and are unable to rescue ourselves by our own means, if God does



not show us help and means from another place. The great number of young people growing up are miserably to be wept for, who know not which is left or right, and on account of the want of churches and schools, it is to be feared, if help does not soon come, the most of them might be led into grievous ways of error. . . . We care nothing about rearing stately buildings; if we only had so much that we could put up houses in some places in this land, in which we could regularly meet to praise and magnify our God, and instruct the youth." The court preacher Ziegenhagen sent this letter from the congregation in Philadelphia to a certain preacher in Hanover with an impressive recommendation closing as follows: "Reverend sir, have compassion on the perishing lambs and sheep of Christ in America, and help, that they may speedily be revived. Though I have not as yet means in hand, I will venture also in the name of the Lord, to send to different congregations in America a number of Bibles, New Testaments, prayer and hymn books, catechisms, and A B C books."

It may not be possible to determine the exact time of the first settlement of the lands on the Codorus, adjacent to the present location of York, but it is certain that there was no large number of settlers before the Fall of 1731. The first Record of the Lutheran Church on the Codorus, begun in September, 1733, contains the names of twenty-four persons, all males, who contributed to the purchase of the record book; of these twenty-four we know the date of arrival in America of at least sixteen, only four of whom arrived at Philadelphia before 1731, six arrived in the Fall of 1731 and six in the Fall of 1732. Of the heads of families whose names are entered in the Baptismal Register before the year 1741, the date of arrival at Philadelphia of forty-nine is known, of whom five came in 1727, two in 1728, one in 1730, eleven in 1731, twenty-two in 1732, six in 1733 and two in 1734. Glossbrenner and Carter's History of York County says that the first authorized settlement was made in 1729, on Kreutz Creek, by John and James Hendricks. One of the same name, Tobias Hendricks, was among the founders of this congregation. The date of their arrival clearly shows that the first members were not in America before the Fall of 1731 and that in the Fall of 1733 they were settled here.

In the month of September 1733, the Lutherans in this neighborhood were visited by the Rev. John Caspar Stoever and gathered into a Congregation under the name of "Die Evangelisch-Lutherische Gemeinde an der Kathores," (The Evangelical Lutheran Congregation on the Codorus). A church record was purchased, on the fly-leaf of which the names of twenty-four persons are entered who contributed to the purchase of the book. In this Record were begun the entries of the baptisms and marriages performed by Pastor Stoever. There is no record of burials until

in 1748 by Rev. J. H. Schaum, nor is there in this book any record of confirmations and communions.

John Caspar Stoever was born December 21, 1707, in the Upper Province of the Electorate of Hesse, now in the Hessian Province of Prussia, at the city of Franckenberg on the Edder, a branch of the Fulda which empties into the Weser. He was the son of Dietrich Stoever, Burger and merchant and Magdalena, daughter of Rev. Andrew Eberwein, pastor at Franckenberg. In his youth Stoever went to Anweiler on the eastern slope of the Haardt Mountains in the Rhenish Palatinate to teach, taking with him most favorable testimonials as to his honorable birth and excellent character, signed by the elders of the church at Anweiler. Here he taught school and was organist and probably studied with a view to the ministry. In 1728 he sailed from Rotterdam with 90 Palatines on the ship James Goodwill, David Crocket, master, left Deal, England, June 15, and landed at Philadelphia, September 11, 1728. His name is entered on the ship's register as Johann Caspar Stoever S. S. Theol. Stud., Sacro-Sanctae Theologiae Studiosus. He spent his first year in this country in the vicinity of the Trappe in Montgomery County, but in May, 1730, he was settled in Lancaster County on the upper waters of the Conestoga. He was not an ordained minister at this time, nor does it appear that there was one in our church in all Pennsylvania with the exception of the Swedish pastors. It must be remembered that it was twelve years prior to the coming of Muhlenberg and there was no one to examine and ordain. The people were without ministration of the sacraments except as baptism was administered in case of need by laymen. Under these circumstances with the wish of the people, Mr. Stoever began to serve as pastor the Lutherans in Lancaster and Berks counties.

In September, 1732, Rev. John Christian Schultze arrived and became pastor of the three congregations, Philadelphia, Providence, and New Hanover, by which Muhlenberg was afterwards called. In December he visited Stoever, and in May, 1733, when he was sent to England and Germany to secure ministers and money for the relief of the Lutherans in Pennsylvania, he prevailed upon Mr. Stoever to take charge of his congregations. Mr. Stoever was ordained by Rev. Mr. Schultze at Providence, or the Trappe, in the place of worship of the congregation there, which was a barn fitted up for their use. He continued there until September when he returned to Lancaster county and regularly opened church records for the congregations he had organized at Mode Creek, New Holland, Lancaster, and at North Kill and probably Tulpehocken in Berks county. He continued to visit Schultze's congregations from time to time, but he resided near New Holland from that time on for many years, until he moved to the Swatarn in Lebanon county where he lived until

his death May 13, 1779, after having organized nearly all the older congregations from New Holland to the North Mountain beyond Lebanon.

In the same month in which he returned to Lancaster county after his ordination, he visited the Lutherans west of the Susquehanna. He at once gathered them together and formed a congregation. What the precise form of organization was is not known exactly, but there can be no doubt whatever that they were regularly organized in September, 1733, by the election of elders and vorsteher. The other congregations he had organized all had them. It is not probable that there was any building erected as a church at the outset. The members were few, widely scattered, and as yet only beginning to get hasty shelter arranged for their families. They probably met in the houses of the members. They were among the first regular settlers in the county. The first survey preparatory to the laying out of the town of York was made October, 1741, and there was not at that time one house within the future limits of the borough. From the entire district along the Codorus the members were gathered together to form this first Lutheran church west of the Susquehanna.

For nearly ten years Mr. Stoever continued regularly to visit and minister to this congregation and the entries of his baptisms show him to have had services ordinarily once a month. Until the close of 1742 there is not an entry except in his own hand; during his pastorate he baptised 191 persons and married 34 couples. Mr. Stoever's pastorate ended in April, 1743. In February, March and April the congregation was visited by another pastor who from his entries I should think was an aged man well trained in record entries. It was not Valentine Kraft as the writing is unlike his in the Providence records.

It seems that Mr. Stoever found his field of labor too large to be well cared for, and also that many settlers who had gone beyond York to the Conewago and Monocacy needed to be looked after and organized into congregations, and therefore sought some one who would be settled beyond the Susquehanna and the one found and put in his place was Candler. The reasons for this conclusion are that Pastor Stoever's pastoral acts continue unbroken until April 28, 1743, on which day he baptizes for the last time and on that same day Pastor Candler's baptisms began. Whether Mr. Candler was at that time an ordained minister or not is unknown as no trace has been found of him before that date, except that he was married and had several children, whose names he entered in the church record at Hanover after he had begun it. But if not before ordained, he was without a doubt ordained by Stoever, probably on April 28, and it is possible that the other pastor who visited about that time united in the ordination. Pastor Candler did not settle in York but on the Conewago about one mile southwest of where Hanover now stands, where

in May of the same year he began to gather a congregation and provided a place of worship for them in the house built for him. He also began to minister to the congregation on the Monocacy about ten miles this side of Frederick and he organized that at Frederick, all in 1743. His charge reached from the Susquehanna to the Potomac and he took up his residence in the centre of the field. In this congregation he set himself very diligently at work in hunting up and gathering in the new settlers; in 1743 there were 70 children baptised. All that I have found about him has left a very favorable impression as to his character. His son David, who was born May 6, 1740, and married here in 1760 to Catharine Dinkle, was a prominent and esteemed citizen and member of the church. Unfortunately Pastor Candler's health soon failed, and after May, 1744, there is no entry made by him. In December, 1744, he died and was buried in the graveyard at his own residence near Hanover, the burial service being conducted by Rev. Lars Nyberg who had just before taken charge of the Lutheran Church at Lancaster. In 1744 the first log church was erected on the ground secured by the Lutheran Congregation and occupied by them ever since then. An amusing anecdote is related in connection with the securing of the lot. It seems that William Penn who gave the ground on which both the Reformed and Lutheran churches were built, desiring to be absolutely impartial, stipulated that the congregation first on the ground on a certain date might have first choice. The Reformed people arose very early and repaired to the more desirable site with the first streaks of dawn. But they found that their Lutheran brethren had stolen a march on them by staying up all night and beginning to dig the foundation at midnight. Whether any log church had been erected in Mr. Stoevers time at some point in the country is uncertain but it is exceedingly probable that services had been held regularly once a month for ten years, and a log church in the simple style of the pioneers could easily have been erected by the members at little cost, but it was not located where York now stands; when the town had been laid out and lots began to be taken up, one was secured for the purpose, and on it the first Lutheran church in the limits of the town plot was erected in 1744. The date of its consecration is unknown, but we hope that the declining strength of the pastor lasted long enough to allow him to witness the happy results of his labors and see completed the church in which beside its pastors, Muhlenberg, Brunholtz, Handschuh, Kurtz would preach as visitors. At the burial of Pastor Candler at the Conewago church in December, 1744, many persons were present from all congregations of the charge and having heard Nyberg preach, an arrangement was made then or soon afterward, that he should take temporary charge of them and should secure from Sweden an Evangelical Lutheran minister who would become their pastor. Rev. Law-



rence (Lars) Thorstansen Nyberg was a Swede, who after having studied civil engineering made some study of theology. In intercourse with David Gradin he had accepted the Moravian views and desired to become connected with that body. He was engaged as tutor by a Swedish Count when he heard that a call from Lancaster for a minister had been sent. He applied with recommendations from the Count to be sent out and was ordained and was sent as pastor to Lancaster. He began at once, not only at Lancaster but at York, Conewago, Monocacy and wherever he labored, to lay plans to carry the congregation over to the Moravians and near the close of 1745 called a Moravian Conference at Lancaster. In 1746 a Moravian Synod was held at Kreutz Creek. Nyberg brought two Moravian Missionaries from Bethlehem and tried to settle one as pastor of the Lutheran church at York and the other at Monocacy. But the eyes of the majority of the members were now fully opened and they locked the doors on him in all the Lutheran churches from York to Frederick. (*Halle Reports*, pp. 69-75, 189, 233-244.)

Among the most steadfast opponents of the Moravian efforts was the old schoolmaster of the Lutheran church of York, Bartholomaeus or Barthel Maul. It was agreed that services should be regularly held and he read a sermon for the congregation and carefully instructed the young in the catechism, so that they might be confirmed by some worthy Lutheran Pastor.

After the majority of the congregation had come to a final decision against Nyberg, they applied to the united Lutheran Ministers sent out from Halle and asked them to be received into connection with them, to be supplied by them with a pastor and to be visited and cared for until they received a pastor. In answer to this application Rev. Henry Melchior Muhlenberg visited York in May, 1746, for the first time (*Halle Reports*, p. 189.) He came from Lancaster where an important step had just been taken. Nyberg had caused the leaders of the Lutherans who locked the church on him to be arrested, and the court had discharged them; they had just taken possession of their church in which Muhlenberg had preached and taken that congregation into connection with the United Ministry and congregations. The account of his visit to York is very brief both in the Halle reports and in his diary. He says that the congregation consisted of one hundred and ten families; he baptised a number of children, and confirmed those whom the schoolmaster had instructed. In the February preceeding Rev. Mr. Naesman, the Swedish pastor at Philadelphia, had visited York and baptised several children which baptisms were entered in his own handwriting. Unfortunately it was not in the power of the United Ministers to send any one to take charge at York. There were as yet only two of them, Muhlenberg and Brumholtz, with two catechists, Kurtz and Schaum, and many appeals were made to them for services. So the strife at

York went on. The Moravian party was very active and the Lutherans had only schoolmaster Maul to read a sermon for them, but services were held regularly. Nyberg would seem not to have had access to the church record. The only entries made by him are on November 11, 1744, before the death of Candler. In 1745 there are only four baptisms entered and in 1746 only 20, of which four were by Naesman, February 1 and 9, three at the time of Muhlenberg's visit, May 8, though entered by the schoolmaster, and three October 14, when they probably had another visit, but from whom it is uncertain.

In June, 1747, Muhlenberg again visited York and also went to Conewago, Monocacy and Frederick, and in all these places tried to encourage hope and restore order. Of this visit he has given full account in his diary most of which is given in the Halle reports, pp. 231-245, 69-75. He presents so interesting and instructive an account of the condition of affairs, and so beautiful an evidence of his own faithfulness and wisdom in dealing with men and with strife that one cannot do better than quote from it.

"June 21, 1747. In the afternoon we rode from Lancaster twenty-two miles and in the night reached the newly laid out town called York. Some of the people came together in the middle of the night and rejoiced at my arrival and expected that the Lord's supper would be administered to them on the following Sunday, as it had been promised them. I was now in the district in which the Lutheran congregations had commissioned Mr. Nyberg, when they had still supposed him to be a genuine Lutheran, to secure an orthodox minister for them from Sweden. Mr. Nyberg had promised to get them one even better than himself. In the meantime he often visited the congregations as far as into Maryland and one and another soul was awakened under his lively preaching. When he thought that his party had become strong enough, he tried to introduce two brethren from Bethlehem here and in Maryland. The opposite party however proved unexpectedly too strong, resisted him and said that they had asked for Lutheran Ministers from Sweden and not Moravians from Bethlehem. Thereupon a great division arose. The people who had been awakened by this method clung very closely to him, were ready to live or die with him, and, being so persuaded by him declared that we were false teachers. The stronger party nevertheless locked the church doors against him and said that they would connect themselves with our United Congregations. Nyberg's party were supported and strengthened by the Reformed Minister, Jacob Lischy, and others from Bethlehem. Lischy had for some time labored in the Reformed congregations in this district, but after it became known that he was of Moravian tendencies his congregations were also distracted. Under these circumstances I was in a difficult position. Awakened souls of both parties showed spiritual hunger, were well disposed toward my

preaching, except that those of the Moravian tendencies were not pleased with the preaching of the law, repentance, prayer and spiritual conflict although I maintained them clearly enough with proofs from the Scriptures and our Confessions, and when I was constrained to bear testimony against Nyberg and other Moravians, they considered it as almost the sin against the Holy Ghost. I was glad to find that the Lutherans had been driven to the Bible and the Catechism. Their zeal for orthodoxy also was to be commended if only it was kept within the reasonable bounds of moderation, and pure doctrine was accompanied by a Holy life. At the same time I can safely affirm that some of our people in the severest conflicts with the disingenuous Moravians stood so firm and acted with such Christian moderation and wisdom that it must be ascribed to the especial grace of God which protects the simple hearted." On his return from Maryland Muhlenberg was to tarry and minister at York and he thus tells the story: "On Saturday, June 27, at noon, we arrived in York where the members of the congregations were assembled to give in their names that they might come to the Lord's Supper. I went into the house of one of the vorsteher, called together those elders and members who had been the most active and earnest in preventing the church and congregation from falling into the hands of the Moravians, and begged them to put away from them all dissension and distraction, to turn heartily to God, to ask him grace and forgiveness of sin through Jesus Christ, and to tell me with entire impartiality, conscientiously, according to the best of their knowledge, how each one of those who now applied to be admitted to the Lord's Supper had heretofore conducted himself. Their old schoolmaster, who had thus far diligently instructed the children and on Sunday had read a sermon and thus kept the congregation together, was also present and was questioned with reference to some charges brought against him. On account of his faithfulness and firmness he was a thorn in the flesh of the other party and they accused him of many gross sins and of disgraceful conduct. In the course of the examination it became evident that most of the charges were unsustained and arose out of malice, but he himself confessed that on one of several occasions, at the signing of contracts or obligations he had drunken somewhat too much. He promised to pray God to bestow upon him his Holy Spirit and the complete renewal of his heart and to walk more circumspectly. One or another of the vorsteher had shown too much heat and had been too loud in the strife with the Moravians, for which I reproofed them in gentleness and bade them search their hearts carefully. When those present had given in their names, one after another, there was found to be three classes of persons. Of some it is said that they had heard the word of God diligently and lead a quiet and peaceful life. Of others it was said that they had lived at strife with their neighbors and had not diligently attended



the preaching of the word. Of such it was commanded that they should come with their opponents and be reconciled. Some were reconciled and promised to open their hearts to the spirit and the word of God and no more to resist. The Justice of the Peace presented himself, but made complaint against a contentious neighbor, who, being examined, conducted himself rudely, refused admonition and was excluded until he amended. The third class were those who had been awakened by the preaching of Nyberg and his co-laborers. The vorsteher complained that these had not usually attended the church when a sermon was read, but had run after Nyberg and others. They answered that such preaching moved their hearts, that by the preaching they were awakened from the sleep of sin, led to confess themselves poor sinners, to desire nothing so much as to be freed from their sins and to obtain grace to lead with earnestness a new life. They also affirmed that they desired to receive the Lord's Supper and that they had not forsaken the evangelical religion, but were more firmly established therein, because now for the first time the word of God and Luther's Catechism had become truly attractive to them. The vorsteher desired that they should promise that in the future they would adhere more closely to their church and attend the services, and no longer run after Mr. Nyberg. They answered that they should not be bound so closely and be robbed of their liberty, but this they would promise that if a worthy pastor of our United ministry would come hither and preach, it would give them joy to come and hear him and to follow him in so far as he was a follower of Christ. They found no power or edification in the read sermons. I saw clearly how the matter stood on both sides and desired therefore to speak first with the vorsteher and afterward with these people. The vorsteher said that they rejoiced when souls were awakened and brought to better thoughts, but they must be careful, lest on one hand the congregation be scattered and carried over to the Moravians, or in the other hand to be driven off to Valentine Kraft, Carl Rudolph and the like, who were in the neighborhood, and thus the small harvest be destroyed for which they might hope if after a time a pastor of our body could be sent to them. They had no malice toward Nyberg and others, but esteemed their gifts, but inasmuch as they adhered to the Moravian sect, awakened souls did not continue in their first simplicity, but were lead astray more and more. To this I gave my approval but said that nevertheless they must deal very prudently and do no injury on any side; because as a general rule, in the first awakening a tender love toward their teachers showed itself in such hearers, which in their further growth were gradually purified. Their present disposition and course was good, insomuch as they acted from no personal malice or enmity, but from an anxiety for the true welfare of their congregation. Afterward I spoke also to the persons



mentioned, admonished them to persevere in the good work begun, to prove all things carefully by the word of God and the catechism, and to build their house not on the sand, or on human opinions, but on the true rock Jesus Christ. Three or four of these persons came to the Lord's Supper while several absented themselves. At three o'clock we went to the church and had a profitable preparation based on Matthew 11:8. The people were all very attentive and drank in the word as a dry land does the warm rain. After the preparatory service and Confession I received the group of young people that the schoolmaster had instructed with creditable industry for their confirmation, examined them in the order of Salvation and admonished them to true repentance and living faith and the renewal of their baptismal covenant, which was then publicly made. After the service I conversed personally with some individuals who mentioned such things in the address as had specially moved them and sought instruction concerning such things as they had not understood. In the evening I edified and refreshed myself still farther with the elders and the vorsteher in the house.

"On Sunday, June 28th, early, some persons who live far off and could not be present yesterday made application for the Lord's Supper. A few of Mr. Nyberg's adherents also applied, but when they were admonished as the others had been, they proved intractable and stayed away. The church was on this occasion too small and nearly half the audience had to stand outside, for a great congregation had assembled from a distance even of ten to twenty miles. I first held preparatory service and confession with those who had today applied, then preached on the gospel of the great Supper, (it was the second Sunday after Trinity). After the sermon I baptised a number of children, examined and confirmed fifteen young persons amid plenteous tears, administered the Lord's Supper to two hundred communicants and then closed the public services of the day, the whole congregation on bended knee giving thanks to the Father, in Christ Jesus, for all his unmerited grace. In the evening I was invited as guest of the Justice of the Peace."

It is not certain whether there is any visit by Muhlenberg or Brunholtz or any known pastor from this time until May, 1748. In May, 1748, the United Ministers were for the first time able to make provision for the congregation and to send one of their assistants, John Helfrick Schaum, to labor at York.

John Helfrick Schaum is said in Sprague's annals to have been born in Geissen in Hesse Darmstadt. When he was selected for labor in America, his father, John Phil H. Schaum was Preceptor at the school at Munchholzhausen in the domain of the count of Selms-Braunfels, not far from Geissen, and was an intimate friend of John George Kurtz, teacher at Lutzellinden near by, and the father of Nicholas Kurtz who was sent over with Schaum. Schaum was educated in the schools of the orphan house and at the Uni-

versity at Halle. He landed at Philadelphia, January 26, 1745, in company with his comrade N. Kurtz and with Rev. P. Brunholtz. He occasionally preached under the pastor's direction, especially at Germantown. Later he was sent to Cohenzi, N. J. When he came to York he was to occupy the position of Diaconus, to be prudent and careful in official and private life, to keep an exact and connected diary of each day's events and official acts to be submitted to the Ministers and to send occasional reports of affairs, to conduct all services in exact accordance with the prescribed order given him; minute directions as to the length and mode of preaching are given; he has authority to baptise, but must use the exact words of the Agenda, to marry those of the congregation after three fold publication of the banns, to instruct carefully the young as the most important matter committed to him, and finally he is minutely charged as to his conduct and conversation. He had no authority to confirm, or to administer the Lord's Supper, as one of the ordained pastors would come from time to time for these purposes.

There were many difficulties encountered by Mr. Schaum at the outset. The congregation had been without a settled pastor for nearly five years, ever since the death of pastor Candler. Pastor Nyberg to whom the oversight had been given, had tried to carry the congregations over to the Moravians, and even when he failed in his effort he had drawn one member after another away, in which work of distraction he had been aided by the presence and influence of Lischy. In all this time, except for the occasional visit of a pastor, they had no other services in the church than those conducted by the schoolmaster. That much dissension and distraction should have resulted was unavoidable; and so strongly were they manifested that in September, 1748, the United Pastors proposed to remove Mr. Schaum and send him to Raritan in N. J. But when the congregation heard of this, they endeavored to settle their difficulties and secure his retention among them. But Mr. Schaum succeeded in winning the confidence of the large body of the congregation and in the spring of 1749 there was a general desire that he should be ordained as their pastor. April 14, Pastor Handschuh visited York, administered confirmation and communion and made arrangements for the ordination of Mr. Schaum. At the meeting of the Ministerium at Lancaster, Saturday, June 3, Mr. Schaum was examined after which the elders, vorsteher, and other members of the congregation at York on the Katores who were present, were called in and conferred with about his call and ordination. His call was made out and subscribed. On Sunday, June 4, the Second Sunday after Trinity, in Trinity Church, Lancaster, after a sermon by Pastor Muhlenberg, an address by him to the candidate, and a prayer by Pastor Brunholtz, Diaconus Schaum was solemnly ordained by the laying on of hands of the pastors present. During the ordination service all the elders and

deacons of the York congregation, and the delegates of the other congregations, stood around the altar as witnesses. With such solemn services the first resident pastor of this congregation was set apart for and appointed to his work.

It was probably in view of his new pastoral dignity that Mr. Vigera was to send him a wig from Philadelphia and a large rocking chair; a letter from Vigera also mentions a present of  $11\frac{1}{4}$  yards linen shirting received for him from that good friend of our pastors, the Gross Vogtin von Münchhausen.

On the 19th of August, 1749, the county of York was formed and the influx of Germans still became stronger. At the meeting of Synod, June 17, 1750, at Providence, pastor Schaum and two delegates were present, and there seems to have been a prosperous condition of affairs here. In September he visited Raritan and again November 23, he started to assist in the consecration of the church there and in the ordination of pastor Weygand. Pastor Handschuh and an elder joined him at Lancaster, and pastors Hartwig and Brunholtz and an organist at Providence. On this journey pastor Schaum met with an accident by which one of his legs was severely injured so that he had to use crutches at the ordination and the long journey home was made difficult and painful. From this painful injury he suffered for years and was greatly disabled for the work of his ministry. From December, 1750, until April 14, 1751, when Handschuh visited and preached for him, he had not been able to preach and sermons had been read by schoolmaster Maul. Nich. Kurtz preached for him here April 28. How soon afterward he was again able to preach is not known. The invitation to Synod he could not accept. In 1752 he was present at the meeting in Germantown and was requested to visit the congregation occasionally at Frederick, which was vacant and had frequently sought advice from him. In May, 1752, he was called to bear the double loss of his wife Anna Eva and their young child Anna Gertrude, who were buried together May 11th. He was married a second time, August 7, 1753, to Maria Dorothea Stumpf, of Lancaster. In the spring of 1753 pastor Schaum was again in such ill health that he was unable to preach, and Nicholas Kurtz preached here for him and at Kreutz Creek, and pastor Haysihl also promised to come. There was manifest at this time a growing opposition, which continued to increase until it drove Mr. Schaum away. It seems to have been at first controlled by those who were opposed to the wholesome discipline and strong government of the United Ministry and Congregations. In Germantown these elements under the guidance of the disorderly and degraded pastors Andrea and Rapp, had driven out Handschuh and gotten control of the church in March. Their emissaries came to York and fomented the opposition to Schaum and the Synod. Many members grew impatient on account of the pastor's ill health and inability to attend to his duties. So that

while the majority of the members held fast to the church, pastor and synod, the opponents were numerous and included most of the wealthier part to the congregation and even some of the elders. The opposition learned of the arrival at Baltimore of John Samuel Schwerdfeger, candidate of theology, and hastened thither to secure him. Mr. Schaum continued to minister to the majority and to hold possession of the church throughout 1754 and until the spring of 1755, and in April he removed to Tohickon. It is not probable that Mr. Schwerdfeger ever had possession of the church record, or was pastor of the regular congregation here, as in 1755 there were only 9 baptisms entered. He went to New Holland in 1758, to Frederick in 1763, to Albany, N. Y., in 1773 and died in that neighborhood in 1788.

There were therefore in 1754 two parties here, each having its own minister, and of course there was bitter strife. Under these circumstances it was decided that it would be better for Mr. Schaum to be removed. Mr. Muhlenberg wrote to the two parties and proposed that they would unite on a new man, Mr. Schaum would be sent to another place, and he proposed to them Rev. Lucas Raus, of New Goschenhoppen. This was about the close of 1754, or more probably the beginning of 1755. He received such a favorable answer that he sent Mr. Handschuh to accompany Mr. Raus to York to try to settle the strife. They came and Mr. Raus preached and a call for him was signed by a considerable number of persons of each party and was taken by Handschuh and Raus to Muhlenberg, who in the presence of both delivered to Mr. Raus. But he had changed his mind and was unwilling to go and affirmed that they wished to send him out of the way, to the outermost borders of the settlement and into danger and he refused the call. So Mr. Muhlenberg testifies and Mr. Handschuh supports the statement. There was great confusion at York when Mr. Raus did not come. He threw the blame on Muhlenberg and said that he did not wish him to come but wished to get one of the Halle ministers, and the people here were incensed at Muhlenberg. So that when he urged Handschuh to have compassion on the scattered flock and remove to York they refused the proposal. Thus the congregation was for a time removed from the Halle ministers and synod and remained without a pastor, except that Schwerdfeger probably continued to preach.

At the beginning of the year 1756 they seemed to have agreed to accept as their pastor, George Ludwig Hockheimer, who arrived in this country November 1, 1755, and who was sent hither with warm recommendations by Andrea at Germantown. He had been a barber and a schoolmaster in Germany and not a Clergyman. Whether he was ordained by Andrea is uncertain, but such an act would not have been recognized by the better part of the congregation.



For some months after his arrival Mr. Hockheimer was in charge, but it is possible that in 1757 he may for a time have served at least temporarily. There are a few entries of baptisms begun October 10, 1757, which may have been by him. It is certain that he settled in York County and had charge of congregations here and in Maryland. He was never connected with the synod, since, when they learned his sentiments toward the Halle Ministers, they were indisposed to receive him. In 1763 he sent a Latin letter to Muhlenberg by Nic. Hornell expressing his desire to unite, to which Muhlenberg wrote a discouraging answer. He says that he had come to this country nine years before. He must have had charge somewhere on the upper waters of the Codorus. He certainly had charge of Schuster's church, 10 miles southwest of York from 1763 to 1767, which was probably organized by him. Dr. J. Daniel Kurtz in his sketch of the history of the church in Baltimore, says that in 1758 he began to visit Baltimore until about 1770 when he removed to Baltimore, where he died in 1773.

Early in 1758 correspondence was again opened with Rev. Raus, with a view to his removal to York. At the beginning of March he visited this place when the arrangements were concluded and in April he moved hither with his family.

The student Lucas Raus left the University of Jena in May, 1749, and left September 1, for the coast, whence he sailed from Rotterdam, August 11, and landed at Philadelphia, November 22, 1749. He says that he came with no expectation of becoming a pastor but expected to be a teacher in the family of some merchant. When he arrived at Philadelphia his case was a sad one; that during the voyage he was cheated out of his money by his German fellow passengers and had nothing wherewith to pay the 15 passage money due the captain who threatened to take him to the West Indies whither the ship was bound and sell his time there. He bethought him of a fellow student at Presberg who had often tried to persuade him to come to America and who was now in Pennsylvania. He wrote him a letter which on the arrival of the ship he sent to the care of the Lutheran Minister in Philadelphia whose name he did not know. It was delivered to Pastor Brunholtz who interested himself in his behalf, consulted Mr. Muhlenberg and Mr. Schleydorn and they decided to pay the passage money out of funds sent from Germany to pay the expenses for sending out spiritual labors for the field in Pennsylvania. He was taken by Mr. Brunholtz into his house and spent some months there, giving instruction to the children of the merchants Schleydorn and Schippy. After a time he occasionally committed and delivered a sermon, then preached frequently at Germantown, and was sent now and then to relieve Mr. Muhlenberg in the vacant congregations at Goschenhoppen, for which he had to provide. He was sent for six months to Mr. Hartwick's charge in Duchess

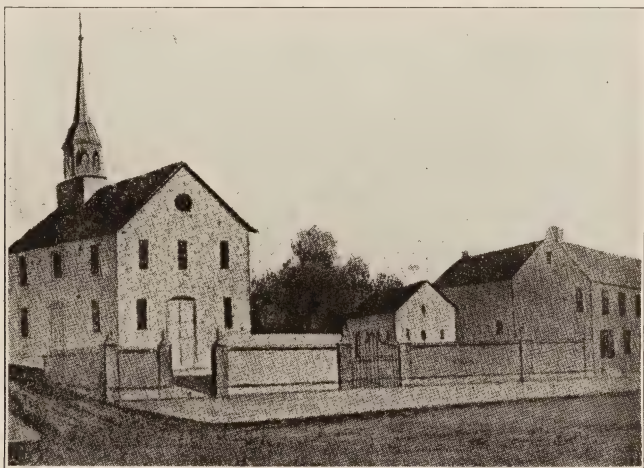
County, N. Y., and then to the congregations at Goschenhoppen and Indianfield, preaching for a time also in the Oley Hills and Zion churches of Mr. Muhlenberg's charge. From this charge during his pastorate in which he was ordained at Providence, November 5, 1752, he came to York. During his stay at Goschenhoppen he married Anna Sophia Gemlingen.

The ministry of pastor Raus at York was successful in building up the congregation greatly beyond that of any previous pastor. The highest number of children ever baptised within a year before this time was 104 in Schaum's second year, since Schaum's removal it had not exceeded 32. In Mr. Raus' first full year, 1759, there were 132 and in 1761, 161 children baptised. Nor was the number ever equaled afterward until in Dr. Schmucker's time. Other ministerial acts show the same increase. All parties had sunken out of sight and there was one united congregation. The church soon became entirely too small to contain the swelling numbers, and there was unity, zeal and courage enough to undertake the erection of a large stone church, which was to serve as the place of worship for a half of century. The congregation had at that time 300 adults and 250 young members. On the second day of June, 1760, the cornerstone was laid; April 30, 1761, baptism was administered in the new church, so that by that time it must have been so far completed as to shelter the congregation and be used for worship. It was not fully completed until the fall of 1762. Muhlenberg writes, August 12, "Provost Wrangel visited me to consult about the consecration of the new church in Yorktown and the letters on that subject received from pastor Gerock. Dr. Wrangel decided to perform the act on the 15th Sunday after Trinity in conjunction with Pastors Borrell, Gerock and N. Kurtz and to spare Muhlenberg." The 15th Sunday after Trinity that year fell on September 19, while Dr. J. G. Schmucker says that the consecration took place in October; perhaps some cause of delay occurred after the arrangements were made in August.

The new stone church which stood until 1812, 40 by 65 feet in dimensions, occupied the same lot on which the present church stands, but was placed nearer the street. The gable was toward the street with a front door in the center and one window on each side of it in the first story, in the second row above the galleries there were three windows. At the opposite end in the rear, was a steeple of considerable height and well proportioned, in which were two bells. On the south side there were four windows in the upper story and a door in the first beneath the third window. It stood thus until by reason of the decay of the timbers the steeple was taken down in 1805 as far as the bells and a roof placed over them.

Notwithstanding the large growth and external prosperity which attended the ministry of Rev. Lucas Raus it ceased in the

spring or summer of 1763 and the reasons therefor have not been fully known. Some light is thrown on the matter by some papers preserved in the archives at Halle. The estrangement between Mr. Raus and the Halle ministers, and especially Mr. Muhlenberg, had been increasing for years, until about the time he came to York intercourse had nearly ceased. There was no meeting of the synod held from 1755 till 1759, so that no question of connection with the synod could be raised, but when Mr. Raus came to York he did not communicate with the Halle pastors about the congregations he had left, or that to which he came; he did not even inform Mr. Muhlenberg of his having ceased to serve the two congregations of his own charge which had been given over to Mr. Raus; nor did Muhlenberg learn aught of his purpose until



CHRIST CHURCH, 1760-1812

(The school house in the yard may have been original log church.)

he was gone. At the consecration none of the Halle ministers were present, or invited, except Kurtz, who in 1747 was in the back country at Tulpehocken and had little to do with general affairs. In 1760 when the invitations were sent out for the meeting of synod by Mr. Muhlenberg none was sent to Mr. Raus, on the ground that he had withdrawn from all friendly relations with them. In 1761 Mr. Gerock proposed to invite him to the meeting at Lancaster, when Mr. Muhlenberg declined to do so, but said that Mr. Gerock might do so personally. Mr. Raus came to that meeting just before its close and presented direct and formal charges against Mr. Muhlenberg of heterodoxy in doctrine, and of life and conversation unbecoming a Christian, and offered to furnish written proofs in full to substantiate the charges. Of



course such serious charges against the most prominent pastor and bishop of the synod could not be passed over. Mr. Raus was told to present the proofs to sustain his charges. Provost Wrangel and Rev. Andrew Borell were chosen as arbitrators to whom the examination of the matter was referred. They were both Swedish pastors and were chosen as impartial judges. The charges were made May 19, at Lancaster. In September Mr. Raus presented his statement in writing to the arbitrators, who transmitted it to Mr. Muhlenberg, whose defence was submitted to them in October 17, 1761. All of these papers were afterwards transmitted to Halle. Mr. Raus' paper covers six sheets and is chiefly occupied with a continuous narrative of the events of his life from his landing at Philadelphia until he left Goschenhoppen, all along which he finds evidences of unfair treatment of himself by the Halle ministers, but preeminently Muhlenberg. The copy of Mr. Muhlenberg's defence covers 54 pages. It takes each point of Mr. Raus statement in order, quotes his words and presents an answer to each. Very much of Mr Raus' statement is therefore contained in the defence. Mr. Muhlenberg's paper shows that under what he deemed unjust assault and great provocation, he was capable of vigorous indignation. So far as I can see the charge of heterodoxy seems to have been first the general one, that the Halle pietists were not orthodox Lutherans, and secondly, that Mr. Muhlenberg alleged that the Lutheran church had some imperfections. The charges as to unchristian life seem to have been only as to treatment of himself. Mr. Muhlenberg seems to think that the bad feeling arose chiefly from an erroneous but immovable conviction of Mr. Raus that the Halle ministers received considerable sums of money from Europe for their support and divided this among themselves, giving him none however grievous his need was.

These charges afforded us an opportunity of receiving from Mr. Muhlenberg a very vigorous statement of his relation to the confessions and doctrine of the Lutheran Church: "I defy Satan and all the lying spirits who serve him to prove anything against me contrary to the doctrine of the apostles and the prophets and of our Symbolical Books. I have often and again said and written that I have found in our evangelical doctrine, founded on the apostles and the prophets and on our symbolical books neither error, fault, nor anything wanting." The money received from Europe was used to pay the expenses of sending over men and to aid in the erection of churches and schoolhouses.

The arbitrators found the charges unsustained, and demanded of Mr. Raus an acknowledgement and apology to Mr. Muhlenberg, which he violently refused to make. Of course his connection with the synod ceased, and his withdrawal from the congregation at York was required by the church council, as Mr. Muhlenberg records in his diary.



Mr. Raus tendered his resignation before October 30, 1762, to take effect April 17, 1763, and the council wrote a letter to Mr. Muhlenberg asking for a pastor from the Ministerium. He answered, promising that after the congregation was vacant they would endeavor to find someone and visit until supplied. It is almost certain that their call to Mr. Raus' successor was extended without consultation with Mr. Muhlenberg, since his diary shows that he and Geroch were consulting about the settlement of Mr. Bager here at this time and he says the congregation became vacant April 3, 1763.

Pastor Hornell was an ordained minister from Sweden, who, June 29, 1763, came to Provost Wrangel in Philadelphia from Wilmington, where he had spent four weeks with pastor Borrel, and had brought with him an invitation to take charge of the congregation at York. He called the next day on Pastor Muhlenberg and desired to borrow some German books. Mr. Muhlenberg at his request wrote to pastor Geroch, informing him that pastor Hornell proposed to start July 8, by the Lancaster stage. Mr. Muhlenberg himself copied the Agenda for him to use at York. July 7, Hornell took leave of Muhlenberg with tears. At the meeting of Synod, October, 1763, a call from the congregation at Yorktown for N. Hornell as pastor was presented and read. The Synod decided that the call was satisfactory that there was no objection to be made to it, it was unanimously approved, subscribed and given to pastor Hornell. Thus the cordial relation between the congregation and synod was restored. Mr. Hornell was pastor here from July, 1763, to July, 1765. No baptisms were recorded after January, 1765, but the marriages continue until July 30.

The occasion for the cessation of Mr. Hornell's ministry was a sad one and affords another instance of the danger of accepting pastors from Europe whose antecedents were not well known. In 1765 rumors unfavorable to Mr. Hornell's conduct in Sweden were freely circulated and the church council wrote to Mr. Muhlenberg about them. In his answer of May 20, 1765, which covers four pages in his diary, he says that on account of Mr. Raus' behavior toward him he had not visited York for a long time, but that he had delighted in the progress of the congregation and the dedication of the new church, and then described the way in which Mr. Hornell had been introduced to him, that he had a certificate of ordination from Sweden, that Mr. Borell had admitted him to his house and pulpit and recommended him to Provost Wrangel, that at Philadelphia Mr. Hornell had shown humility and willingness to learn, and was a large man of robust health and good voice well suited to a large congregation, that the congregation at York after months of acquaintance had zealously demanded that he become their pastor and given him a regular call. In the fall of 1764 he had first heard of some unfavorable

statement based on a private letter, but he had questioned its truthfulness. In the following winter he had again heard that Mr. Hornell had to flee from Sweden, but he had as yet no proofs. The whole letter is intended as a defence of himself, Provost Wrangel and the synod in their approval of Mr. Hornell.

June 5, 1765, Mr. Muhlenberg writes to the church council on the authority of Dr. Wrangel, that a Rescript of the Consistory of Upsala, to which application had been made by Dr. Wrangel, shows that Nicholas Hornell was ordained at Lunden in 1747, that he served the congregation at Hoors in the Province of Schonen, that in 1760 he was arrested on a charge of serious wrong doing, but that before judgment was pronounced he had fled to Denmark. Mr. Muhlenberg says that he feels bound in conscience to communicate these things. He advises the council quietly to forbid Mr. Hornell any further performance of ministerial acts or to advise him to resign, and Provost Wrangel wrote to Mr. Hornell to the same effect. Mr. Hornell resigned, delivered a farewell discourse June 30, 1765, and retired from the office of the ministry. During his pastorate he had been married in Dec., 1764, to Anna, widow to Thomas Davis, and in his diary, May, 1767, Mr. Muhlenberg writes that Mr. Hornell was then living about half a mile from York.

In July, 1765, Muhlenberg was informed by Mr. Bager that Hornell had preached his farewell sermon. From July, 1765, till February, 1767, there was a vacancy. The baptisms, 7 in 1765, and 13 in 1766, are entered in one hand, probably that of the schoolmaster Philip Teutsch. After the death of schoolmaster Barthel Maul, between 1754 and 1759, William Kurtz was in 1756 teacher of the school established by the English Society. Philip Teutsch was at York in 1758 and may have been teacher at that time; Kurtz left in 1757. He continued to have charge of the school until his death in 1789, and was highly esteemed for his worth. The congregation was highly favored in its early schoolmasters.

In February, 1767, pastor Bager, who had been in charge of the German church in New York City since May, 1763, returned to York County upon a call which they had given him, unsolicited as Gerock says, and became pastor of this church, residing in the parsonage.

Mr. Bager was born at Niederlinxweiler, near Ottweiler, in Nassau-Saarbruck, March 29, 1725. His father was a pastor in comfortable circumstances. He studied theology at Halle under Dr. J. S. Baumgarten. Mr. Muhlenberg in a letter to a New York congregation says of him: "He is a worthy and learned man, who was examined and ordained in Germany." He was settled as pastor at Simmern, on the Hundscruck. He was married to Anna Elizabeth Schwab, born December 4, 1728, at Giessen. They had two children born at Simmern, John George William,

born April 15, 1750, and Charles Theodore Frederick, born September 5, 1751, and buried at Helvoetsluys, the seaport in Holland from which they sailed. He was met on his arrival at Philadelphia by John Casper Stoever and taken by him to Lebanon County, where he found a home on the Quitopohilla, where his third child Catharine Margaret was born June 9, 1753, at whose baptism Mrs. Stoever stood as sponser. In December, 1752, he visited Hanover and received a call on the 16th, but did not take charge until March 10, 1753, and may not have removed his family until after June. He was in that charge until his removal to New York. His fourth child Christian Frederick, born August 29th, 1754, was baptised by Schwerdfeger whom he calls Lutheran Minister at Yorktown. At the death of his father he inherited money with which he purchased a farm, probably that in Berwick Township, now Adams County, on which he lived. He resided in the old neighborhood after leaving York until his death, June 9, 1791. During many years he journeyed far and wide ministering to the scattered Lutherans from Baltimore where for some years he preached once in six weeks, to Grindstone Hill, now in Franklin County. His descendants are well known in this and adjoining counties and among them have been distinguished professors and pastors.

In April, 1770, John Nicholas Kurtz took charge of the congregation at York. He was born in October, 1722, at Lutzellinden in the Principality of Nassau. His father was a teacher in the congregational school and a near neighbor and an intimate friend of the father of Pastor Schaum. His early instruction was doubtless received in his father's school. He says that he was trained by his dear parents in the fear of God and diligently admonished to prayer so that he was kept from gross sin. In his 15th year he was sent to classical school at Geissen, where he spent six years, during the last six months of which, having finished the course, he was a student of theology in the University. He gives us a very interesting account of his inner spiritual life and growth and blessed influence on him of Pastor Ohly, of his own elder brother, who it was said afterwards became professor at Giessen, and of Dr. J. Phil. Fresenius, who became professor in 1742. His brother, Pastor Ohly and Schaum's father persuaded his father to send him to Halle, whither he went in the fall of 1743 with Schaum who had already spent a year or more there. He speaks in warm terms of the spiritual privileges he then enjoyed. It was scarcely a full half year after his arrival at Halle when Dr. Francke proposed to give him a call as a catechist from the Pennsylvania churches. He and Schaum agreed to come together and started July, 1744, for England, and with Schaum and pastor Brunholtz he arrived at Philadelphia, January 26, 1745. It was decided that he should be placed at New Hanover, to teach the congregational school, to instruct the catechumens, to preach alternate-

ly with Muhlenberg at New Hanover and Providence or for him at the preaching places which were served from that charge, such as Olcy, Upper Milford and Saucon, to baptize in case of need and in general to be an assistant to Muhlenberg. He occupied the dwelling connected with school at first with Vigera, afterwards a family lived with him. December, 1745, and January, 1746, were spent by Mr. Kurtz in Raritan, N. J., and he again went, March 18, 1746, to the same place to supply the vacant congregations there which were very anxious that he should become their pastor. It was however decided that he should be placed at Tulpehocken. He started December 15, 1746, from Muhlenberg's house on his journey, and his diary furnishes an interesting account of his experiences and labors. He was still a catechist under the oversight of Muhlenberg who came to confirm and administer communion. He had charge at first of Christ's Church and Northkill and from the spring of 1747 until May, 1748, half his time was given to Lancaster. At the first meeting of the Pennsylvania Ministerium, held August 15, 1748, at the urgent request of the congregations he was ordained. It was not the first ordination of a Lutheran minister in this country, that honored place being held by the ordination of a faithful and worthy man, Justus Falckner. It was however the first ordination by order of a Lutheran Synod and at the first synodical meeting. The papers submitted in his examination, his sketch of his life, the obligation he assumed, the call given him have all been preserved, and show how careful and anxious as to soundness of doctrine, purity of life and order in the church, the fathers were. In the Tulpehocken charge Mr. Kurtz continued first as catechist, then as pastor for 23 years and four months, from December, 1746, to April, 1770. In 1748 Reed's or the Old Tulpehocken church came under his care, in 1750 Heidleberg was formed, then Rehmersberg and for a time he supplied Bernville. At the time of his removal he was even temporary supply at White Oak, Warwick and Manheim in Lancaster County and Schaefferstown in Lebanon County. When Mr. Kurtz came to York he was in his 48th year, and in full vigor, having secured for himself the love of the churches and the respect of his brethren. He was a well formed man, 5 feet, 10 inches high, with broad fair forehead, dark eyes, a straight strong nose, very white skin with dark curling hair and sound teeth till his death. He had a full strong resonant voice, very different from that of Mr. Schaum who stuttered badly. He was inclined to preach the law and not to abate its terrors. He had clear strong convictions and great firmness of purpose. He was very faithful in every known duty and deeply earnest in his work.

Mr. Kurtz's missionary work began at York in April, 1770, his last entry in the Tulpehocken record being of April 13, his first at York, May 6. In 1771, in the late fall, he attended the first meeting of the district conference at New Holland, such



meeting having been proposed by Dr. Helmuth at Synod, September 23, and approved; there were six pastors present from York, Lancaster and Lebanon counties. It would seem from Dr. Muhlenberg's statement in 1776 that the annual meeting of the Ministerium was held in York, but we have as yet found no other allusion to it than Rev. Goering was ordained. During his pastorate here the Revolutionary struggle took place and Congress met here. He was at first troubled about the oath of allegiance to the King he had taken, but his conscience became clear and in 1776 he was naturalized and he became an American citizen. During the meeting of Congress when the houses of citizens had to be opened to entertain guests, his house was the home of Bishop White, then of the Spanish Minister, then of the French Minister, then of a Member of South Carolina. In 1777 when money was scarce and the provisions for the soldiers very meager, Mr. Kurtz preached a sermon suited to the occasion, invited his hearers to collect all clothing and stores of any kind and send them to his house, and as the response was prompt and cordial a committee was appointed to distribute them to the suffering soldiers.

In 1781, a revised constitution for the congregation was adopted and placed on record, signed by the pastor, the school-master, Philip Teutsch, 17 elders and vorsteher, and a large number of members. He died suddenly of apoplexy in the city of Baltimore where he lies buried. America had in its time very few preachers equal to him.

In the record of the New Hanover Church is the record of Mr. Kurtz's marriage, made by Mr. Muhlenberg, who performed the ceremony. Mrs. Kurtz is said to have been a woman of great excellence of judgment and character and especially of much gentleness and to have had a happy influence on softening the legal severity of her husband's character. They had nine sons and three daughters, all born before they came to York. The baptisms of eight of them are recorded at Tulpehocken, among them that of John Daniel, born March 30, 1764, pastor at Baltimore.

Mr. Kurtz served as secretary of the Ministerium in 1763, as president in 1778, and at the death of Dr. H. M. Muhlenberg he was accorded the high honor of becoming his successor as Senior Ministerii, by the unanimous vote of the Ministerium, on the nomination of D. Kuntze.

Rev. Jacob Goering who succeeded Mr. Kurtz was the son of Jacob and Margaret Goering, and was born in Chanceford Township, York County, June 17, 1755. His father had emigrated from Germany and was a farmer on a small scale. The son showed from an early age a desire to learn and also to become a clergyman. He had few advantages of school but great hunger for knowledge and industry in applying every spare hour to its acquisition.

The constitution adopted here in 1781 is that of Philadelphia adopted in 1762 with many of the modifications made at Lancaster in 1769 and other changes. Nearly all the additions made here are in the directions of stricter discipline. Among them are the following: Parents are invited to secure the approval of the pastor before inviting sponsors, all communicants are required to make applications to the pastor before coming to the Lord's Supper, none but a pastor regularly called and ordained according to Lutheran order can preach, a future seminary is added to the place from which pastors may be gotten, the pastor may be elected by a two-thirds vote and is president of the council. An addition to the duties of trustees and elders says: "They shall follow no disorderly and sinful occupation, nor allow in their houses any sinful or unchristian things, such as gambling, dancing, drinking, or disorder." A section on the duties of members and the occasion of discipline is added—Sins against the sixth commandment requiring public confession and restoration of sinners.

Mr Kurtz's pastorate closed finally October 6, 1789, on which day he removed to Baltimore, where he lived with his son, Rev. J. N. Kurtz, until the end came. The following entry is made in the record of deaths by pastor Goering: "On the 12th day of May, 1794, died Rev. Nicholas Kurtz, 74 years old, who was pastor of this congregation in Yorktown about 20 years. He was a great preacher, and zealous in the Lord's work as he was eminent in his generation for his attainments. Dr. Helmuth says that from January, 1775, he preached to several small congregations, these were probably not far from Lancaster and he was under the care of his teacher. He was publicly examined and licensed in synod in his 20th year, which would have been 1775, as a catechist. In 1776 he was ordained as Diaconus and settled at Carlisle. While at Carlisle he was married to Elizabeth Syng, who after 18 months died without issue, of consumption. It is not certain what the limits of his field of labor were throughout this period, but when he resigned the charge, in 1783, he preached in six congregations, which then formed a charge in which he had preached until May, 1783, which became vacant by his removal and united in the appeal to the synod for a pastor; they are Upper and Lower Bermudian, Dover, Paradise, Lower Settlement and Carlisle and from then until May, 1783, at Dover.

In 1783 the annual meeting of the Ministerium was for the second time held at York. It began on Trinity Sunday, June 15th, and lasted till Tuesday evening. There were sermons in the morning by Rev. Dr. Kuntze, in the afternoon by pastor Ernst, and in the evening by Pastor Henry Muhlenberg, of Lancaster. This is the earliest evening service mentioned. Thirteen ministers were present and the absence of six was excused. Monday's session was opened by the synodical sermon by the president

Emanuel Schulze, on the character of the evangelical minister who faithfully fulfills his office.

At the time of this meeting, June 15, 1783, Mr. Goering had already accepted a call to become assistant pastor in this charge, had resigned his former sphere of labor, and removed to York. His first entries in the record are made in June. In the previous year, 1782, he had taken a second wife, Elizabeth, daughter of pastor N. Kurtz, born November 5, 1760. Mrs. Goering survived her husband many years, dying May 31, 1831, having borne him two sons and eight daughters. What the arrangements and division of labor have been between the two pastors is not certain, except that the general care of outlying mission work westward was committed to Mr. Kurtz. The entries of baptisms of June, 1783, to March, 1785, were made by both pastors, from that time until his removal they are almost all entered by Mr. Kurtz, but he may have copied those from his son-in-law from his diary. There was a cordial relation between the two pastors, and the church grew steadily through the six years of joint pastorate. On the removal of Senior Kurtz to Baltimore, October 6, 1789, Mr. Goering became sole pastor. In 1791 he accepted a call to Hagerstown, Md., and left here about the end of June. What led to this change is not certain, but it was certainly not agreeable to the congregation, which would neither consent, nor be reconciled, nor elect another pastor, but applied to synod in 1792 earnestly entreating that he may be given back to them. It was then arranged that after three months he should return. On September 18th his entries began again. There was no entry of baptism during the vacancy except at a few dates probably at visits. In 1793 he had charge of the York, Cockley and Kreutz Creek congregations.

In 1804, an act of incorporation of the congregation was passed, issued by Governor McKean, May 2, 1804, enrolled June 26, and the first election under it was held on Easter Monday in that year. It changes the time of service of the elders, of whom two were to be elected each year to serve for 6 years, the wardens as the vorsteher are called to serve for two years. The pastor may be chosen by a majority of elders, wardens, communicants and contributors, instead of two-thirds vote. The corporation elects its own president, instead of the pastor presiding. Among the rules adopting it June 1, 1805, was one that the pastor should never be present. The title is: "The Ministers, elders and church wardens and the German Lutheran congregation in and near the borough of York, in the County of York, in the State of Pennsylvania."

After a lingering illness Rev. Jacob Goering died of consumption November 7, 1809, and a minute was adopted by the church council almost in the very words of that which he himself had made at the death of Mr. Kurtz.





May 12. In June it was reported that with the advice and approval of the Ministerium he had accepted the call.

It was on the first of August, 1809, that he took charge, although his family was not settled in the parsonage until in September. Six congregations constituted the charge at that time, York, Quickel's, Wolf's, Holtzschwam, Kreutz Creek and Chockley. In 1820 the charge consisted of three congregations, probably York, Quickel's and Wolf's to which some years later Hoover's was added.

In 1811 steps were taken toward the erection of a new church. A meeting of the congregation was held to decide whether to repair the old or build a new one, and papers in behalf of each one were laid before the congregation. The majority in favor of a new church was so great that those who would have preferred the repair of the old gracefully submitted and not a signature was attached to the paper for that plan. So measures were taken to prepare for the great and costly undertaking. In December subscriptions were opened, dimensions decided upon, general plans fixed and the building committee appointed. On the 2nd day of July the cornerstone of the new Christ Church was laid, the dimensions of which were 60 by 75 feet. The services were conducted by the Rev. Dr. H. E. Muhlenberg, J. Dan Kurtz and George Lochman, besides the pastor.

During the whole time in which the church was in course of construction the German Reformed congregation generously granted the Lutherans the alternate use of their church.

On the 1st of May, 1814, the new church was solemnly dedicated to the worship of God, the service of consecration was prepared and the act performed by the Rev. Fred. Valent. Melsheimer of Hanover; who else besides the pastor the records do not show. During the erection of the church it became necessary to build a new school house in 1813, which was done under the supervision of Jacob Upp and Jacob Eichelberger. On April 27, 1815, a subscription was begun for completing the tower and erecting an enclosing wall. The cost of all this work was great and most vigorous efforts were needed for many years afterward to pay off the debt incurred. A record of bill paid in the erection of the church itself amounts to \$18,590.74. The whole amount of the first subscription payable in 1812-1813 was \$12,181.39. A second subscription for the steeple and wall in 1815 amounted to \$1,823.32. A third subscription to pay the debt in 1819-1820 amounted to \$2,316.87. After all payments previously made there still remained a debt which in December, 1824, was after an elaborate and judicial exactitude and care apportioned to the members according to their ability to pay as shown in the county assessments; the amount so apportioned was \$1,747.75. But even this action did not result in the extinction of the debt arising from the erection of the church, as in 1829 a committee was appointed

to try to remove it, and in 1833, \$1,500 was still to be raised for that purpose.

In June, 1817, the Ministerium met at York for the fourth time. There were present 38 ordained ministers, 18 licentiates and 34 lay delegates, and 33 ministers were absent. Dr. George Lochman was president, Dr. Chr. Endress, Secretary and Rev. Henry A. Muhlenberg, Treasurer. In that meeting the conference in Ohio asked to form a separate synod. It was the third centennial commemoration of the Reformation and the president was instructed to invite the German Reformed Synod, the Moravian, Episcopal and the Presbyterian churches to unite in the commemoration.

In 1827 permission was given to the Sunday School to meet in the church in the summer, which is the first mention of it. In 1828 a seal was adopted by the corporation. In 1829 lamps were purchased for the church for evening services. In 1830 ground was purchased from Mr. Baumgardner, situate on Duke Street for a burial place. In 1832 the use of the small bell was granted to the Theological Seminary at Gettysburg until its return should be demanded by the church council.

When the public discussion of the temperance question began, both Dr. Schmucker and the assistant minister, Mr. Oswald, were deeply interested in it and very zealous in advocacy. So fierce was the opposition that personal violence was at times threatened, and the salary of Dr. Schmucker dependent on voluntary contributions fell off one half in one year. But the pastors were firm and in earnest, and of course in time the community gave them but the higher honor. In 1833 the council decided that the church should not be used for meetings in favor of, or in opposition of the temperance movement.

It is probable that the English services began in about 1820, for in that year a petition was presented to the council asking for such services. The petition was submitted to the congregation. The English services were held at first only in the evenings. Dr. J. G. Morris says that they were announced by some distinct mode of ringing the bells and that the sexton waited on the pastor to know whether he should ring either English or German. The addition of the English services in the evening was to a great extent an addition to the pastor's labors, as the three country congregations made afternoon services necessary, and with increasing years the burden grew heavier for the pastor, so that he decided to secure an assistant. Of course he did not take this step without careful consultation with prudent faithful elders and members, but it is thought that he took it on his own responsibility without official action of the church council, as I find no action on the subject recorded until years afterward when a question was raised as to the relation of the assistant to the corporation. In 1829 Rev. Jenathan Oswald, who was licensed by the West

Pennsylvania Synod, October 7th, became assistant minister, and the arrangement was then made that he should take entire charge of Wolf's and Hoover's churches, in which the services were German and preach in Christ Church in English on three Sunday evenings out of four and on the fourth Sunday in the morning, at which time Dr. Schmucker preached at Quickel's church. This provision of regular and frequent services in English was with great wisdom made at York early enough to save the congregation from severe losses which here were threatened and which in so many other places were endured.

The English pastor and services were at first merely suffered by the corporation. The services were restrained in number by fixed limits, the corporation furnished no part of the support of the English preacher who received his support from special payments by those who desired such services. The church council after a legal examination decided that they might recognize Mr. Oswald as the pastor's assistant, but that they could not under their corporate powers add to their number any persons to collect his salary. So the English might take care of themselves which they did.

Towards the close of the year 1835 Dr. Schmucker gave notice of his purpose to resign the pastoral care of Christ church. Rev. A. H. Lochman was invited by the church council to preach on New Year's Day, 1836, and the Rev. J. Oswald in German on January 10th. An election was held February 7, at which time Mr. Lochman was nominated by the corporation and chosen by the congregation and a regular call was sent to him which he accepted. No little feeling was aroused in the congregation with reference to the processes or the result of the election. Mr. Oswald had been for over six years the pastor of the English portion of the congregation, and they were warmly attached to him and desired that he should become the successor of Dr. Schmucker to whom his relation had been most cordial. On the other hand, the large majority preferred German, and their fears were awakened lest the English interest should grow dangerously strong, so that they were not favorably disposed toward Mr. Oswald who was identified with that interest. Such feelings divided the election, and not the fact that either Mr. Oswald or Mr. Lochman was more accomplished as German or English preacher, or in any other respect to be preferred to the other. But God overrules even the infirmities of men to the advancement of his kingdom. The election had two very desirable results, it secured to Christ church the services for a life time of one who is and ever has been loved and honored wherever he is known, and it secured the establishment of an exclusively English Lutheran Church, which however difficult at first, proved of incalculable value and insured the future perpetual enlargement of our church in this place.

In April, 1836, the ministry of Dr. J. G. Schmucker closed.

It is fitting that something should be said of one who occupied for so long a time and during so important a period this prominent pastorate at York, whose memory is still fresh among our aged people, and whose remains our loving care guards beside the church erected during his ministry. In person he was of medium stature, rather thick set but not corpulent; his complexion was dark and his body very erect. His character was usually symmetrical and well balanced, and his temper so placid or so well under control that even his own household never saw it ruffled. Dr. J. G. Morris says he "was one of the most unaffectedly polite men I ever saw; he was so regardful of the feelings of others, so careful to avoid wounding them, so forbearing toward their faults, so condescending to inferiors and so patient with gainsayers, as to compel their admiration and respect." As a preacher he was most careful in his preparation, of sound judgment in the selection of matter, methodical in arrangement, earnest in delivery, tender in feeling, deeply serious, and all these elements united in making him an admirable and most successful preacher. In the study he was very diligent, procuring from Europe in each year if possible a few books and thoroughly mastering them, so that he had his whole library at command. He published a number of volumes chiefly connected with the prophecies. He contributed largely to the *Evangelical Magazine* in both series of that name. In all the great movements in the church he was so prominent that to name them is to name an important sphere of his labor. In the establishment of the General Synod, of the Synod of the West Pennsylvania, of the Theological Seminary, of the Pennsylvania College, he had a prominent part. He was a warm friend, and at his death Senior Vice-President of the American Tract Society. He was beautiful in his life and peaceful in his death and the memory of him is fragrant among us.

He continued to reside in York, still preaching for years at Quickel's, until in 1852, when he removed to the home of some of his children at Williamsburg. He died October 7, 1854. His funeral discourse was preached by Dr. Benj. Kurtz and his remains deposited in front of this church. The burial service was read by the Rev. J. Oswald and the sermon preached by Dr. Lochman.

He was secretary of the Ministerium of Pennsylvania, 1810-1812. President, 1819-1821. President of the Synod of West Pennsylvania at its establishment for several years, and again in 1834, 1835, and perhaps in after years. In 1825 the degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

He was first married to Elizabeth Gross from Quickel's congregation, by whom he had twelve children; she died in 1819; second in 1821, to Anna Marie Hoffman of Baltimore, by whom he had seven children.

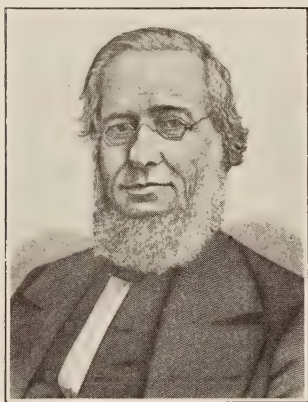


Jonathan Oswald, D. D., was born in Washington County, Maryland, December 20, 1805. He was the son of John and Eva Oswald, nee Gardner, and his father was a farmer. His parents were of Swabian and Alsatian origin, and on the father's side of long generations of Lutherans, his mother the descendant of Mennonites.

After having pursued theological studies for sixteen or eighteen months he went to Gettysburg and was present at the inauguration of Prof. S. S. Schmucker as Professor in the Seminary, and was the second student registered, Jacob Kaempfer having preceded him. After pursuing the whole course of the theological study at that institution, then occupying two years, and being graduated, he was examined and licensed by the Synod of West Pennsylvania, October 7, 1829, Rev. John Ruthrauff by whom he was baptised, being president. The honorary degree of D. D. was conferred on him in 1860 by Pennsylvania College.

Augustus Hoffman Lochman, D. D., was the son of Dr. George Lochman and Susan Hoffman, whose sister Anna Maria was the second wife of Dr. J. G. Schmucker. He was born, October 5, 1802, in the parsonage of Salem Church, Lebanon, Pennsylvania, of which his father was pastor. He attended the parochial school of Salem church, of which Mr. Jense and Mr. Strein were teachers, until in 1815 his father removed to Harrisburg, where he was entered as a pupil in the Harrisburg Academy, of which Rev. Mr. Todd, and afterward Mr. Hamilton was principal. In 1822 he was sent to Philadelphia and entered the University of Pennsylvania in the Junior Class, half advanced, where he was graduated in July, 1823. He had begun the course of theology under his father, before leaving the University; after his graduation he continued his studies, having as his fellow students Frederick and Jonathan Ruthrauff, J. Nic. Stroh and David Eyster. His father was one of the pastors to whom, in the absence at that time of any theological seminary, students were committed by the Ministerium. He was licensed as a candidate at the meeting of the Ministerium of Pennsylvania, at Carlisle, June 16, 1824. He was sent out in connection with Rev. J. N. Stroh, who had been licensed in 1823, as Reiseprediger to western Pennsylvania and spent some time in visiting congregations and scattered members in Huntingdon, Centre, Venango, Warren, Crawford, and Erie Counties. The congregation at Lewistown was organized by them on this journey. After his return from this tour he became pastor of a new charge in Cumberland County formed by the separation from the charge of Rev. Benj. Keller, of Carlisle of the Stone Church, Trindle Spring and Langsdorff (New Kingston) congregations. He resided in Mechanicsburg where as yet there was no congregation. While living there he was married, July 28, 1825, to Anna Maria Partenheimer, of Philadelphia. When his father's strength failed the son moved to Harrisburg

early in 1826, assisting him until his death, July 10, 1826, when he became his father's successor in the Harrisburg charge, which consisted of the Harrisburg, Middletown and Schoop congregations.



He continued in this charge until his removal to York in April, 1836. Here for 44 years he was the diligent and faithful pastor of the old mother church of York, and honorable successor to the line of distinguished men who had held the pastorates before him. For more than a century the pastorate of Christ Church was occupied by an unbroken succession of men who held high places in the councils of the church, who were eminent in their generation, prominent in all good works, the memory of whom shall live.

REV. AUG. H. LOCHMAN, D. D.

In all general movements he had taken an active part. He was one of the first on the Board of Trustees of Pennsylvania College, elected in 1832, and thus continued to serve but for one brief intermission for 50 years. The honorary degree of Doctor of Divinity was conferred on him in 1856 by this institution. He was trustee of Franklin College and greatly aided the measures by which a portion of its funds and Trustees were transferred to Pennsylvania College. He had been almost continuously one of the directors of the Seminary and for many years its president, in which capacity he had delivered the charge at the installation of no less than three professors. He had been repeatedly chosen as the president of Synod, and frequently as a delegate to the General Synod of which body he had been both Secretary and President. In connection with considerable literary activity, Dr. Lochman made a number of valuable translations from the German.

As a pastor he was greatly beloved and eminently successful. He was the familiar friend of the households under his care. His great kindness of character and his warm personal interest in them awakened strong attachment.

Important changes occurred during the pastorate of Dr. Lochman to which he referred in a memorial sermon which he delivered in the congregation in October, 1867:—

“Soon after my taking charge a number of the members of the congregation formed another purely English congregation, called Saint Paul’s, and chose the Rev. J. Oswald as pastor, which by the blessing of God has become a large and flourishing church.

"In the course of time the younger members not understanding the German language, it was thought advisable to build a church for their accommodation. In accordance with a resolution of the vestry, the consent of the congregation having been obtained, preparations were made and the corner-stone of a building 51 by 70 was laid on the 25th of August, 1850, and in due time was completed and dedicated. This congregation under the pastoral care of Rev. A. W. Lilly, has also prospered, and is now one of the prominent congregations of York, (Zion's Church).

"The next event of importance was the refitting of the church, as it stood in great need of it. In 1852 this was resolved upon. A new, more modern pulpit was put in, with a large altar railing, six additional pews, new roof, carpets, gas, and the whole church with the steeple was painted.

"Next, the Union Lutheran church over the bridge was built to accommodate our members and persons living in that part of the town. And a few years ago, an exclusively German congregation was organized principally by members of our church. This congregation has built a very fine church. In addition to these three congregations have been organized within our bounds in the country, and have erected commodious houses for worship. With all these changes our congregation appears as strong as ever. God has through these forty years taken care of us, and we commit her interests to Him for the future."

In 1880 under the sense of approaching infirmity, Dr. Lochman presented his resignation as pastor, to take effect September 1st, but continued to discharge the duties of pastor till the close of 1881, pending the arrival of his successor. As the next pastorate did not begin until June of the following year, Rev. J. H. Fritz served during the interim.

After Dr. Lochman's retirement from the active ministry, he, with his wife, made their home with their daughter, Mrs. S. L. Huber, No. 19 E. Market Street. At this residence the venerable preacher entered into rest on the 29th of December, 1891. The remains were buried in Prospect Hill Cemetery on the 31st, amid a large concourse of people. The services were conducted by the Rev. Dr. Lilly, pastor of Zion's Lutheran Church, assisted by Rev. Dr. Wedekind of New York, and Rev. J. H. Menges, of Manheim, Pa. Dr. Lilly delivered the funeral address, giving a sketch of a noble life and an unusually long and useful ministry.



REV. GEORGE W. ENDERS, D. D.

Following Dr. Lochman the Rev. G. W. Enders, D. D., began a pastorate of almost equal length with that of his immediate predecessor. Having entered the ministry in 1868, he served the Lutheran church as one of her most able and aggressive pastors for over 52 years. His last charge, Christ Church, York, had been served almost 40 years when he was stricken and thus compelled to terminate his active service.

Dr. George W. Enders was born October 26, 1841, in the village of Norheim, Germany; he was the son of Jacob and Elizabeth Boyer Enders.

He received his primary education in the German schools which he attended until he was 13 years of age.

In 1854 Dr. Enders landed in America and went to Peapack, N. J. In the district school at Peapack he received his first instruction in English. Later he entered Hartwick Seminary, N. Y., and after completing both the classical and theological courses, was graduated in 1868. He was licensed to preach the same year and was ordained in 1869.

During his last two years in the Seminary he preached at Maryland, Otsego County, N. Y., where he organized a congregation and built a church. His first charge was at Bridgton, N. J., where he spent four years as a pastor of St. John's church. While at Bridgton he took a post-graduate course at the Lutheran Seminary in Philadelphia, and also a course of lectures at the University of Pennsylvania. He assumed the pastorate of St. James' church, Gettysburg, May 1, 1873. After two years of service in the college town, Dr. Enders resigned because of poor health and spent the next two years in recuperating. He accepted a call to St. Paul's church, Richmond, Indiana, June 1, 1876. After spending six years in the Indiana town, Dr. Enders came to Christ church, York, Pennsylvania, July 1, 1882.

His was a ministry marked by special ability and devotion and success. In the basement of the church (now Lecture Room and Side Rooms), the Sunday School grew so rapidly that in 1890 the present commodious Sunday School Building (Chapel) was erected on the rear of the Church lot, and designed on modern lines with class rooms radiating from the superintendent's desk. This building was erected with all equipments at a cost of \$15,000. and has not as yet been superceded for economical seating and acoustics. In this building the school became a veritable "Bee



Hive" from which with the passing years a number of Lutheran churches have swarmed, establishing hives for themselves.

Dr. Enders occupied many positions of influence and honor in the work of the church. In connection with his pastoral work he served as President of Susquehanna University, Selinsgrove, Pa., for three years. He had been a director of the Theological Seminary at Gettysburg for 15 years and had also served as director of Wittenburg College, Springfield, Ohio. Wittenburg College conferred on him the degree of Master of Arts in 1877, and in 1879, the degree of Doctor of Divinity. For 17 years Dr. Enders was a member of the Board of Home Missions of the former General Synod and for a period its president.

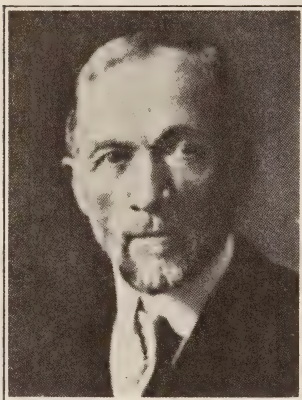
Dr. Enders was married to Miss Phoebe A. Miller, an active worker in the church at Friesburg, N. J. She was a devoted and efficient pastor's wife until her death, March 15, 1913. Eight years later, in June, 1921, after an active pastorate in the Lutheran Church of fifty-two years, thirty-nine of which were spent as pastor of Christ Church, the faithful pastor was stricken in the pulpit. Death came Wednesday morning, November 9, 1921, about 2:30 o'clock, due to angina pectoris, after an illness of more than six months. Their surviving children are Rev. George W. Enders, D. D., of York, Pennsylvania, Rev. Martin Luther Enders, D. D., of Baltimore, Md., Mr. Paul M. Enders, Asbury Park, N. J., and Mrs. George B. Young, wife of Dr. Young, San Diego, Calif.

The funeral services were held Saturday, November 12th, and were attended by more than 1500 persons, including scores of fellow clergymen of the Lutheran and other churches. Many and very handsome floral tributes bore testimony of the love for and the wide influence of the departed pastor. Rev. Dr. H. H. Weber, General Secretary of the Board of Home Missions and Church Extension of the United Lutheran Church in America, who had supplied the pulpit of Christ church during Dr. Enders' prolonged illness had charge of the service and paid a fine tribute to the character and work of the deceased. Revs. Harry Stock, D. D., of Carlisle, Pa., president of the West Pennsylvania Synod, and W. I. Redcay, D. D., secretary, assisted in the services. Interment was made in Prospect Hill cemetery.

Dr. Enders was of very strong character with unusual gifts of mind and heart. He was a man of industry and devotion in the work of the church. As a preacher he had few superiors, his discourse being edifying and spiritual. He was particularly effective in indoctrinating and training the young and thus had placed his ministry upon a permanent basis. He was a splendid organizer and kept the manifold activities of his church in loyal and enthusiastic activity. Hence while his leadership has now departed, the benefits of his organizing influence will abide for many years to come, both in the local and general activities of

the church. He rests from his labors but his works as a faithful minister of the gospel and as a devoted under-shepherd will abide forever.

Under Dr. Enders' able leadership strong and godly men stood forth to assist in carrying on the work. In connection with the development of the Sunday School



MR. J. A. DEMPWOLF

too much credit cannot be given to Mr. J. A. Dempwolf who is still superintendent, having been elected to the office, July 15, 1882. On Sunday, July 16, 1922, a memorial tablet was unveiled in the Chapel, with appropriate services, as a tribute to the forty years of untiring service rendered by this faithful servant of the Lord. His leadership has been characterized as singularly noble in spirit and broad in viewpoint. As an active member of one of the Boards of the church he was able to keep the Sunday School in touch with the larger affairs of our own church.

His work as a professional and business man enabled him to give valuable suggestions learned from his contact with business affairs. From his associations with the leaders, not only of our own branch of the church, but also with those responsible for the work of some of our fellow denominations, he brought to the work during the past forty years, vision, clarity of thought and practical workmanship.

After the death of Dr. Enders, Dr. Weber continued to serve as acting pastor, rendering most valuable service until he retired, April 30, 1922.

Rev. Henry H. Weber, late General Secretary of the Board of Home Missions and Church Extension of the General Synod, Lutheran, was born in the city of Philadelphia, Pa., on August 4th, 1860. His parents were Germans. Early education was received in the German parochial schools of Philadelphia and in 1868 he was sent to Wacker's private German and English Academy in Baltimore, Md. After graduation there he attended the public schools in Baltimore, and in 1873 received the prize from the Vienna Austria Exposition, as the best boy writer in the public schools of Baltimore. He next attended Baltimore City College, after which he was in the wholesale dry goods and notion business for four years. In the fall of 1878 he entered Pennsylvania College, Gettysburg, Pa., and graduated with second honor in 1882. He received Honorable Mention in connection with the Freshman Prize, was Librarian of Phrena Society, Orator for the Anniver-

sary, and delivered on graduation day the German Oration. He pursued a three year course at the Theological Seminary in Gettysburg, and graduated in 1885. During his seminary course he supplied for a time the pulpit of Zion's Lutheran Church, Newville, Pa., and Trinity Church, Hagerstown, Md. In 1883 he organized St. Luke's Lutheran congregation in Baltimore, Md., which today owns the fine stone structure on 3rd Avenue and Roland Avenue. Upon graduation, he was sent again by the Board of Home Missions to Baltimore, Md., and after a short time organized Grace English Lutheran Church on Broadway. During his stay of four years there, the congregation grew to a membership of over 600, a Sunday School of over 700, and a property worth \$30,000. The congregation is today the largest in the Synod of Maryland, and also one of the most liberal. In 1889 he was called by the Board of Church Extension to the General Secretaryship and has served in this capacity with marked success for 34 years. The finances are in good shape and the systemized work of the Board has been a model for that of many other similar organizations. Doctor Weber has had almost phenomenal success in securing money, especially at the dedication of churches. A minister who is very close to him and knows of his work, says, that in years of his Secretaryship, he has secured for Churches and the Board all told, nearly Four Million Dollars. Dr. Weber was married in 1890 to Miss Emma Crist of Baltimore, Md., and their married life has been one of great joy. Dr. Weber is business Manager of The Lutheran Missionary Journal, having a circulation of 13,000—and of The Children's Missionary, having one of 11,000. He has been a large contributor to all the weekly church papers, having perhaps furnished more matter than any one connected with the paper, except the Editors. He is a prolific gatherer of church news and personals. He received the degree of Doctor of Divinity from Gettysburg College in 1902.

On June 11, 1922, a call was extended to Rev. Walter H. Traub, pastor of Trinity Lutheran church, Hughesville, Pa., which was accepted by him to become effective July 23d.

The One Hundred and Ninetieth Anniversary of Christ Church was celebrated with appropriate services September 23, 1923. Dr. D. Burt Smith of Philadelphia, editor of the Parish and Church School, preached the sermon in the morning, and Dr. Geo. W. Nicely, President of the West Pennsylvania Synod, brought the evening message. Upon this occasion plans were announced involving the expenditure of \$100,000. These plans included the remodelling of the interior of the present church, the improvement and enlargement of the chapel, and the erection of a parish house, with an equipped gymnasium and rooms for social purposes. The attendance at Sunday School on this day, in spite of a driving rain, was 1005.

Pursuant to the plans Sunday, February 10, 1924, was se-

lected as a day for securing the necessary funds to carry out the project. Rev. A. Pohlman, D. D., pastor of Temple church, Philadelphia, conducted the services and received cash and pledges amounting to \$104,450. Work was begun immediately and will be carried on as speedily as possible.

### REV. DAVID SYLVESTER MARTIN

PASTOR OF GRACE LUTHERAN CHURCH, YORK, PA.



David S. Martin was born on a farm, in Penn Township, York County, Pa., on November 8th, 1880. His parents were David Franklin and Mary Nonemaker Martin. On January 26th, 1881, he was baptized by Rev. J. C. Kohler, D. D., pastor of St. Matthew's Lutheran Church, Hanover, Pa.

When the Third (now St. Paul's) Lutheran Church of Hanover was organized, his father and mother became charter members; consequently from an early age he attended the Sunday School and services of this church and later was confirmed by Rev. S. E. Herring, then pastor, on April 7th, 1895.

He attended the country school at the little red school house adjoining his father's farm. At the age of 16, he entered the Eichelberger Academy in Hanover, where he prepared for college.

In the fall of 1898, he entered Pennsylvania College at Gettysburg and was graduated in the spring of 1902. The next fall he entered the Theological Seminary at Gettysburg, graduating in the spring of 1905 with the degree of Bachelor of Divinity. In 1907, he received the degree of Master of Arts from his Alma Mater.

He was licensed by the West Pennsylvania Synod, in Christ Lutheran Church at Gettysburg, on October 12th, 1904, and was ordained by the same Synod, on October 11th, 1905, in the First Lutheran Church at Chambersburg, Pa.

His first pastorate was at New Freedom, Pa., which extended over 7 years and 1 month, from May 1st, 1905 to June 4th, 1912. During this pastorate, Fissel's Union Church was built.



For the next five years and five months, he was pastor of the Hallam Charge, at Hallam, Pa.

On November 4th, 1912, he became pastor of St. Paul's Lutheran Church at New Cumberland, Pa. At this time, St. Paul's congregation withdrew from the West Fairview Charge to form an independent charge, of which he became the first pastor. In 1913, St. Paul's church was practically rebuilt and greatly beautified, at a cost of \$8,500. In connection with his pastoral work at New Cumberland, he was commissioned as a Lutheran chaplain at the Marsh Run Ordinance Depot during the World War.

He entered upon the pastorate of Grace Lutheran Church, York, Pa., March 1st, 1921. The church, which was erected, which at the present time, likely, is the best and most modern parsonage in the Synod.

With the exception of his brief pastorate at New Cumberland, his entire life was spent in York County.

On January 1st, 1921, he was appointed statistical secretary of the West Pennsylvania Synod, which office he still retains.

He was married to Mary Sidney Byers, of Littlestown, Pa., in St. Paul's Lutheran Church, in Littlestown, on June 17th, 1908. Rev. J. J. Hill, D. D., pastor of the congregation and Rev. A. M. Heilman, D. D., of Hanover, officiated. Their only child is Richard Byers Martin, born April 27th, 1909.

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## GRACE LUTHERAN CHURCH, YORK, PA.

REV. DAVID S. MARTIN, PASTOR

At the fall meeting of the York County Conference, in 1906, the Conference advised that steps be taken to organize a Lutheran Church in the Thirteenth Ward of York. The matter was committed to the York County Missionary Committee, who with the Rev. G. A. Livingston canvassed the field. The canvass revealed the necessity of a church in the Thirteenth Ward. Rev. Livingston was immediately employed as missionary to take charge of the work. A Sunday School was organized, in the old Brick School House, on Smith Street, on Sunday, January 20, 1907, with 150 members. On March 3, 1907, the congregation was organized with 100 members.

During the summer of 1907, the congregation purchased a spacious lot on the corner of Jefferson Avenue and Water Streets, on which there was erected a commodious chapel, which was dedicated on Sunday, October 4, 1908. Total cost of lot and chapel was \$15,700. Grace Church possesses one of the best church sites in the city. In 1921, a splendid parsonage was built at a cost of \$13,500.

In the sixteen years of her history, Grace Church made steady and substantial progress. Today, the Sunday School has an enrollment of 525 members and the congregation numbers 350, with all the necessary organizations active. It conducts its own



GRACE LUTHERAN CHURCH, YORK, PA.

Week-Day Bible School with an average enrollment of 138 children.

The following pastors have successfully served the congregation: Rev. G. A. Livingston, 1907-1913; Rev. Charles G. Aurand, 1913-1918; Rev. Paul S. Wagner, 1918-1920; Rev. David S. Martin, 1921 —.

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### REV. W. E. SALTZGIVER

PASTOR OF MESSIAH LUTHERAN CHURCH, YORK, PA.

Rev. W. E. Saltzgiver was born near Jefferson, York Co., Pa., May 9, 1890. After attending the public and High Schools in Codorus Township, he entered Gettysburg College in the fall of 1908, with the purpose of preparation for the gospel ministry, and graduated from that institution with the class of 1912. Following graduation he entered the Theological Seminary at Gettysburg and graduated from there in 1915. During the summer months of 1914 he served the Ickesburg Lutheran Charge, Ickesburg, Pa., very acceptably.

He was licensed by the West Pennsylvania Synod at its meeting in Hanover, Pa., in 1914. In May of the following year

he received a call to the Uniontown Lutheran Charge, Uniontown, Md. He was transferred to the Maryland Synod, by which body he was ordained at its meeting in Middletown, Md., in 1915.

During the time of his pastorate in Uniontown, many additions were made to the church membership.

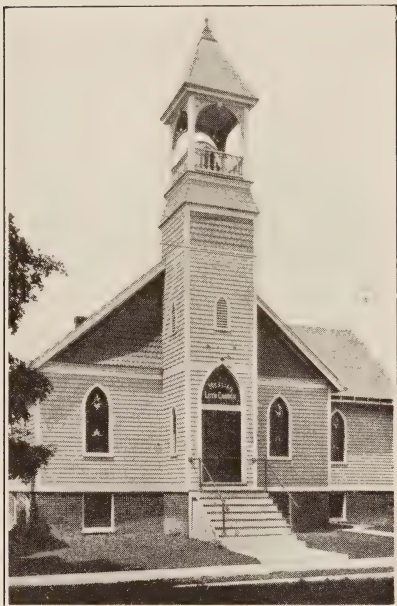
Considerable improvements and repairs were also made in the various churches of which he was pastor.

After serving this charge for three and one-half years, he resigned as pastor to accept a call tendered him by St. John's Lutheran Church, Parkville, Md., a beautiful suburb of Baltimore, Md. Formerly this Church had been an independent German Lutheran Congregation and mainly served by pastors from the North American Evangelical Synod. Due to various factions the church had been torn to pieces and so the few who were left petitioned the Maryland Synod for help. The Synod accordingly received them into its body in 1918. When the newly elected pastor came on the field there was a membership of 20. By perseverance and diplomacy the pastor succeeded in reconciling the various parties concerned, and after a pastorate of four years the membership increased to 175. Extensive improvements were also made to the church. A large Sunday School building was erected to care properly for the rapidly growing Sunday School.

On January 1, 1923, he resigned to accept the call to Messiah Lutheran Church, York, Pa., where he has been laboring since February 1, 1923.

## MESSIAH LUTHERAN CHURCH, YORK, PA.

REV. W. E. SALTZGIVER, PASTOR

MESSIAH LUTHERAN CHURCH  
YORK, PA.

Messiah Evangelical Lutheran Church was organized June 30, 1894, with a membership of 26, by the York Co. Missionary Committee. The church building was erected at Green Hill, York Co., Pa. The services were in charge of Rev. Geo. W. Enders, D. D., who also preached the sermon, based on 1 Cor. 3:9. The constitution recommended by the Board of Home Missions of the General Synod was adopted. Application for admission into the West Pennsylvania Synod was made at the Synodical sessions held at Chambersburg, October 10-15, 1894. In October, 1896, it was enrolled. A Sabbath School was organized June 16, 1894, with a membership of sixty-nine.

During the summer of 1894 Rev. W. F. Bare, then a Junior at Seminary, had charge of the work. He was very successful in his labors.

The ground-breaking service was held in April, 1894. Rev. P. Livingston conducted the service, assisted by Revs. H. H. Weber, D. D., and T. B. Thomas. Rev. P. Anstadt broke ground. The lot upon which the church was erected was 66x70 ft., valued at \$300. Joseph Ziegler donated \$200 of this amount.

The corner-stone was laid July 1, 1894. Rev. P. Livingston preached the sermon based on 1 Peter 2:6. Revs. A. W. Lilly, D. D., M. J. Alleman, D. D., A. G. Fastnacht and A. Bell assisted at the services. The cornerstone was donated by J. A. Dempwolf.

The church was dedicated October 7, 1894. Rev. H. H. Weber, D. D., preached the sermon in the morning and had charge of the finances, assisted by Rev. P. Livingston and W. F. Bare. The indebtedness of \$1100 was secured. In the evening Rev. E. J. Wolf, D. D., preached the dedicatory sermon, and Rev. A. W. Lilly, performed the dedicatory act, setting apart the house to the worship of Almighty God. The church was a frame structure.



with a tower, recess pulpit and memorial windows. The building was 30x50 feet, with an annex 20x30 feet. Then entire cost was \$2700.

The first communion was held by Rev. Albert Bell on January 27, 1895.

March 3, 1895, Rev. Adam Stump began to supply this congregation, and continued for eighteen months. For some time afterwards the church was under the personal supervision of the York Co. Missionary, Rev. Charles W. Baker.

On May 9, 1898, Rev. Moses Grossman began his labors as the first regularly called pastor and was installed on May 15, of the same year.

March 5, 1898, St. Luke's of Yorkana, Christ of Spry, and Messiah united into a Charge called the Green Hill Charge. On September 1, 1899, Rev. Grossman severed his relations with this charge.

On October 6, 1899, Rev. E. Manges became pastor of this charge and served until June 1, 1902. During this pastorate a fine bell was secured. The credit for securing this bell belongs largely to Messrs. John Landis and Marcellus Kauffman.

From July 1, 1902, to October 1, 1903, the charge was supplied by Rev. L. G. Stauffer. On April 26, 1904, Rev. Stauffer became their regular pastor and served in this capacity until November 25, 1906.

Rev. Paul Glatfelter was pastor from September 18, 1907, to November 25, 1910.

P. B. Fasold labored here from September 1, 1911, to September 19, 1913.

Rev. J. H. Keller began his duties on December 19, 1913. Heretofore this congregation was continually struggling for existence, due to the unwise location of the church. Consequently on August 17, 1914, a communication from Rev. J. H. Keller was sent to the President of the Synod, setting forth the fact that after a conference with the Missionary Committee of the York Co. Conference, a congregational meeting was authorized to decide on the removal of the church to a new location, the same to be approved by the President of the Synod and the officers of the York Co. Conference. August 13, 1914, a congregational meeting was held and the following action taken: Resolved, that the church be moved to a more suitable and better location, the time for such removal to be determined later according as conditions, means and circumstances permit. This request was granted by the Synod.

Consequently the property was removed from the outskirts of the city into the city limits, Wheatfield and Prospect Streets, and there enlarged and rebuilt. The cost of rebuilding and enlarging was \$4700. The dedication took place July 18, 1915. Rev. H. H. Weber, D. D., had charge of the service in the morning, and the President of the Synod, Rev. J. J. Hill, D. D., preached



PASTOR AND COUNCIL OF MESSIAH LUTHERAN CHURCH, YORK, PA.

the dedicatory sermon in the evening. In addition to being enlarged, rebuilt and remodeled, the church had been painted and frescoed, electric lighted, steam heated, beautified with art glass windows, newly carpeted, new chancel furnishings installed, pulpit, lectern and altar.

On January 1, 1916, Messiah Church and Emanuel Church, Windsor Park, were constituted a charge to be known as the East York Charge. It was during this pastorate that Messiah membership began to grow, and too much credit cannot be given to Rev. Keller for his untiring efforts. He severed his relations with this church April 15, 1918.

The next Pastor was Rev. F. D. Sutton who served from June 1, 1918, to January 4, 1921. During his pastorate the East York Charge was dissolved and Messiah and Augsburg Lutheran Churches, York, Pa., were united to be known as the Messiah-Augsburg Charge.

The Rev. H. M. Bower was elected Pastor of this charge and began his labors May 22, 1921. During his pastorate Messiah petitioned the West Pennsylvania Synod that the Messiah-Augsburg Charge be dissolved. This request was granted at the October, 1922, sessions of the Synod. Rev. Bower resigned as Pastor of the Messiah-Augsburg Charge to take effect February 1, 1923. He was elected pastor of Augsburg Lutheran Church, York, Pa.

Rev. W. E. Saltzgeber, the present pastor of Messiah Church, began his work February 1, 1923. The present membership is 116. The church and parsonage are valued at \$12,000, free from debt.

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### REV. B. CLINTON RITZ\*

PASTOR OF ST. JAMES' LUTHERAN CHURCH, YORK, PA.

B. Clinton Ritz, son of Henry and Elizabeth Markel Ritz, born March 4, 1886. He was baptized in infancy, and was taken to worship regularly so that he was reared in the church as well as in the home. After being catechised and confirmed, he took an active part in the Sunday School and church work. He received his early education in the public schools of York Co., and later taught for several terms. Following his decision to enter the Christian ministry, he entered Gettysburg College, and continued his studies through the Seminary. He was graduated from the latter in 1916. He was called to the pastorate of St. Matthews' Lutheran Church, Schuylkill Haven, where he served for

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\*See picture on page 452.

several years. Later he was called to the First English Lutheran Church, Columbia, Pa., where he continued to serve until September, 1925, when he assumed the duties of his present pastorate, St. James' Lutheran Church, York, Pa.

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### ST. JAMES' LUTHERAN CHURCH, YORK, PA.

REV. B. CLINTON RITZ, PASTOR



ST. JAMES' EVANGELICAL LUTHERAN CHURCH, YORK, PA.

St. James' Evangelical Lutheran Congregation was organized August 29, 1899, in the school house situated on the corner of Adams and Stanton Sts., (then West Manchester Township). The first pastor was the Rev. E. Lenhart.

December 3, 1899, a lot, 50x230 ft., situated on the N. E. corner of Adams and W. Market, was purchased and the congregation immediately began the erection of a church. This building was completed and dedicated May 19, 1901. The Rev. E. Lenhart continued to serve as pastor of this congregation until June 1, 1902.

The Rev. C. F. Jacobs became pastor of St. James' September 1, 1902, and was commissioned by the Board of Home Missions the same date. September 30, 1902, an additional lot, 32x230 ft. was purchased, making the holding of this congregation 82x230 ft.



In 1905 the mortgage held by the Board of Church Extension was cancelled, and one year later a parsonage was erected. The continued growth of the congregation made it necessary to enlarge the church building, and this was done in 1909. Rev. Jacobs continued to serve the congregation until January 1, 1917.

Rev. H. T. Bowersox became pastor April 15, 1917. In the fall of that year the indebtedness of the congregation, amounting to \$3000, was cancelled, leaving St. James' free from debt for the first time in her history. With the debt gone, visions of a new, more modern and more comfortable church edifice became clearer and clearer. A building fund was started and in the year 1921 work was begun. The ground was broken in May, the corner stone laid in July and in March, 1922, the church was dedicated.

This latest addition to the many fine Lutheran churches in York is built of brick, seats 800, was erected at a cost of \$55,000, all of which was met on the day of dedication, except, \$15,000.

St. James' is situated in the western section of York and with the rapid growth of this part of the city we have every reason to believe this will be one of our largest and most influential churches.

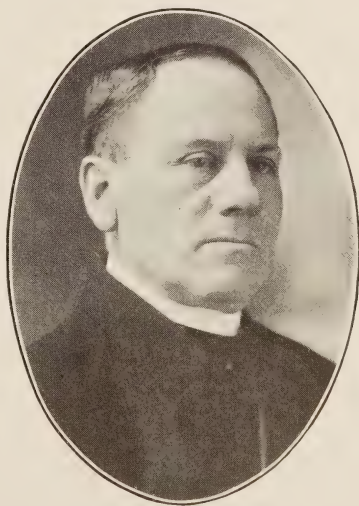
The pastorate of Rev. H. T. Bowersox continued until July 1, 1925. The present pastor, the Rev. B. C. Ritz, entered upon his duties on Sunday, September 20, 1925.

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### REV. ALBERT BELL, D. D.

PASTOR OF ST. LUKE'S LUTHERAN CHURCH, YORK, PA.

The subject of this sketch, the son of Jonas and Catherine Ann Mickley Bell, was born September 28, 1855, on his father's farm in the Leitersburg district, Maryland, his parents being members of the Leitersburg church. He received his early training at the Longmeadow and Shank's country schools during the civil war, both of which were greatly hampered and interfered with, by reason of war, having indifferent teachers, mean equipment and short terms; and at the High School at Williamsport, the family having moved to near that town in the spring of 1865. He entered the Preparatory De-



partment, Gettysburg, in the fall of 1872, taking the full course. He graduated from the College at Gettysburg in 1878, and from the Seminary in 1881. He was ordained by the Maryland Synod in 1881.

He served the following charges: Reisterstown, Md., from July, 1881, to November, 1884; Newton, Iowa, December, 1884, to December, 1887; Williamsport, Pa., St. John's, February, 1888, to January, 1890; Boiling Springs, Pa., October, 1890, to January, 1894; and from January first, 1894, to the present he has been serving St. Luke's, York, Pa. While pastor here the present comfortable parsonage and the substantial, commodious and well appointed church were erected.

Rev. Bell served twenty-four years as the treasurer of the West Pennsylvania Synod.

He was joined in wedlock on February 8, 1882, with Elizabeth Caroline Cashman, of Gettysburg, daughter of Daniel and Catherine Ann Weaner Cashman, from which union there were the following children: W. A. Russell; Albert Daniel, who died from Spanish influenza, in France, October 13, 1918, while serving as chaplain of the 310th Machine Gun Battalion; Ralph E., deceased June 27, 1918; and Katharine Anna Ways.

Rev. Bell has represented his Synod at the meetings of the General Synod at Pittsburgh, Sunbury, Washington, D. C., and Akron, Ohio, and the United Lutheran Church, at Buffalo, N. Y. He was honored by his Alma Mater with the honorary title of Doctor of Divinity in 1917.

## ST. LUKE'S LUTHERAN CHURCH, YORK, PA.

REV. ALBERT BELL, D. D., PASTOR

St. Luke's had its beginning in a new Sunday School, in the Armory on East Maple Street, a neglected and somewhat notorious section of the city. The first session was held July 16, 1882. Those forming it were members of Christ's Lutheran Church, mostly active in the Sunday School, who were dissatisfied with a ruling of the Church Council of Christ Congregation which took from the Sunday School all administrative authority, placing it with the Church Council.

At a meeting in said Armory, October 8th, same year, a congregation was organized with 33 members, which was increased to 52 in 1883, to be known as the Seventh Lutheran of York, which name was changed to St. Luke's in 1883.

Through the kindly interest and personal attention of David Emmett, a devoted member of St. Paul's, York, a lot was purchased on East Maple Street, between Duke and Queen Streets, on which a substantial brick church was erected, to which a brick lecture room was added in 1885. Mr. Emmett was largely instrumental in securing the funds for this building, and further became personally responsible until his death in 1894 for more than half of the pastor's salary, getting what he could from St. Paul's Sunday School and intimate friends. So much was his heart in this enterprise that he looked ahead for better things in the future and out of his modest accumulation of many years of thrift and severe economy, set apart the sum of \$12,000.00 to be used for a new and more suitable building to accommodate the growing school and congregation. This sum was to remain on interest not less than five years, which with the principal was to be used for a new building within ten years. \$16,800.00 was available, and during 1901 and 1902 the present attractive, commodious and well appointed structure was erected, the congrega-

ST. LUKE'S LUTHERAN CHURCH  
YORK, PA.

tion and friends supplementing said amount by enough to furnish with windows, pulpit furniture, pews and a heating plant.

During the year 1895 a brick parsonage was erected on a portion of the church lot. Towards this a thousand dollars, undesignated, in Mr. Emmett's will was applied. This has been improved and modernized, the latest being a hot water heating plant.

In 1904, a \$2,000.00 organ was purchased and installed, Emanuel W. Bowman, a member, contributing one-half and Andrew Carnegie the remainder.

Thus, starting with 33 members and no visible means, there is now a membership of 285, with a property valued at \$30,000.00.

St. Luke's was served by the following pastors: Rev. M. J. Alleman, D. D., from date of organization to October, 1883, one year; Rev. Samuel E. Herring, from November 6, 1883, to July 11, 1888; Rev. George S. Bowers, from October 1, 1888, to November 30, 1893. During the vacancy of December, Mr. Wm. F. Bare, a student in the Theological Seminary, Gettysburg, acted as supply. Rev. Albert Bell, from January 1, 1894 —.

She has to her credit the following who have entered the Lutheran ministry or are in preparation therefor: Rev. Clarence E. Arnold, recently Treasurer of our Synod, Albert D. Bell, son of the present pastor, died in France while chaplain of the 310th Field Gun Infantry, Rev. Clinton F. Hildebrand, Jr., Rev. John Henry Lehn, a member until he entered College with the ministry in view; in the Theological Seminary, Elwood S. Falkenstein, and George Philip Schwartz (died since sketch was written); in college, Wm. E. Zeigler.

The Sunday School has enjoyed the privilege of having but three superintendents, each of whom served most faithfully and efficiently; Samuel G. Ilgenfritz, from date of organization to October 1, 1888. Silas B. Gensler, an honored and faithful member of St. Paul's (York), who, by his fine Christian spirit and zeal for his Master, won the respect and love of all who came under his influence, from 1888 to 1898, and Franklin Menges, Ph. D., from 1898, still filling the same office with ability and fidelity.

A Ladies' Aid Society was formed in 1883 which has maintained an unbroken existence to the present and has rendered most acceptable and much needed financial help, always working with a hearty will and evidencing a fine Christian spirit.

A Women's Missionary Society was organized in 1895, which has had a worthy history and has done a good work, holding an honorable place among the Societies of the Synod.

A Mission Band has been maintained from the early years of its existence, which has been a blessed source of missionary interest in the congregation and which was largely influential in being the occasion of forming a Young Ladies' Missionary Society



in later years, which is doing a good work for the congregation and the Master.

The present Luther League, the continuation of the C. E. Society which was organized in 1894, has done a good work and aided in training many young people into Christian character and service.

The excellent bell that has done faithful service all these years, was originally in the belfry of St. Paul's former church. About ten years ago it developed a flaw, rendering it useless for a period, but was sent to a Baltimore bell foundry and recast by the addition of some new material. An effort was made to maintain the former pleasing tone, but, at its first ringing, all felt that the familiar and cherished tone was gone and a new one had taken its place. The new bell, all unconscious of this shock of temporary disappointment, has won its way into the hearts of the present hearers and is doing most acceptable service.

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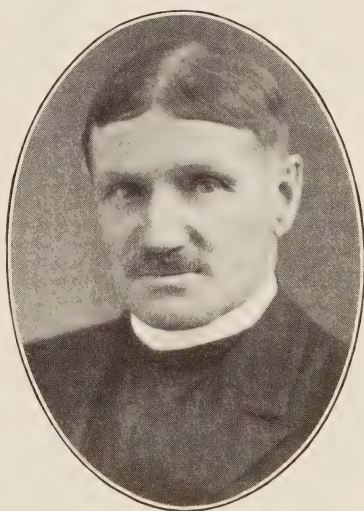
### REV. PETER LIVINGSTON

PASTOR OF ST. MARK'S LUTHERAN CHURCH, YORK, PA.

Rev. Peter Livingston was born September 12th, 1854, near New Oxford, Adams County, Pa. His father was a prosperous farmer. He was interested in all advancements of the community. Was a member of the First Lutheran Church of New Oxford, an officer and a member of the building committee of the church. His mother was Leah Menges of Menges Mills, York County, Pa. She was a good Christian woman.

Rev. Peter Livingston spent his boyhood days and young manhood at home on the farm. Attended school in the community, and later at Susquehanna University, Selinsgrove, Pa. He then took the full college course at Gettysburg, and graduated from Gettysburg College with the class of 1883, and from the Gettysburg Theological Seminary on the 22nd day of June, 1886.

He was licensed and ordained by the West Pennsylvania Synod, and at once became pastor of the Lebanon Charge near



York City. The charge was composed of three churches. He resided at Felton, York County. During his ministry of about four years and six months a church was erected in Felton and a congregation organized. A parsonage was also built at Felton. The Lutheran congregation of the charge at Conrad's Cross Roads bought out all the rights and privileges of the Reformed congregation and erected a new house of worship. There was a strong demand on the part of many to erect a new union church, but when the pastor said he would not aid in any union church, they proceeded to erect a Lutheran church. This was a new impetus for the Lutheran church work in the community.

On July 27th, 1890, he took charge of St. Mark's congregation in York, Pa. This congregation worshipped in a small chapel on Market Street, which soon became too small for the growing work. This gave place to a large and modern church building on a lot on the same street, which is now the Lincoln Highway.

He was president of the York County District Endeavor Convention when it was in its high enthusiasm. He had much to do in helping to form the Luther League; when organized he was president of it for six different years. He was on the program and made addresses at State and National Conventions of the Luther League. He was also president of the York County Conference.

He was married in 1886 to Miss Sadie L. Yount, of Littlestown, Adams County, Pa., daughter of Mr. and Mrs. William Yount, who has been to him a very successful helpmate in the Lord's work.

## ST. MARK'S LUTHERAN CHURCH, YORK, PA.

Rev. PETER LIVINGSTON, PASTOR

St. Mark's Evangelical Lutheran Congregation was organized on October 31, 1881. The meeting for organization was in accordance with a recommendation of the West Pennsylvania Synod. Rev. M. J. Alleman was elected pastor at the time of the organization. He resigned April 27, 1890.

Rev. Peter Livingston, A. M., took charge of St. Mark's on July 27, 1890, and is the present incumbent.

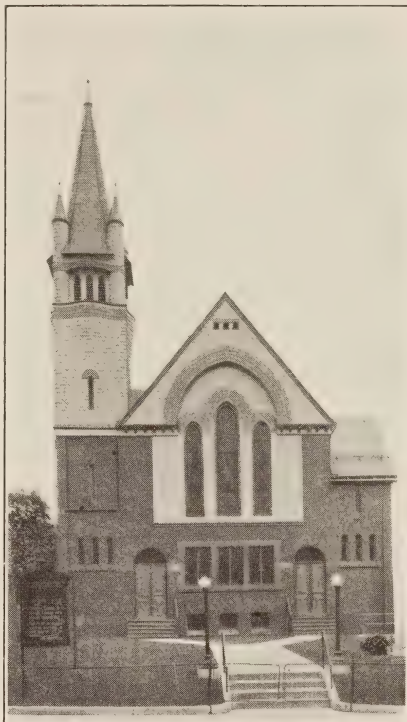
The original and present name is St. Mark's. It was always a purely Lutheran congregation. It occupied a small chapel on East Market Street, which had been built for the union Sabbath School, commonly called the Freystown Sunday School. This union Sabbath School can be traced back to 1819. It was conducted in German. A German book gives this date, and is in our possession.

On September 27, 1885, by a majority vote the school was given over to the fostering care of St. Mark's Lutheran Church.

On June 5, 1892, the corner stone was laid for the present large and commodious church building on East Market Street. This church was finished and dedicated April 23, 1893. This is about one block west of the original Sunday School Building.

St. Mark's Church has always been independent of any other church or charge. The pastor never received any aid from the Home Mission Board. The Church Extension Board aided only in paying four hundred dollars on the interest of an interest-bearing debt.

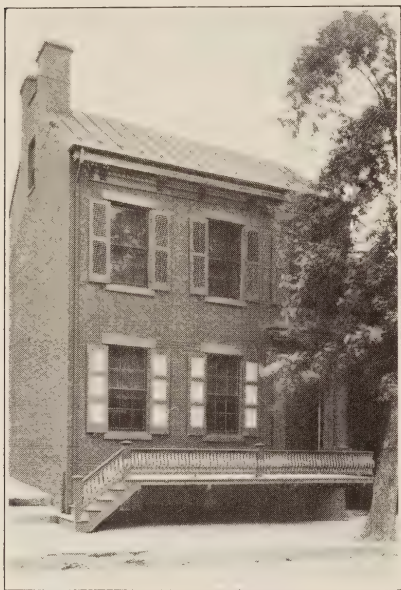
The following persons hailed from the congregation: Rev. A.



ST. MARK'S LUTHERAN CHURCH  
YORK, PA.

C. Forscht, Rev. Joseph E. Stermer, Rev. Paul Yount Livingston (son of the pastor), and Mrs. J. W. Gentzler, whose husband is a Lutheran pastor at Trenton, N. J.

On February 23, 1891, a young people's Luther Alliance was organized. In August, 1894, it was changed by vote to Christian Endeavor. The Junior Endeavor Society was organized November 4, 1894. Both societies were changed to Luther Leagues on



ST. MARK'S LUTHERAN PARSONAGE  
YORK, PA.

January 1, 1918, by vote of the societies. A society called the Band of Willing Workers organized in June, 1890, preceded these organizations. The Ladies' Aid Society was organized in the early history of the congregation. The Woman's Home and Foreign Missionary Society was formed by the York City Union on March 28, 1895. St. Mark's Brotherhood was organized on November 16, 1909.

While in charge as pastor of St. Mark's congregation, Rev. Peter Livingston proposed to the Conference of York County the formation of a Conference Missionary Committee, of which he was chairman for eight years, during three years, receiving an annual salary of three hundred

dollars, in addition to that of the Charge. In the eight years twelve new Sabbath Schools and Lutheran congregations were organized, and the same number of churches built. During these eight years a number of students were employed during their summer vacations. Rev. C. W. Baker also served as traveling secretary in this work from October 1st, 1895, to December 1st, 1897.

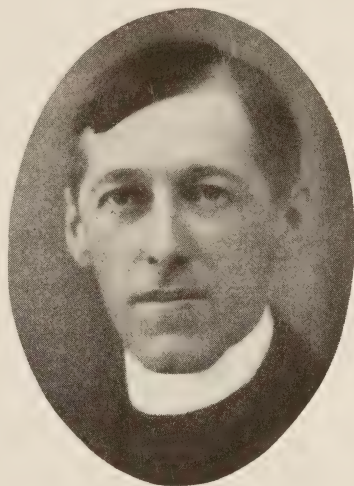
Rev. Peter Livingston continued the work after Rev. C. W. Baker resigned; but finding the work too laborious in connection with his work of St. Mark's, he resigned from the Conference work. The committee continued for several years afterwards with Rev. G. W. Enders, D. D., chairman, then Rev. A. R. Steck, D. D., then Rev. F. G. Gotwald, D. D., after whose service this work merged into that of a committee of the West Pennsylvania Synod.



## REV. WILLIAM EDWARD BROWN, D. D.

PASTOR OF ST. MATTHEW'S LUTHERAN CHURCH, YORK, PA.

Rev. William Edward Brown, the subject of this sketch was born at Arcadia, Maryland, on June 25, 1879. He was the son of William J. Brown and Jane R. Brown (nee Gill). Rev. Albert Bell of the Reisterstown Charge baptized him and he was confirmed by Rev. George A. Beckley in 1893 in St. Paul's Church, Arcadia, Maryland. He attended the Reisterstown High School and also Eichelberg Academy at Glenville, Pennsylvania. He entered Pennsylvania College in the fall of 1895 and graduated with the class of 1899. In the fall of that year he entered the Theological Seminary at Get-



tysburg and completed his Junior year at that institution. His Middle and Senior years he spent in Hamma Divinity School of Wittenberg College, Springfield, Ohio, graduating with the class of 1902. He was ordained by the Allegheny Synod on September 28, 1902.

On October 14, 1902, he was married to Beulah E. Miller, of Mount Carmel, Maryland, to which union four children were born.

During the summer of 1901 Rev. Brown served as supply pastor for the Meyersdale charge of the Allegheny Synod and later as regular pastor from May, 1902.

In February, 1904, he became pastor of the Crafton Church, Pittsburgh, Pa., and remained in that service until May, 1907. He effected here a permanent organization in a mission station, and built its first chapel.

He was pastor of Zion Lutheran Church, Middletown, Md., from May 1, 1907, to October 1, 1910; on which date he entered upon the duties of the pastorate of the Church of the Reformation, Baltimore, Md. During his service here a new church, costing, \$70,000, was erected. He remained until January 1, 1917, and then accepted a call to the College Church, Springfield, Ohio. This pastorate continued from January 1, 1917, to October 1, 1921.

He is the present pastor of St. Matthew's Lutheran Church of York, having begun his service here on October 1, 1921.

In June, 1920, the degree of D. D. was conferred upon him by Wittenberg College.

For two years, 1911-1913, he edited the Young People's Notes in the Lutheran Church Work and Observer.

He was a delegate to the General Synod at Akron, Ohio, in 1915; also a delegate to the second convention of the United Lutheran Church in Washington, D. C., in 1920.

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### ST. MATTHEW'S LUTHERAN CHURCH, YORK, PA.

REV. WILLIAM E. BROWN, D. D., PASTOR



ST. MATTHEW'S LUTHERAN CHURCH, YORK, PA.

St. Matthew's was organized April 19th, 1889, as the result of a growing need for another Lutheran Church in the west end of York. A Sunday School had already been in operation since August, 1886. On March 7th, 1887, the following action was taken at a joint meeting of ministers and laymen interested in the project:—

“Resolved, that it is the judgment of the Ministers and Laymen here assembled, that it is of the highest importance to the progress of Lutheranism that a Church be organized in the western part of the City.”

On September 12th, 1887, ground was broken for a Church building. The dedication of this building occurred after many delays, December 17th, 1888. With a habitation and a home the Sunday School was now ready to develop into a regularly organized congregation and engage the services of a Pastor.

The first Pastor called was the Rev. M. J. Alleman, D. D.,



REV. ROBERT D. CLARE, D.D., 1903—1911      REV. W. M. B. GLANDING, 1898—1902  
REV. M. J. ALLEMAN, D.D., 1888—1897  
REV. M. R. HAMSHER, 1914—1921      REV. J. EDW. HARMS, D.D., 1911—1914

who served the congregation until the time of his death, December 9th, 1897.

The growth of the new organization was slow. There were no marvellous accessions. At the time of Dr. Alleman's death the congregation numbered 78 members and the Sunday School 120. The historian has summed up the work of this period as follows:—

“With the passing away of this noble pastor, the first and perhaps the most important chapter of the history of St. Matthew's Evangelical Lutheran Church was brought to a close. He had safely and lovingly led the Congregation through its most trying period.”

St. Matthew's second Pastor was the Rev. W. M. B. Glanding. The growth of the Congregation was now very rapid. One Hundred and Twenty-two (122) persons were added during the first year of this pastorate. The original chapel was enlarged to meet the growing needs of the Congregation and Sunday School. Internal development kept pace with external growth. Rev. Glanding was a fine organizer, as well as pastor and preacher. At the close of Rev. Glanding's pastorate in 1902, a congregation of 293 members and a Sunday School of 532 were thoroughly organized and ready for the next step forward in its development.

The third pastor was the Rev. Robert D. Clare, elected when yet a student in the Seminary. The choice of Rev. Clare was a most happy one, as time soon revealed. He brought to the work the vigor of youth and an unbounded enthusiasm. Within a year further additions were made necessary to the original chapel, and soon these were outgrown. Early in 1904 it was apparent that a new location must be secured and larger buildings provided. The decisive point, the crisis in St. Matthew's history, had been reached, and with real vision and foresight the pastor and lay leadership of the congregation met it.

A commanding location was secured on West Market Street with a frontage of 200 feet and a depth of 230 feet. Upon this location in the summer of 1906, a Sunday School chapel, seating 1400 persons, was erected. The day of small things was over. A few of the faint hearted thought the building too large, but in a short time it was filled and remains so to this day.

Rev. Clare continued as pastor until March, 1911, leaving behind him a permanent church location, a commodious chapel, a loyal and enthusiastic Congregation. The Congregation at this time numbered about 750 and the Sunday School about 1300.

Rev. J. E. Harms, the fourth pastor, entered upon his labors June, 1911. The period of building and physical enlargement was now over; nevertheless, during the pastorate of Rev. Harms the congregation continued its growth. Over 100 members were added during the first year and about 275 during a pastorate of less than 3 years. Rev. Harm's ministry in St. Matthew's was the



briefest of all her pastors. His exceptional pulpit ability attracted the attention of the First Church in Dayton, Ohio, who extended him such an urgent call that he felt constrained to accept it. Rev. Harms is still remembered in St. Matthew's as a man of commanding presence and an eloquent preacher of the Word. His resignation became effective May, 1914.

The fifth pastor was the Rev. M. R. Hamsher, who began his pastorate September, 1914. Rev. Hamsher soon won the hearts of the people of St. Matthew's by his friendly manner and his faithful ministration of the Word in the parish as well as the pulpit. The congregation kept growing at the rate of about 100 persons per year. There seemed to be no limit to the possibilities of St. Matthew's, in spite of the fact that other congregations were growing up on all sides as the city enlarged her borders. During this pastorate also all outstanding indebtedness on the church property was wiped out. Plans for the enlargement of the Sunday School chapel, especially in the interest of the Primary and Beginners departments, were also undertaken. Rev. Hamsher resigned August 31st, 1921, completing a period of seven years of faithful work and leaving behind him a loyal, united and enthusiastic congregation.



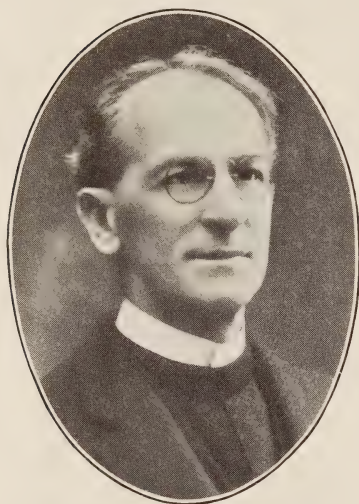
MR. P. A. ELSESSER  
S. S. Superintendent, 1907—

The present pastor, Rev. William E. Brown, assumed charge October 1st, 1921. The growth of the first year, 130 accessions, indicates that the congregation is not yet at a standstill in numerical growth. Plans are now under way for the erection of a church auditorium and an annex to the Sunday School chapel. When these are realized St. Matthew's will indeed and in truth be thoroughly furnished unto every good work.

The present confirmed membership of the congregation is 1280, and the Sunday School, 1425. The annual contributions of the congregation reach a grand total of about \$20,000, of which nearly \$7,000 goes for Benevolence.

REV. CLINTON ELMER WALTER, D. D.

PASTOR OF ST. PAUL'S LUTHERAN CHURCH, YORK, PA.



Clinton E. Walter, was born in Easton, Northampton County, Pennsylvania, on the 19th of October, 1867. His father, Van Selan Walter, was of German extraction; his mother, Sally Ann Laros, came from French Huguenot stock.

His church training and religious experiences were in connection with St. Peter's Lutheran Church, of "College Hill," Easton, Pa., under the pastoral care of Rev. W. H. Dunbar, Rev. H. B. Wile and Rev. Charles R. Trowbridge. In his twelfth year he was confirmed by Rev. Wile.

He received his education in the Easton Public Schools; High School, class of 1886; Lafayette College, class of 1890; Gettysburg Theological Seminary, class of 1892. The degree of D. D., was conferred upon him in June, 1901, by the College of North Carolina. He was licensed by the Synod of East Pennsylvania in 1891, and ordained by the same Synod in St. John's Evangelical Lutheran Church, Lancaster, Pa., September 25, 1892.

He began his ministry, as the Assistant Pastor of Rev. Dr. Luther E. Albert, in Trinity Lutheran Church, Germantown, Pa., in July 1892, in which capacity he served until September 1, 1895, when he resigned to accept the pastorate of Christ Lutheran Church, Hughesville, Lycoming County, Pennsylvania, where he entered upon his duties on October 1, 1895. He resigned in July, 1898, and accepted the call to St. Paul's of York, Pa., where he began his ministry on September 1st, 1898.

He has served as a member of the Deaconess Board, the Board of Church Extension, the Board of Home Missions and Church Extension, the Board of the Christian Home, York, Pennsylvania, and as a director of the York County Historical Society. He is chaplain of the York Rail Ways Company, a member of the Library Board of the York Public Library, a member of the York County Academy Board, a member of the Examining Committee of the West Pennsylvania Synod, and he is Secretary of the Special Commission on Theological Education in the United

Lutheran Church in America, having succeeded the late Rev. Jacob A. Clutz, D. D.

On April 16th, 1896, he married Miss Elizabeth Butler Coxe, of Germantown, Pennsylvania, from which union three children were born, Clinton, Jr., Coe Lawrence, and Martha Tyson.

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ST. PAUL'S LUTHERAN CHURCH, YORK, PA.

REV. CLINTON E. WALTER, D. D., PASTOR



ST. PAUL'S LUTHERAN CHURCH, YORK, PA.

The opening words of the first article of St. Paul's original constitution are these: "This society shall be called and known by

the name of the 'English Evangelical Lutheran Church.' " The title which distinguished it then, as the only English Lutheran Church in York, is no longer the exclusive claim of St. Paul's. In these days we do not question whether or not our Anglicized Lutheran populations should be taught in the English language. In fact, English worship, in almost all of our city work, is the one necessary condition for the retention of the young of our churches.

It was the Rev. Jonathan Oswald, who served for six years as the assistant pastor of Christ Lutheran Church, the Rev. Dr. John George Schmucker, pastor, who, with prophetic insight, catching a double portion of Dr. Schmucker's sympathy for the English language, recognized the close relationship which worship in the English tongue would sustain to the future growth of the church in York.

Dr. Oswald was himself a splendid student of the German, and it was not his prejudice against that language, but his far-seeing appreciation of the growing demand and necessity for English preaching, which led him to become one of the pioneers in "the Lutheran Pennsylvania linguistic contest." About seventy years ago, some very serious thoughts were filling the minds of the York Lutherans. English or no English was the question with many of our people.

When, toward the close of the year 1835, Dr. Schmucker resigned the pastoral care of Christ Church, the English element naturally looked toward the assistant pastor, the Rev. Mr. Oswald, as the rightful successor of Dr. Schmucker. Disappointed in their desire, through the election of Rev. A. H. Lochman as pastor of the church, and feeling the need of a Lutheran congregation, wholly English in character, the move in this direction began in earnest, centering about the Rev. Jonathan Oswald, the prospective pastor of the prospective congregation. The first meeting for organization was held February 18, 1836. Dr. Luke Rouse was elected president; Frederick Baugher and Adam Eichelberger, secretaries. A board of trustees was appointed, composed of Daniel Kraber, Charles Eppley, Luke Rouse, Michael Sowers, John Immel, Adam Eichelberger, Christian Hildebrand, Christian G. Pfahler, George S. Ziegler, Conrad Shultz, Benjamin Johnston and Abraham Forry. At the meeting on February 26, 1836, held for the purpose of further organization and for the signing of the constitution, sixty-eight "male members" affixed their signatures, and Charles Weiser, Luke Rouse, George P. Ziegler, Charles A. Morris and Adam Wert were elected as trustees, Lewis Miller being appointed treasurer.

On Sunday, February 28, in the lecture room of Zion Reformed Church, the infant congregation held its first worship, after which the first church council was elected, consisting of elders: Frederick Baugher, Jacob Weiser, Abraham Forry, Adam Wert, Dr. Luke Rouse and G. P. Ziegler; deacons: Robert W. Long



and John Immel Plans for a building were immediately considered, a lot of ground having been bought, located at the southeast corner of Beaver and King Streets. The building committee consisted of Charles Weiser, chairman; Adam Wert, Luke Rouse, George P. Ziegler, C. A. Morris, and Lewis Rosenmiller, treasurer.

The corner stone of the first church building was laid, May 29, 1836, the Revs. H. L. Baugher and J. G. Morris, together with the pastor and other clergymen of the town, officiating. On the 19th of the following December, the first worship was held in the lecture room of the new building, the Rev. H. L. Baugher officiating. But "the great day of the feast" in the early history of the church, was June 11, 1837, when the finished building was dedicated. The ministers officiating, besides the pastor, were Revs. Drs. Benjamin Kurtz, J. G. Morris, H. L. Baugher and C. P. Krauth. The Sunday School was organized November, 1836, with Rev. J. Oswald, president; Daniel Kraber, superintendent; Charles A. Morris, treasurer, and Mrs. Charles A. Morris, "female superintendent."

It was in this way and from such beginnings that St. Paul's was launched into existence. The Rev. J. Oswald resigned November 27, 1861, after more than twenty years of noble fortitude, in spite of opposition, leaving a name honored throughout the church, and a work, the wisdom of which none can question—the magnitude of which none can estimate.

Rev. Dr. William M. Baum was called to the pastorate of St. Paul's, January 1, 1862, and after seven years of labor, began the work of rebuilding, rearing the present church edifice which stands today, not only as a monument to his industry and tact, but his foresight as well. The new church building was dedicated March 12, 1871, costing \$62,000. It has seating capacity of about 700. Dr. Baum lives today not only in the memory of his former helpers and supporters, but the very stones speak of his ability and acceptableness, as a pastor and preacher.

Dr. Baum was succeeded by the Rev. Dr. Luther A. Gotwald, April 1, 1874. For eleven years, he preached most faithfully, presenting the truth in a clear and effective way, winning men by the loveliness of his nature, and gaining for himself the enviable name "the model pastor." He was succeeded December 15, 1885, by the Rev. Dr. William S. Freas, who served the congregation with great fidelity until August 1, 1898, when he resigned. Under his guidance, characterized as it was by prudence, tact and unwearied diligence, the church continued to prosper and grow.

Dr. Freas was succeeded September 1, 1898, by Rev. Clinton E. Walter, D. D., the present pastor of the Congregation.

During the ministry of the present pastor, many changes, affecting the property and facilities of St. Paul's, have taken place. The Sunday School building, extensively remodeled and enlarged, was rededicated, November 3, 1901. A new Pastor's

study was built in the fall of 1904. The property adjoining the old parsonage was thoroughly renovated and enlarged and occupied as the Parsonage, January, 1910. The old parsonage remodeled and adapted to the requirements of our numerous societies, began to be used as the Parish House, February, 1910. The "Free Pew System" was introduced, July 1, 1911. During the summer and fall of 1916, the church auditorium, and the main building were completely renovated at a cost of \$18,000. Many beautiful memorials were placed.



AUDITORIUM OF ST. PAUL'S LUTHERAN CHURCH

In the summer of 1922 a Scout Hall was built at a cost of \$12,000. Extensive alterations in the Primary Sunday School Room, and a complete remodeling of the Parish house were accomplished during the spring of 1923.

The Congregation is today in possession of a series of buildings, admirably adapted to the needs of modern, city church activities. Its equipment is of a high order, and represents a great outlay of money, a monument to the interest and liberality of a devoted people.

The congregation has from the beginning been distinguished by the high character and activity of some of its laymen.

Rev. H. H. Weber, D. D., former Secretary of the Board of Church Extension, is a regular worshiper within St. Paul's while Jere Carl, M. B. Spahr, and George E. Neff have had a relationship with this church board. Charles S. Weiser was for many years treasurer of the Theological Seminary at Gettysburg; Jere Carl was treasurer of the General Synod and of the Board of Church Extension. George E. Neff is a Trustee and Treasurer of Tressler Orphan's Home and a member of the Executive Board of the United Lutheran Church in America.

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REV. EDWARD C. RUBY

PASTOR OF ST. PETER'S LUTHERAN CHURCH, YORK, PA.

Edward C. Ruby, a son of the late Barnabas B. and Malinda A. Ruby, was born near the village of East Prospect, York Co., Pa., October 14, 1868. When he was about 14 years of age he became a member of the Canadochly Lutheran congregation of the Hellam Charge, having been instructed in the catechism and confirmed by the Rev. L. K. Sechrist.

He spent his early years upon his father's farm, attended the country public school and the York County Academy, and at the age of 19 began as a teacher in the public schools. During the years 1889 to 1892 he attended

spring terms at the State Normal School, Millersville, Pa., and at what was then known as the Northern Indiana Normal School, Valparaiso, Ind. In 1896 he received a State Permanent Certificate from the Department of Public Instruction of Pennsylvania.

After teaching for eleven years he decided to obey the call to the ministry. In the fall of 1898 he was admitted as a Freshman in Pennsylvania College, Gettysburg, Pa., and graduated therefrom in 1902 with first honor, and delivered the valedictory address at the commencement. During his collegiate course he devoted part of his time to teaching in the Academy and tutoring a number of college men privately. He was awarded the Freshman prize for general scholarship, the Baum mathematical prize, and one of the Gies essay prizes.



In the fall of 1902 he entered the Theological Seminary at Gettysburg, and graduated therefrom in 1905, with the degree of Bachelor of Divinity, and was one of the speakers at the commencement exercises. He was licensed by the West Pennsylvania Synod in 1904, and ordained by the same Synod during its sessions in the First Lutheran Church, Chambersburg, Pa., in 1905.

After serving as an assistant to Dr. J. C. Koller at St. Matthew's, Hanover, Pa., for seven months, he has since then served as pastor at St. Paul's, Stone Church, Northampton Co., Pa., from November, 1906, to January 1, 1908; at St. Matthew's, Allentown, Pa., from January 1, 1908, to April 1, 1913; at St. Paul's, Camden, New Jersey, from April 1, 1913, to August 1, 1916; and at St. Peter's, York, Pa., since August 1, 1916.

While a member of the East Pennsylvania Synod he served on the Examining Committee as examiner in Hebrew and Greek. He is now a member of that committee in the West Pennsylvania Synod. In the early part of his ministry he translated from the German an article written by Prof. Carl Stange, D. D., entitled, "The Significance of the Law in Salvation." This translation was published in the Lutheran Quarterly in 1906.

During the time of the World War, and for several years thereafter, he had been doing extra work as a teacher in the local high school, the York County Academy, and the York Collegiate Institute, teaching Algebra, Geometry, Latin, Greek, Ancient History and Bible. He has also been a member of the faculty of the Community Training School of Religious Education in the city of York since its founding, January 29, 1923, teaching Old Testament History and Literature. In 1922 he served as president of the York County Conference and as a delegate to the General Convention of the United Lutheran Church at Buffalo, N. Y.

In 1893 Rev. Ruby was married to Miss Carrie A. Bailey of New Freedom, Pa., to which union there were born two children, one of whom died in infancy, the other, Naomi B., who is a graduate of the North York High School and the State Normal School at Millersville, Pa., is a teacher in the primary grades of the public schools of York, Pa.

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## ST. PETER'S LUTHERAN CHURCH, YORK, PA.

REV. EDWARD C. RUBY, PASTOR

St. Peter's congregation was organized February 28, 1891. For some time previous to the organization the Rev. E. Lenhart and the Rev. P. Anstadt, D. D., conducted a Sunday School and preaching services in the public school building. The Rev. M. J. Alleman became the first pastor, serving the congregation a



little over a year. He was succeeded by the Rev. T. Bahn Thomas, who took up the work as pastor on August 7, 1892, and served until September 27, 1903. During his pastorate a lot was secured and a church building was erected and dedicated, at a cost of about \$4700. The communicant membership was increased from 15 to 171. With the aid of the Boards of Home Missions and Church Extension this mission became firmly established. The congregation has since then been served by the Rev. J. B. Baker, from May 15, 1904, to July 20, 1906; the Rev. D. C. Burnite, from September 23, 1906, to July 7, 1912; the Rev. Chas. L. Ritter, from September 19, 1912, to March 26, 1916; and the Rev. Edward C. Ruby, since August 1, 1916.



ST. PETER'S LUTHERAN CHURCH, YORK, PA.

During the year 1913 a very commodious parsonage was built on a lot donated by the Lichtenberger family, at a cost of about \$5,000. On April 1, 1922, a new site for the church was secured at a cost of \$10,000, upon which more adequate buildings are to be erected in the near future.

The confirmed membership at the time of this writing (1923) was 420, and the Sunday School had an enrollment of nearly 500. Many of these members are also identified with the various auxiliary organizations, such as the Women's Missionary Society, the Ladies' Aid Society, the Sr. and Jr. Luther Leagues, and the Light Brigade.

St. Peter's has the honor of having four sons in the Lutheran ministry:—The Rev. Stewart W. Herman, D. D., pastor of Zion, Harrisburg, Pa.; the Rev. Chas. N. Shindler, pastor of St. John's, Steelton, Pa.; the Rev. Earl C. Herman, pastor of Zion, Canton, Ohio; and the Rev. Raymond C. Shindler, pastor of Messiah, Baltimore, Md.

## REV. CLARENCE E. ARNOLD

PASTOR OF TRINITY LUTHERAN CHURCH UNTIL JULY 15, 1925



The Rev. Clarence E. Arnold is a ministerial son of St. Luke's Church of York, Pennsylvania, in which he was confirmed under the pastoral guidance of the Rev. Albert Bell. He was born in York on April 13, 1886, and received his early education in the public schools of York, graduating from the York High School in 1903. After a year of specialization in Greek at the York County Academy he entered the sophomore class of Gettysburg College in 1904. After graduation from college in 1907 he entered Gettysburg Theological Seminary and was graduated in 1910.

The Rev. Mr. Arnold was licensed by the West Pennsylvania Synod on October 13, 1909, and was ordained by the Maryland Synod October 23, 1910. Upon his graduation from Seminary he became, August 1, 1910, the pastor of Concordia Lutheran Church of Baltimore, Md. This pastoral relationship continued until April 8, 1912, when Rev. Arnold took up the pastorate of the West Berwick Charge, Berwick, Pa. May 15, 1917, he became the pastor of Trinity Church of York, Pa.

On July 15, 1910, Rev. Arnold was united in marriage to Miss Annie I. Bringman of York, Pa. Of this union two children, Luther and David, have been born.

In addition to his pastoral duties the Rev. Mr. Arnold served as statistical secretary of the Susquehanna Synod for four years, 1914-1917, and of the West Pennsylvania Synod for three years, 1918-1920. Since October, 1920, he was serving as the treasurer of the West Pennsylvania Synod, until on June 30, 1925, he concluded his pastorate of the Trinity Lutheran Church in order to accept a call to St. John's Lutheran Church of Bellefonte, Pa.

## TRINITY LUTHERAN CHURCH

REV. CLARENCE E. ARNOLD, PASTOR UNTIL JULY 15, 1925



TRINITY LUTHERAN CHURCH, YORK, PA.

Trinity Lutheran Church of York was the outgrowth of a Sunday School organized on Sunday afternoon, June 2, 1912, in the abandoned Episcopal Chapel of the Incarnation, Linden Avenue and West Street, under the auspices of the Missionary Committee of the York County Conference. The school prospered and interest grew so that, before the end of the first year, the Sunday School decided unanimously to continue the work and renew the lease on the chapel for another year.

There followed rapidly a sentiment for the organization of a congregation, which was effected on Sunday, October 5, 1913, with thirty-seven charter members. At a congregational meeting the Sunday evening following the present name of the church was chosen, a constitution was adopted, and steps were taken for admission into the membership of the Synod of West Pennsylvania. The congregation was received into the West Pennsylvania Synod on October 15, 1913, and was incorporated by the York County Court on December 15, 1913.

The growth of the Sunday School necessitated more room than was available so long as the church property was leased, and on November 8, 1913, Rev. and Mrs. F. G. Gotwald purchased in trust for the congregation the property consisting of a beautiful, churchly building, fully equipped with pews, pipe organ, pulpit,

altar and font, and situated on a lot seventy-five feet in frontage and one hundred eighty feet in depth, framed in by stately elms and beautiful pines and birches. The purchase price was \$5000. Plans were made to remodel and enlarge the church building so as to give double the seating capacity for church and Sunday School work. The corner stone of the building as a Lutheran Church was laid on November 19, 1913. Dedication services were held on Sunday, February 8, 1914. The improvements were made at a cost of \$4000.

Again the building became too small, and on Reformation Day, 1917, ground was broken for another addition to the church building for Sunday School purposes. Improvements were also made in the church auditorium. The work was done at a cost of over \$3000. Re-dedication services were held March 10, 1918.

On April 15, 1921, title was taken to an adjoining piece of ground, fronting fifty feet on Linden Avenue and having a depth of one hundred-eighty feet. This was done to protect the congregation in the needs of its future growth.

From the beginning as a Sunday School Rev. F. G. Gotwald, D. D., had been placed in a supervisory relationship to the work. From January 1, 1914, Dr. Gotwald became by congregational action the acting pastor and so continued until May 15, 1917. On March 25, 1917, the Rev. Clarence E. Arnold, was elected as the first regular pastor, and took up the work May 15, 1917.

After ten years the congregation has increased from the original thirty-seven to a membership of three hundred. The Sunday School, which was originally composed largely of members of other schools, has gone beyond an enrollment of three hundred fifty, its own membership. Trinity holds its valuable property free of debt. The past has been marked by growth and building enlargement and again the problem of more room and better equipment lies before it by reason of the growth of the work, which spells promise for the future.

Rev. Mr. Arnold ended his pastorate here on July 15, 1925, in order to accept the pastorate of St. John's Lutheran Church of Bellefonte, Pa.

Just as this volume is going to press, the Rev. Charles W. Diehl, of Trenton, N. J., has notified the President of Synod that he has accepted a call to Trinity Lutheran Church, and will begin his work on Dec. 6, 1925. He is a native of West Pennsylvania, his home being near Seven Valleys, in York Co. During the past ten years he has been pastor of Grace Church, Trenton, N. J., where his work has won for him a place of high esteem with his community, congregation and ministerial associates. His fine training, earnest devotion and recognized ability should assure a continuance of the steady development that has marked Trinity Church in its brief history.



## UNION LUTHERAN CHURCH, YORK, PA.

REV. W. H. FELDMANN, D. D., PASTOR



REV. W. H. FELDMANN, D. D.

This was the fourth Lutheran congregation organized in York. It had its origin neither in a storm nor in a swarm, but was the result of a long-felt want on the part of a number of Lutherans living in the western part of the town and vicinity. This uniting of Lutherans coming from a number of other Lutheran churches may have suggested "Union" as the name of the congregation, and its spirit of unity gives it a right to the name it bears.

It was organized February 12, 1859, at a meeting characterized by great unanimity of sentiment and purpose. Rev. C. J. Deininger presided.

A church council was elected as follows: Elders, John Weyer, Joseph Smyser, Adam Smyser, Christian Bender, Jacob Herman and Jacob Kessler; Deacons, John Kraber and George Leitner. A Constitution had been adopted and signed by 45 males and 43 females. A Charter was secured March 22, 1859. March 29, a lot was bought from the Elizabeth Eichelberger heirs for \$1000. M. W. Weiser was engaged to erect the church building at a cost of \$5,636, April 22, and the corner stone was laid June 2, 1859. The first service was held December 11, 1859, Rev. J. B. Rath officiating. Rev. J. H. Menges was elected

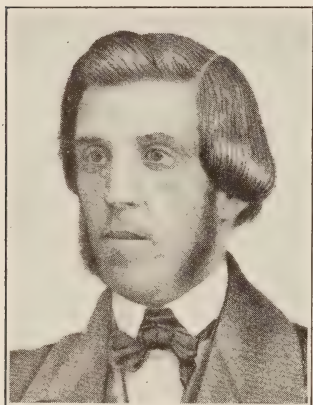
UNION LUTHERAN CHURCH  
YORK, PA.

pastor February 11, 1860, at a salary of \$400 a year and house rent free. February 19, 1860, the church was dedicated, the ministers present were Drs. B. Kurtz, J. McCron, A. H. Lochman and J. Oswald and Revs. A. W. Lilly and J. H. Menges. The cost of the building and furnishing was \$8007.65, all provided for before or at the dedication except \$336.36. The Sunday School was organized April 15, 1860.

The congregation has had the following pastors: Rev. J. H. Menges from April 4, 1860, to August 1, 1874; Rev. M. J. Alleman, from November 1, 1874, to November 1, 1876; Rev. A. G. Fastnacht, from February 1, 1877, to June 14, 1903; Rev. A. R. Steck, from June 21, 1903, to January 1, 1914; Rev. W. H. Feldmann began his pastorate June 1, 1914.

#### PASTORATE OF REV. J. H. MENGES

Under the lively ministrations of Rev. Menges the original 88 members began an active campaign and an increase in membership in the church and Sunday School resulted. The record of this pastorate is somewhat incomplete, but the following shows in part what was accomplished.



REV. J. H. MENGES

The average communicants during the later years were 290; adult and infant baptisms 300; confirmations 201; additions by letter 203; contributions for all purposes \$23,694.70.

In 1870 the audience room was greatly improved in appearance, being frescoed, a new pulpit and altar furniture, stained glass windows and cushions for the pews being installed, at a cost of \$4,062. A number of fruitful evangelistic meetings were held. Rev. Menges was a strong and popular preacher and was often called to minister in other churches. Being apt in

soliciting funds he was frequently in demand at the dedication of churches, and as a platform speaker at missionary, temperance and other occasions. He was a genial man and was loved by young and old. He was one of the founders of the Orphans' Home at Loysville, for years a trustee, a member of the Publication Board, director of the Theological Seminary at Gettysburg and a member of the Board of Home Missions and Church Extension.

## PASTORATE OF REV. M. J. ALLEMAN, D. D.

This was a pastorate of only two years. The record however is commendable, as 90 members were added and only 22 lost by death and dismissal. Contributions for benevolence \$612.23, and for local objects at least \$2500. Dr. Alleman was a man of more than ordinary ability as a preacher and was especially gifted in prayer. He was a man of great faith and devout spirit. He organized a number of congregations in York and elsewhere, and as evidence of his self-denying labors these now abide as flourishing churches. Among other positions he occupied he was also President of the



REV. M. J. ALLEMAN, D. D.  
West Pennsylvania Synod.

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PASTORATE OF REV. A. G. FASTNACHT

(See picture on Page 165)

This pastorate had the advantage of a growing community, the hearty co-operation of an active church council and an efficient body of Sunday School workers. Among the material improvements were the erection of an Infants S. S. room in 1880; the audience room re-frescoed, re-carpeted, choir gallery built and pipe organ installed in 1882; lecture room repaired and re-frescoed in 1883; church building improved in 1895; total cost \$3500. In 1896 the church and Sunday School realizing the need of enlarged accommodation for the growing Sunday School, action was taken as follows: The church council authorized the formation of the Union Lutheran Building Society, to be composed of the church council and the presidents of Circles of ten families each, or members living in ten houses. The plan, which was proposed by Mr. W. S. Bond, worked out so well that by April 1, 1897, sufficient funds were on hand to purchase, at a cost of \$5,500, a property adjoining the church lot as a site for the prospective Sunday School building. By May 1, 1899, there had been secured in cash and subscriptions for the erection of said building, \$10,500. A contract was made for the erection of the building, to be known as the Sunday School Chapel and Administration Building of the

Union Lutheran Church, for \$10,534. The corner stone was laid July 16, 1899, and the building dedicated June 3, 1900, free of debt, the cost of lot, building and furnishing being about \$21,000. September 1, 1900, a lot adjoining S. S. building on the south was bought for \$2,000, and paid for by funds on hand. For full description of the building, see Minutes of Synod for 1900.



SUNDAY SCHOOL CHAPEL AND ADMINISTRATION BUILDING

A W. H. & F. M. Society, Young Ladies' and Childrens' Bands, Senior and Junior C. E. Societies, Relief Committee, Ladies' Aid Society and Pastor's Aid Committee were organized.

The following bequests were made by members of the church: Jacob King, \$400; Mrs. Mary A. Mitzel, \$500; Samuel Symser, the parsonage and \$2000 to Sunday School, and \$500 to the pastor; Jacob Rupert, Mrs. Jacob King and Joseph Smyser respectively, six, five and ten shares of bank stock, the income to be for the salary fund. Mrs. Elizabeth Weyer left about \$23,000 to the church in 1899. Samuel Smyser also bequeathed to the Seminary at Gettysburg, the Orphans' Home at Loysville and the Board of Home Missions each \$1,000, and the original homestead of his ancestors in this country, Ruegelbach, to Children's Home in York, Pa. John Weyer left to the Children's Home in York, Pa., almost \$68,000.

Sons in the ministry; Rev. Robert L. Meisenhelder and Rev. Joseph D. Krout. Rev. W. H. Bare and Rev. Clayton H. Bixler were members during their course of preparation.



## Statistical Record.

Children baptized.....	872
Members added.....	1133
Marriages.....	380
Funerals.....	600
Losses.....	541
Members enrolled.....	811
Sunday School members.....	930

## FINANCIAL STATEMENT

Contributions for Local Objects.....	\$77,835
Contributions & Bequests for Missions, Benev- olence & Education.....	118,748
Total Contributions.....	196,583



SUNDAY SCHOOL CHAPEL INTERIOR

The pastor's salary began at \$800 and no house and ended with \$1100 a year and house.

The German services every alternate Sunday morning, required by the Charter, somewhat hindered the work during this pastorate. The Charter was changed during the closing year.

The members gave the pastor a parting gift of almost \$1400 and have since elected him Pastor Emeritus and granted him a pension of \$300 a year and show him many acts of kindness.

## PASTORATE OF REV. A. R. STECK, D. D.

(See picture on Page 296)

This pastorate proved a large factor in the progress of the

congregation. The pastor's strong and eloquent ministrations made him influential for good in the congregation and community. His services were much in demand in York and other places. The people admired him for his ability and work and loved him for his genial spirit. The congregation greatly regretted his departure and hold him in loving remembrance.



UNION LUTHERAN CHURCH AUDITORIUM

The following indicates in part the activities of this pastorate:

The parsonage was materially improved, a larger furnace installed, side porch built and cement walks laid, lecture room beautified and stairway leading to pulpit built. In 1908 the Sunday School rooms were frescoed and lecture room papered, at a cost of \$875. In 1913 the audience room was re-frescoed and re-carpeted, improved light fixtures installed, gallery arch remodeled, the parsonage, chapel and church building painted outside and a three-manual Möller Pipe Organ secured, at a cost of \$5,100. A Dorcas Society, Mission and Cradle Rolls, Young Ladies' Guild, Brotherhood and S. S. Home Department were organized. Miss Catherine King began her course of preparation as a deaconess. The pastor's salary was increased from \$1200 to \$1800 a year.

#### STATISTICAL RECORD

Infants Baptized.....	247
Members added.....	544
Losses.....	191
Confirmed members.....	1005
S. S. Enrollment.....	1124

## FINANCIAL STATEMENT

Contributions for Local Objects.....	\$52,434
Contributions for Missions and Benev.....	19,707
Total Contributions.....	72,141

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## THE PASTORATE OF REV. W. H. FELDMANN, D. D.

Pastor Feldmann's earnest and scholarly preaching is appreciated and effective, as the continued progress of the congregation and Sunday School evidences. Regarded as one of the strongest preachers in the city he is frequently in demand by other churches and organizations. He is thorough and methodical in his work. His Bible class in S. S. numbers about 300. Considerable amounts have been spent on improvements at all the buildings. A Scout Hall was erected at a cost of \$3000. In 1916 the Eichelberger property, 60 feet front on W. Market Street, adjoining the church, was bought for \$18,000 cash.

In June, 1923, a successful effort was made to increase the amount of \$60,000, already on hand, to \$200,000 to be used in the erection of a new church building. \$180,000 is now on hand and erection of new church will likely begin in the spring of 1926. Rev. J. St. Clair Bousum is a son of this pastorate, and one student is in course of preparation for the ministry.

Pastor's salary was increased from \$1800, to \$3000 a year.

## STATISTICAL RECORD

Infants baptized.....	336
Adults baptized.....	45
Confirmations.....	328
Added by letter.....	174
Losses by death and dismissal.....	412
Confirmed members.....	1160
S. S. Enrollment.....	1448

## FINANCIAL STATEMENT

Contributions for Local Objects.....	\$ 77,497
For benevolence, education, missions.....	33,199
Total contributions.....	110,696
Total for all objects during 5 pastorates	\$406,209

Contributions from Sunday School and other societies are included in totals for local and other objects. Each pastorate's activities are reckoned from the meeting of Synod immediately

preceding the commencement of each pastorate. (History brought down to October 1, 1923).

(Above historical sketch prepared by Rev. A. G. Fastnacht, D. D.)

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REV. GEORGE ALBERT GETTY, D. D.

PASTOR OF ZION LUTHERAN CHURCH, YORK, PA.



George Albert Getty was born in Baltimore, Maryland, March 10th, 1872. He passed through the public schools of the city, after which he entered the Junior class in Pennsylvania College, where he received his A. B. degree in 1892. Two years later he graduated from the Theological Seminary at Gettysburg. He was licensed by the Maryland Synod in the fall of 1893, and ordained by the East Ohio Synod Oct. 7, 1894. His first charge was in Cleveland, Ohio, where he was sent as a Home Missionary and inaugurated the work of the General Synod. He served as pastor of Lutheran

churches at East Schodack, N. Y., (1896-97); Cobleskill, N. Y., (1898-1905); Saint John's, Baltimore, Md., (1910-1915); and became the sixth pastor of Zion Lutheran Church, York, February 1st, 1915.

He has been married twice. His first wife was Miss Alethea Wilson Bevard of Harford County, Md., who died in 1915; and his second wife was Miss Carrie Elizabeth Haase of Baltimore.

In 1917 the degree of D. D., was conferred upon him by Pennsylvania College. He has served as a member of the Deaconess Board, the Board of Trustees of the Loysville Orphans' Home, is now a Director of the Theological Seminary at Gettysburg, and has several times been a member of the West Pennsylvania Synod's delegation to the conventions of the United Lutheran Church in America. He is the author of numerous articles that have appeared in the LUTHERAN CHURCH WORK, LUTHERAN SURVEY, AND LUTHERAN QUARTERLY. A two-volume series of sermons on the Gospels for the Church Year, under the title, "THE KINGLY CHRIST;" and recently a book on the "FOUN-



DATIONS OF FAITH" have been issued from his pen by the United Lutheran Publication House. He was the lecturer, under the Holman Foundation, on the Augsburg Confession, at the Gettysburg Theological Seminary in May, 1924.

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ZION LUTHERAN CHURCH, YORK, PA.

REV. G. ALBERT GETTY, D. D., PASTOR



ZION LUTHERAN CHURCH, YORK, PA

The language question played a very important part in the early history of the Lutheran Church in the City of York. The original settlers who came to this land from across the sea clung tenaciously to their mother tongue and insisted that public worship should be conducted in the German language; their children born in this country and familiar from their childhood with the English preferred that the services should be held in the vernacular. In Christ Lutheran Church of York this difference of opinion led, in 1836, to the withdrawal of a considerable number of the mem-

bers and the establishment of "The First Evangelical English Lutheran Congregation," (Saint Paul's). The formation of this "English Congregation" did not settle the question for Christ Church and within a decade the mother congregation was again rent by discussions as to the language to be used in worship. In order to avoid a second split in the congregation, a plan was worked out and submitted to the congregation in the form of amendments to its "Kirchen-Ordnung," or constitution, which amendments were formally adopted, May 24, 1847. These amendments provided substantially as follows: First—Those members who preferred "preaching and worship in the English language" were allowed to form themselves into a Second Branch, while those who preferred "preaching and worship in the German language" were to constitute a First Branch of the Congregation.

Second—The Second Branch was allowed to elect and call a minister, who, like the minister of the First Branch, must be a member of "one of the Evangelical Lutheran Synods in the United States of America." Both branches were to constitute one congregation, which was to remain owner of all the property. The minister of the English Branch, as such, was not to be a member of the Corporate Vestry.

Third—The Second Branch was authorized to adopt a Constitution. It was to use English exclusively, while the services of the First Branch were to be exclusively in German. Each was to support its own minister, and use the church alternately "at such times for German and English as has been hitherto the practice during the five years last past."

Fourth—The German pastor was to have the use of the parsonage. All regular collections were to be paid into, and all expenses of maintenance out of, the common treasury. Each branch was allowed to take collections for its own purposes.

Fifth—The Second Branch was empowered to admit members who should have full corporate rights and privileges, although they contributed to the support of but one branch and although they had not subscribed to the original Constitution of the Congregation, called the "Kirchen-Ordnung."

Finally—It was provided that the amendments should become a part of the Kirchen-Ordnung when they had been ratified by the "Vestry or Corporation." This ratification was given unanimously on June 19th, 1847.

Under the terms of this agreement those who were interested in the formation of an English Branch immediately began work. A committee was appointed to secure the names of those who wished to become members of the English section of the congregation, a constitution was prepared, and on October 19th, 1847, the formal organization was effected. One week later an election was held and a church council of six members was chosen. Steps were taken at once to secure a pastor for the English Branch and the

following February the Reverend James Allen Brown became the first pastor of the new organization.

It soon became apparent that the one church building was inadequate to meet the needs of both branches and on July 29th, 1848, the Corporate Vestry adopted a preamble and resolutions setting forth the need of a separate church building for the English Branch and its belief that the new church should be erected by the whole congregation. During the months that followed, division of sentiment as to the location of the new building and as to the means and methods of financing the project delayed definite action and it was not until late in May, 1849, that it was finally decided that the new church building should be erected on the graveyard belonging to the congregation and facing on Duke Street. Meanwhile Rev. J. A. Brown had tendered his resignation as pastor, and quitted the field in July, 1849. His successor Rev. Abraham Essick, took up his work October 21st following.

During the summer, work upon the new building was begun. The Germans were urged to subscribe to its cost so that they might have Christ Church to themselves, and the English that they might have a building of their own. Some subscriptions were in money, others in materials and labor. The corner-stone was laid August 25th, 1850. Rev. Essick, after a pastorate of less than ten months, closed his labors in this field July 24th, 1850. The third pastor of the English Branch was the Rev. Charles Martin, M. D., who served from February 9th, 1851, to January 8th, 1855. Doctor Martin's call specified that he should receive a salary of not less than Five Hundred Dollars, with hopes of an increase. This was One Hundred Dollars more than his predecessors had received.

The new church was dedicated by Doctor Martin "to the service of Almighty God" July 13th, 1851. The building was a plain but substantial brick structure, two stories in height, having the Sunday School rooms on the first floor and the main auditorium on the second. The edifice has been remodeled and beautified several times, a tower and portico have been added, and other improvements made, but it is the original building in which the congregation still worships.

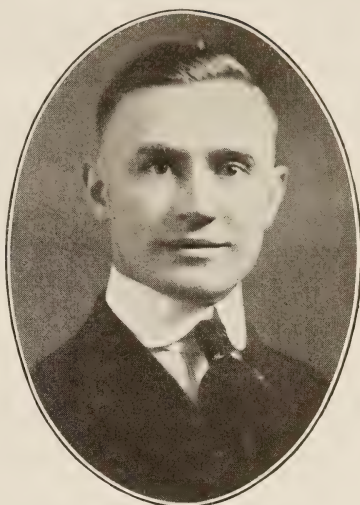
Zion Lutheran Church owes much to the pastor who succeeded Doctor Martin. The Reverend Aaron Walter Lilly, then of Baltimore, was called to the pastorate of the Second Branch in 1855 and began his labors in York on June 1st of that year. He served the congregation faithfully and efficiently for a period of forty-two years and four months. During this time he added to the membership of the congregation, cultivated the spirit of benevolence and developed in the hearts of his people a love for himself and a remarkable degree of devotion to the church. The years were years of preplexity and difficulty. The plan of having two branches of one congregation was bound sooner or later to breed

trouble and as the Second Branch grew stronger it demanded greater independence, with results that at times threatened the peace and prosperity of both organizations. In 1860 the Second Branch determined to secure a separate charter. This step appears to have awakened less antagonism than might be expected, and in due time the charter was obtained and the action approved by the corporate vestry. During the years immediately following there were conferences between the representatives of the two congregations which resulted in 1864 in an agreement by the terms of which each congregation became the sole owner of its property, though there were certain mutual rights reserved on each side, such as that of burying the dead in each other's graveyards so long as there was room for them, etc. At a later date the two congregations became involved in a bitter dispute over the dividing line between the parsonage lots, which dispute got into court, and was also brought before the synod. It was not until 1889 that this matter was finally adjusted to the satisfaction of both parties. During the latter year a final and formal agreement was made by which the two congregations became entirely separate and distinct corporations, deeds were exchanged by which each relinquished its rights to the other's property, and permanent peace and harmony were established between the mother congregation and its child. For more than a generation this amicable spirit has characterized the relations of the pastors and people of both churches.

Doctor Lilly because of failing health, and especially because of impaired sight, resigned from the pastorate in 1897. It was with the utmost reluctance that his resignation was accepted. The Rev. Thomas Thompson Everett, D. D., then of Cobleskill, N. Y., was Zion's next pastor. He served the congregation from January 1st, 1898, to May 31st, 1914, a period of sixteen years and five months. February 1st, 1915, the Reverend George Albert Getty, of Baltimore, assumed the pastorate, which position he still fills.



During its history of nearly three quarters of a century Zion Lutheran Church has been an important factor in the activities of the West Pennsylvania Synod. The congregation has given eight of her sons to the ministry, the first of whom was the Reverend Samuel B. Barnitz, D. D. Zion's spirit of benevolence has kept pace with the growing demands of the Church and her contributions for various activities have placed her in the front rank in our synod. At the present time she is supporting her own foreign missionaries in the foreign field (Reverend and Mrs. James Russell Fink, of Sattenapalli, India) besides her



REV. J. R. FINK

other benevolent work. As the years have passed such organizations as were necessary have been formed within the congregation and today in addition to the Sunday School, there is an active Woman's Missionary Society, a Ladies' Aid Society, and a Luther League.

(The foregoing sketch is based in large part upon a series of articles prepared by G. Hay Kain, Esq., and published in "Zion Lutheran Herald," the monthly parish paper of the congregation, during 1915 and 1916).

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## SKETCHES OF ZION LUTHERAN PASTORS

REV. JAMES ALLEN BROWN, D.D., LL.D.

James Allen Brown was born of Quaker parents in Drumore township, Lancaster County, Pennsylvania, February 19th, 1821. In early life he became a school teacher and while engaged in this occupation prepared himself for college. In the fall of 1841 he entered the Senior class at Pennsylvania College, Gettysburg, and graduated the following June. He again took up teaching, but determining to preach, was licensed October 19th, 1845. He immediately took charge of Luther Chapel, Baltimore, where he served for three years. February 1st, 1848, he became the first pastor of Zion Lutheran Congregation of York. He remained in York but little more than a year, closing his work here July 6th,

1849. From 1849 to 1859 he was pastor of Saint Matthew's Lutheran Church of Reading, Pennsylvania. From 1859 to 1861 he taught Theology and Ancient Languages in Newberry College, Newberry, South Carolina, being made President of the College in 1860. He was compelled to leave the south in 1861 because of his ardent Unionism. Coming north he served as Chaplain of the 87th P. V. I., from 1861 to 1862, and as Chaplain of the U. S. Army Hospital at York from 1862 to 1864. In 1864 he was elected Chairman of the Faculty and Professor of Didactic Theology in the Seminary at Gettysburg, continuing in that position until 1880, when he retired from active work because of impaired health. In 1881 he moved to Lancaster, where he died June 19th, 1882. He received the degree of D. D. in 1859 from Pennsylvania College, and of LL. D. in 1879 from Wooster (Ohio) University. He was president of several district synods and of the General Synod in 1866. While in York he married Miss Mary E. Hay, a descendant of Bartholomew Maul, the first parochial school master of Christ Church, and of John Hay, who for years was a vestryman in the old congregation. The wife and nine children, including J. Hay Brown, who became Chief Justice of the Supreme Court of Pennsylvania, survived the subject of this sketch.

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REV. ABRAHAM ESSICK, A.M.

Abraham Essick was born November 17th, 1822, at Quincy, Franklin County, Pennsylvania. He was valedictorian of his class at Pennsylvania College in 1847. From his alma mater he received the degrees of A. B. and A. M. He was tutor in the college 1847-48, attended the seminary 1848-49, was licensed to preach in 1849, and the same year took up his work in York as the second pastor of Zion Lutheran Congregation. He served in this capacity for a period of only nine months, when he resigned to become Professor of Ancient Languages at Capital University, Columbus, Ohio, 1850-54. He was pastor at Springfield, Ohio, 1854-56, teaching a part of his time at Wittenberg College. He was pastor at Winchester, Virginia, 1856-57; Principal of Luther-ville Female Seminary, 1858-59; pastor at Gettysburg, 1861-64; at Bedford, 1864-66; and at New Franklin, Ohio, 1866-70. In 1871 he retired, living for a time at Ellsworth, Kansas, afterward moving to Chambersburg, Pennsylvania, where he died December 31st, 1904.

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REV. CHARLES MARTIN, M. D.

Charles Martin, the third pastor of Zion Lutheran Congregation, was born near Whitemarsh (Fort Washington), Mont-

gomery County, Pennsylvania, January 11th, 1812. He was graduated at the University of Pennsylvania in 1833 with the degree of M. D., practiced medicine for about one year, and then entered the Theological Seminary at Gettysburg. He entered the active ministry in 1836 and was for a time pastor of Saint James' Lutheran Church of New York City. His pastorate in York extended from February 9th, 1851, to January 8th, 1855. In 1857 he became principal of what was afterwards known as the Lutherville Female Seminary. In 1859 he established the Collegiate Institute at Warren, Illinois. During the Civil War he was surgeon of the 96th Illinois Volunteers. At the close of the war he became principal of the Female Seminary at Hagerstown, Maryland, afterwards Kee Mar College. In 1869 he moved to Saint Joseph, Missouri, and established the Young Ladies' Institute, which he served as President until 1894, when failing health and eye-sight compelled him to retire. During his stay at Saint Joseph he organized and served a mission at East Norway (now Moray) Kansas, about twenty miles from Saint Joseph. This work he carried on for nearly eighteen years, for some years gratuitously. He died at Saint Joseph, March 7th, 1896.

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REV. AARON WALTER LILLY, D. D.

Aaron Walter Lilly was born at Turbotville, Northumberland County, Pennsylvania, December 3rd, 1822. Graduated at Pennsylvania College in 1848, he taught for a year and then entered the Theological Seminary at Gettysburg, where he finished his course in 1851. In the latter year he entered the active ministry as pastor of the Third Lutheran Church of Baltimore, which he served until he came to Zion, York. He was the fourth pastor of Zion Lutheran Church of York, and his faithful and successful ministry in this field extended over a period of more than forty-two years, from June 1st, 1855, to October 1st, 1897. He was made a member of the General Synod's Board of Home Missions upon its organization in 1869, and remained a member until 1883. On the Board of Church Extension he served from its beginning in 1869 to 1891, being President of the Board from 1874 to the end of his term of service. He was a director—and for some time President of the Board of Directors—of the Theological Seminary at Gettysburg; the President of the Board of Trustees of Irving College from 1890 until his death. He was Secretary of the West Pennsylvania Synod from 1865 to 1867 and its President from 1868 to 1871. With Rev. J. A. Goodlin, D. D., he founded and for some time edited the "Lutheran Missionary Journal." Pennsylvania College conferred upon him the degree of D. D. in 1885. Doctor Lilly's ministry in York was signally

successful and his memory is still cherished by the older members of the congregation which he served so long and so well.

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REV. THOMAS THOMPSON EVERETT, D. D.

Thomas Thompson Everett was born February 26th, 1840, at Peekskill, N. Y. He received his preliminary education in the Mohawk Valley Seminary, and subsequently entered the field of journalism, doing newspaper work in New York, Albany and Pittsburg. In 1868 he entered the Lutheran Theological Seminary at Gettysburg, and after graduation therefrom served as pastor of Lutheran churches in Greencastle, Pennsylvania, Dayton, Ohio, and Brooklyn, New York. While in Dayton he was a Trustee of Wittenberg College and served as President of the Miami Synod for two successive terms.

From 1883 to 1887 he was private secretary to Robert E. Pattison, Governor of Pennsylvania. After his retirement from this position he re-entered the ministry, filling pastorates at Red Hook and Cobleskill, N. Y. January 1st, 1898, he became the fifth pastor of Zion Lutheran Church of York, which position he filled until May 31st, 1914. When he relinquished the pastoral office in York, he retired to Greencastle, Pennsylvania, where he died August 25th following.

Doctor Everett was four times a delegate to the General Synod. He made two trips to Europe and preached in some of the leading churches of London, Paris, Geneva, Liverpool and Dublin. In 1881 the degree of D. D. was conferred upon him by Washington and Lee University. He was ranked among the most gifted and polished pulpit orators of his generation in the Lutheran Church in America.



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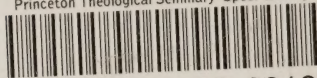
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